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THE

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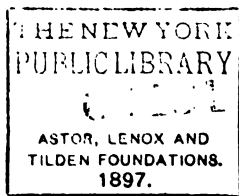
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THE

# MISSIONARY MAGAZINE.

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No. 1.

## AMERICAN BAPTIST MISSIONARY UNION.

### TEN YEARS IN CHINA.

BY M. J. KNOWLTON, NINGPO, CHINA.

#### *A Missionary's Thoughts on the Jubilee Meeting.*

Ningpo, Aug. 16, 1864.—I have felt great pleasure and encouragement in view of the financial result of the past year, and the spirit and liberality displayed at the Jubilee meeting at Philadelphia. Thirty-one thousand dollars contributed to the Jubilee Fund at two sessions of the meeting! That looks something like earnestness, and indicates that there is some soul in the foreign mission work after all. I trust it is the harbinger of a general advance of all our missionary forces from the old line of entrenchments of former years. The spirit manifested at the meetings I trust will have been carried and communicated to all the churches and pastors. Is there no way to engage those churches which do nothing for foreign missions, in the glorious work? Should there not be a special agency for them? The remark of the Hon. Isaac Davis, that "we ought to send more men, and raise half a million of money annually," for foreign missions, was but a calm statement of an existing duty. The raising of \$150,000 by contributions the present year, will be a good beginning toward an advanced scale of operations somewhat commensurate with the duty and ability of Baptists, and the great work to be accomplished.

#### *Home and Foreign Missions.*

I rejoice also to notice that the Home Mission work is eliciting increased interest, and greater efforts than ever before. The home work, if vigorously prosecuted, will give impetus and power to the foreign. The Missionary Union must look to the freedmen now being cared for by the Home Mission Society, for missionaries to the pagans of Africa; and that portion of the home field lying on the "Pacific Slope" is destined to send forth a mighty influence across the waters to China and other heathen Eastern countries. Tens of thousands of Chinese are already in California, and hundreds pass back and forth every month. These multitudes of pagans in California, at the very doors of Christians, have special claims. Some missionary labor has been performed among them, and a few have become Christians. The Presbyterian Board has a mission among them. I am not aware that Baptists are doing anything directly for them. If the Home Mission Society cannot cultivate this field, should not the Union take the matter in hand? The home and foreign work must move on and prosper together, until the grand Jubilee shall be sung, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever."

"The groaning earth, a suffering race, for Christ's redemption waits;

O King of glory, come and reign! be lifted up, ye gates!

He shall come in—his sceptre sway; the scene our souls elates!

*Our God is marching on!"*

## Review of Ten Years.

I have now been in China ten years; and though the work of God, in this old dead nation, drags heavily and moves slowly, still there has been much decided progress. To begin with our own mission at Ningpo. When I arrived ten years ago the first day of June last, there were eight native members connected with the church. One hundred and fifty-nine have since been baptized, and the present number of communicants, embracing all the outstations, is one hundred and twenty-six. I have had the pleasure of baptizing with my own hands, one hundred and forty hopeful converts. Ten years ago there were no outstations; now there are seven. There was but one church; now there are four. The one at Chusan was organized in July, 1858; the one at Jih-z-kong in July, 1861; and the one at Kinghwa, in February, 1864. There were then two assistants, both of whom were afterwards excluded. Four others, very good and useful men, were afterwards employed as assistants, all of whom are dead. Of those more recently employed as assistants, one has left the work and gone into trade. Nine are now employed partly as preachers and partly as students, with a view to becoming assistants.

The people are becoming better acquainted with missionaries and their work; and in proportion, there has generally been increased respect, and among the converts increased affection. Among others, their hate has increased. Should the Holy Spirit be poured out in power, no doubt there would be fierce persecution in a private way. Some have already been scolded and beaten by their friends for attending our meetings. The dissolute conduct of most foreigners in China creates great prejudice against all foreigners and everything that pertains to them. Still the superiority of foreigners in everything has been most keenly felt, and more readily acknowledged during the last four or five years than previously. The superiority of Christianity over the old religions has also been, to a far greater extent than formerly, seen and recognized. Nearly all the converts in China have been gathered within the last decade.

## Opening of more Ports.

The great event during this period was the farther opening of the country to foreigners by treaty. By the treaties with foreign powers, eleven new ports were opened; and, modified by a passport system, the whole country is open.

## New Missions.

Ten years since, and down to 1859, there were missions established only at Canton, (the suburbs, foreigners were not allowed to enter within the city walls,) Hong-kong, Amoy, Fuh Chau, Ningpo and Shanghai. Within the last four years, missions have been established at Swatow, at Han-kow on the Yang-tz river, six hundred miles directly back in the interior from Shanghai; at the seaport towns of Chefoo, Tung-chaw, Tientsin; and at Peking, the capital of the empire. Thus the number of principal stations has been doubled, and numerous outstations established. At the end of 1863 there were 12 stations and 96 outstations; 57 churches; 148 native preachers; and an aggregate membership of over 2200. At Peking, until recently a forbidden city to foreigners, there are eight missionaries residing, some of them having their families with them. They have eight or nine places for the public preaching of the gospel, which are attended by numerous hearers, and no opposition is made by the government. There is peculiar significance in the fact that missions and missionaries are freely allowed at the capital; for while this is the case, we need not fear being molested in other parts of the empire. This is partly one good result from the rebellion, the Imperial government being glad to make friends with the foreigners, in order to secure their aid in putting down the rebellion, though in heart, the rebels are, no doubt, better friends to foreigners than the imperialists.

#### Improvement in Trade.

Another result of the late treaties is, that trade has greatly increased. Western enterprise is giving the sluggish Eastern mind a jog, and upsetting their old snail-like way of doing things. The more intelligent Chinese are beginning to see that their fathers, whose example they have been following for thirty or forty centuries, did not possess all the wisdom in the world; that it is safer and more economical to employ steamers on the coast which will make twelve or fifteen trips a year, than their clumsy old junks that can make but one voyage a year, and a part of them almost certain to be taken by pirates or destroyed by storms. When I arrived at Ningpo in 1854, there were but three or four foreign honges or firms; now there are about thirty. Then only a few small boats and schooners were running to Shanghai; now a steamer arrives at Ningpo, and one departs daily, for Shanghai, and occasionally to other ports. A steamer owned by a native firm runs past my house up the small river about forty miles to an inland city. From Shanghai to Han-kow in the interior some twelve or fifteen steamers are constantly running, calling the attention of millions, who had no idea that there could be anything new under the sun, by their shrill whistle and wonderful appearance, to the fact that a new order of things is being instituted in the midst of them. Steamers are also constantly running back and forth to all the ports both north and south.

Another innovation upon the ancient regime is the adoption of foreign military tactics and foreign arms, in the place of their old rude things called muskets, and a mob soldiery. Foreign cloths, foreign umbrellas, clocks and watches, of which they had none, and many other articles are being introduced into the country. Now while all these things do nothing directly to promote Christianity, but often the reverse, still the adoption among a people so exclusive, of some things foreign on account of their acknowledged superiority to their own, may, and no doubt will, help to prepare the minds of the people to receive a foreign religion on account of its superiority and truthfulness, as well as its Divine origin.

The rebellion, the scourge of the Almighty upon China for her manifold sins, especially the sin of idolatry, during the last ten years has swept like a devouring fire over a large section of the empire, has culminated, and is now on the wane. During this period Manchuria has been opened by one port; Formosa by two; Hainan by one; and Japan, the most exclusive of all Eastern countries, by five ports. India has been thrown wide open to the gospel, and its progress there has been great and glorious, the native Christian population already numbering over 213,000.

#### The Bible and Tracts in China.

Within that period, also, two standard versions of the Holy Scriptures have been completed in Chinese, printed and widely distributed. And the translation of the Bible into many other Eastern languages has also been accomplished, while books and tracts in Chinese and other languages have been printed and circulated without number. Great numbers of youth have been educated in Christian schools, and gone forth to exert a leavening influence upon the heathen mass. Many islands of Oceanica have received the gospel and are now vocal with the praises of Jehovah.

In China, though to the present time but about three thousand converts have been gathered into about sixty churches, yet the result is cheering when we consider that they are the first fruits of a coming harvest, the fountain of a mighty river, the foundation of a glorious superstructure. If the leaven is real, it will yet leaven the whole mass. And though the work moves slowly at first, I trust it is sure and permanent, and if so, it will move with constantly accelerated speed. In laying the foundation of Christianity in such a country as this, much hard work must be ex-

pended which does not appear above the surface; much self-sacrificing toil that makes no show, and wins no encomiums, except from Him who seeth in secret.

But I will not enlarge; it is enough to know, as you sung at the Jubilee meeting, in the chorus of the jubilee hymn,—

“Our God is marching on!”

and the victory is certain.

O that all Christians might enter fully into the spirit of that hymn, might “discern the signs of the times,” might realize their high vocation, and go forth to its faithful and full discharge.

#### PROME MISSION.

##### LETTER FROM DR. KINCAID.

##### *Necessity of a Native Ministry.*

Prome Aug. 1864.—We can have and must have from sixty to a hundred young men constantly under a course of careful Biblical training, to become pastors, evangelists, and school-teachers. Every succeeding year this want becomes more apparent. There is no other way for the churches to be built up and established in the faith. And then again, a native ministry, well instructed in the doctrines and history of the Bible, will become pioneers over new and untravelled regions. Only a small part of the missionaries sent among the heathen have perfect adaptation for the work. They cannot travel among the heathen, and if they do, now and then, they do not always know how to get the attention of the heathen. They get discouraged. It seems a thankless, hopeless work, like pouring water on sand.

God is raising up a native ministry, and it is our duty to encourage them and lead them to see the grandeur of being laborers “together with God.” But only some of these may turn out to be pains-taking laborers. Very true; but then no great expense has been incurred. We shall be certain of having a large proportion of competent men, and now and then a man of great power and mighty in the Scriptures. Humanly speaking, I look on the Karen theological school at Rangoon, as the right arm of our missions.

##### *Spirit of Native Preachers.*

I am truly thankful for the additional appropriation for native preachers. I

had dismissed five last January, so as not to go into debt. One I sent down to Mr. Rose, and three I have put into the field again. These men, though dismissed and obliged to labor in the fields, do not abandon the work of preaching. On the Sabbath and at other seasons, so far as they can get a leisure day, they labor in the gospel. But while the churches are young and feeble, it is extremely important for these preachers to have all their time for studying the Scriptures, and for going from house to house and from village to village, to give “line upon line, here a little and there a little.” It is only by pains-taking labor that light breaks in upon the heathen mind. There must be the planting and the watering, and then we may look for the increase which is promised.

##### *Liberality of the People.*

The little church at Tinge-me-oke, about a hundred miles south east from Prome, sent me a joint letter early in June, entreating me to send them a pastor. Having learned that it was owing to the want of funds that no one could remain there, they took counsel, and have promised to raise among themselves four rupees a month; and they express the hope that in two or three years they will be able to support a pastor entirely. There are only sixteen or seventeen members in that church; but they are stable, earnest Christians, and there are many hopeful inquirers. I ought to have a first class man there all the time.

While his time would be mostly spent in four or five villages, he would occasionally sweep through some twenty villages, proclaiming “the things of the

kingdom," and leaving a few tracts and portions of Scriptures.

#### New Chapels.

In Pongdai and Enma there is nothing especially new. The new chapel at Chounggau village was opened last May for preaching; it is a very neat and substantial building, but it will take a year or more to finish it. As fast as the church can raise the means, the work will go on. Two miles east of this chapel is a Karen school of twenty-five pupils, and a few of the Karens there are candidates for baptism. Three miles west of this new chapel, in Geo Konge, a large village, where there are five Christian families, they have made all arrangements to put up a good teak chapel next dry season. They have all the timber collected. Three or four in this village are expecting to be baptized soon.

Last Lord's day we had one baptism in Promé. The two schools here, one in the town, and one in my compound, and both of them numbering from sixty to seventy pupils are perhaps as prosperous as could be expected with such small means as we have.

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### MISSION TO THE SHANS.

JOURNAL OF MRS. BIXBY.

Continued from last vol., p. 457.

#### Happy Coincidence.

Jan. 1, 1864.—Scarcely had we finished our preparations for the night, when the Shans exclaimed, "The Karens are coming," and all started to their feet. They said they heard voices in the valley below; but, after listening a little, we were convinced they were mistaken, and all retired to rest. Our only disturbance through the night was the occasional dripping of the dew from the leaves of our bower into our faces, and we awoke refreshed by our night's rest and strengthened by the thought that this is the beginning of the week of prayer for the spread of the gospel throughout the world. It seems providential that we should be entering upon the most perilous part of

our journey just as the cloud of prayer begins to spread along the Christian horizon. We remember the record we were permitted to make last year of God's goodness to us in our work during this week, and we hope again to bear testimony to his faithfulness.

#### Mountain Scenery.

We are now in the midst of the mountains; and the

Mountains to right of us,  
Mountains to left of us,  
Mountains in front of us,

make us forget the mountains behind.

The dense jungle for the most of the way shuts from our view the scenery we so much wish to behold. Occasionally, as we reach the summit of some mountain peak, we catch a glimpse of the grandeur around. At the base of the mountain on which we stood, and winding hither and thither among the adjacent hills, is doubtless a purling brook; but we hear not the sound of its waters, only a soft sighing reaches us, as if the silence of the depths below was made audible to our listening ears. Beyond the valley the mountain rises again, and a little village clings to its side. Farther on, a rising smoke tells us that in the valley beyond some rude children of the forest have made them a nest; and still farther on, a towering range of mountains with cloud-capped peaks and rocky sides seems to support the sky.

We turn a little, and a basin of hills lies before us, looking as if some huge caldron of seething emerald had been suddenly congealed. God made the mountains! None but his mighty power could have upheaved their hoary peaks, cut out their wild ravines, and chiselled their deep gorges. Here in the tropics He has covered them with living green, and made them, almost to their summits, the abodes of man; but I have been surprised in all our journey to find so little else of life. Vegetables and man we see, and with man a few of the most common domestic animals; but beyond these we scarce find a living thing. Not a bird flits above

our heads; not a squirrel runs across our path; even the merry-eyed lizard and the parti-colored chameleon, which in the plains below may be found on almost every tree, have not once met our sight. It is wonderful, wonderful,—this stillness and death; no, not death, but absence of life. Not a fly is buzzing in the sunbeams, not a mosquito disturbs our rest at night.

Whether fish swim in the water or not, we cannot tell; we do not see them, and the natives seem to have no knowledge of them.

#### **Geckho Character and Village.**

We met yesterday two wild men in the jungles,—natives of one of the hostile villages. As our reception will depend very much on the report they carry with them, we paid them special attention. Mr. Bixby explained to them the objects of our journey, and some of the principles of our religion, which they said were good, but they seemed more anxious to get away than to listen, and soon left, though apparently favorably impressed.

In conversation with our guide during the evening, Mr. Bixby learned some further particulars of Geckho character and history. Like other wild tribes, they are timid, suspicious of strangers and revengeful. Clinging to their mountain fastnesses, they have had no intercourse with Europeans, and have yet to learn that the English and Christians are their best friends. They are particularly in the dark about it now, on account of an attack made upon them by the so called Christian Karen police, which resulted both in the destruction of property and the loss of life. If we should make a favorable impression upon them, it would tend to remove their prejudice and prepare the way for the introduction of the gospel among them.

About twelve o'clock we reached the first of their villages. The people were shy, but friendly. We rested for an hour and passed on. We found the road filled up by the people in several places with trees and bamboos, to prevent the ap-

proach of enemies, and we had to cut our way through. We have encamped for the night in an open field, in a valley near a village that has been recently deserted. The Karens with us, including our guide, show their disregard for the property of others by taking whatever they like of the fruits of the old field. Mr. B. remonstrated with them, but they said it was their custom. These people have frequent quarrels in which lives are lost, growing out of their utter disregard of the golden rule. We find the tapioca tree here, and the fresh roots roasted resemble the potato. A portion of the root may be taken away without injury to the tree, but our people have pulled up the trees, thus wantonly destroying whatever they have touched. We fail to make them see that they have done any wrong.

#### **Romantic Encampment.**

Shway Nau Ghyee, Sabbath night, Jan. 3.—Sitting on the dirty floor of a bamboo hut, carefully watched by a band of armed men, is a novel position for me to write in; but such is our position to-night. We have not thought it best for the watching to be all on one side; and so Mr. Bixby has been up the first part of the night, and now I have "mounted guard."

Would you like a peep at our quarters? The hut is an ordinary mountain house, but I think a little older and dirtier than any I have ever before seen. The nights are cold on the mountains, and every house is provided with one or more fireplaces; this has two, that is, two square holes near the middle of the house, which of course consists of only one apartment, where something like a box is inserted a little below the floor, and filled to a level with the floor with ashes. I am seated, wrapped in my shawl, near one of these places. For fuel, I have two long sticks of wood, the smoking ends of which rest on the ashes, and every now and then I carefully adjust them, thinking to coax a little blaze, but with indifferent success. The smoke however is abundant. It

waves and curls in graceful circles up to the palm leaf roof; there it eddies back, a little increases in volume, spreads along the roof, and then gradually settles till it reaches the region of my eyes, at which inconvenient height it steadily remains. Our coolies are in another building, not so comfortable as this, at a little distance from us. Our assistants are with us, and wrapped in their black blankets they look strangely like so many logs ranged around the walls of the room. They were very sure they should not sleep any to-night; but I am equally sure they are sleeping most sonorously; and I am glad, for they have had an anxious day.

#### Perils of Mud.

"How came we here," do you ask? To tell you, I must go back to our encampment in the valley. We had a comfortable night there, except that we suffered from the cold, the thermometer standing at 48 degrees. We left early in the morning, but our road was more nearly impassable than at any time before.—The obstructions put in it by the timid people and the obstructions naturally there, made our progress most laborious and slow. The hills were the steepest, the valleys the lowest, and the mud the deepest we have yet found. In one place we were both thrown from our ponies, Mr. Bixby fortunately alighting on his feet, in a clump of elephant grass, and I most unfortunately alighting broadside in the very spot of all the marsh where the mud was softest and deepest, for which indeed I had reason to be thankful; for an extra plunge of my frightened pony caused him to fall with his chest and knees upon me, and had the mire been less deep, I should have been crushed beneath him. With the help of our faithful Oung Myat I forded my way out, and saw with delight a beautiful clear brook a few steps in advance, of fordable depth. I did not wait for raft or pony to cross, but plunged in and gained the opposite bank in a lighter and purer state of apparel, if not a better state of mind.

#### Timid People.

About noon we reached an old, deserted village, where three persons were at work in a field near by. They fled in terror at our approach. We called after them, and two remained, more because they could not get away, than because their fears were allayed. The old man was a victim of the leprosy, and the first joints of his fingers and toes were all gone, and other joints would probably soon fall off. We spoke to them kindly, and as they became a little assured that we were friends, they begged for medicine. When we told them we had none for that disease, the old man with an eager, piteous gaze, inquired, "Must I die?" Poor creature! We pitied him from our hearts, but we could not help him; and the little we could tell him of safety from a worse malady, he could not comprehend.

The other person continued his flight to a village near by, and reported that bad people had passed on towards Shway Nau Ghyee, their principal village. As we approached that village the chief of Lapet Ing, our guide, requested us to come on slowly, while he with the Henu pyau dau chief, who joined us at the first village in Geckho proper, would go on in advance, to prepare the people for our coming; but if we heard the discharge of a gun we were to wait till he returned. When we were within a mile of the village the signal gun was heard, and we waited with some solicitude for the result. While there, the chief of a smaller village who had been notified by the fleeing man that enemies had gone on to Shway Nau Ghyee, passed with several armed men in great haste, and much apparent fear, particularly when he saw Mr. Bixby; but he gave me one hasty look, surveying me from head to foot.

I smiled and spoke kindly to him.—His countenance relaxed; there was half a smile, and a decided check in his rapid pace, and he passed on. In the valley just below, he found a man belonging to our guide whom he knew; and learning from him that we were not hostile to them,



he sat down and waited with us for the return of the guide. He said it was good the mamma had come; that when they went to fight they did not take their wives, but hid them in the jungles, and that the teacher by taking the mamma, showed that he had not come to fight. Our guide returned, with the report that the people on seeing him seized their arms and fled—men, women and children,—in great consternation. There were jungle thickets on three sides of their village, in which they could take refuge from an attacking party. He saw men creeping about in these thickets, and some of them had levelled their guns at him and his associates before he could convince them who he was. His voice however was recognized, and as he was born in this village and had buried his father there, they were persuaded in part to return. Permission was given for us to come up. When we arrived at the top of the hill, we were received by a semi-circle of armed men, who retreated as we advanced, thus conducting us into the village.

They were the wildest, fiercest looking people I have ever seen. Their arms are matchlock guns, of Shan manufacture, long, sharp spears, with a sabre-like blade at one end, and a long, sharp point at the other; sword dabs, and powerful cross bows with poisoned arrows, which if they once pierce the skin are sure to kill, though often by a lingering, painful death. Every few minutes they were seen to take large draughts of kounge, an intoxicating drink made from rice, and their manners gave anything but an assurance of security.

#### Complaints against the English.

Mr. Bixby tried to converse with the chief, but he was shy and sullen, and soon began to make complaints against the English government. He said that an armed force had been sent against them by the government, which had destroyed their property and killed their people; that while they were quietly seated upon the ground protesting their in-

nocence, they fell upon them, cut one man to death with dabs, shot another person, a woman,—seized their two chiefs, bound them, took them to town, imprisoned them, and they both died; and all this, while they were guilty of no offence whatever.

#### The Christian Karens Accused.

While he was telling these things, anger flashed from the faces of those standing by. Mr. Bixby quietly assured the chief that he was not a government officer, that he had come on no government business whatever, and that he was a teacher of the religion of Jesus Christ. This announcement rather increased than diminished their excitement. Several voices broke out, "They were Christians that fought us, and they were sent by the Toungoo teachers!" This placed us in a difficult position.

It was too true that the attacking party was the so-called Christian Karen mountain militia, and the band was led by some of the most prominent Christian chiefs of Toungoo. They had made the attack on this village ostensibly to recover certain persons who had been stolen by the Geckhos, but not by the inhabitants of this village. Mr. Bixby told the chief he would lay the cause of their grievances before the government, that the English government was kind and humane, and would do right, but that probably they did not know all the facts in the case. At this the countenance of the fierce old chief relaxed, and for the first time he was seen to smile. "Yes," he said, "how can a man weigh with half a pair of scales? The government have had only the statement of our enemies, and our side they have never heard." "Very good," said Mr. B, "I shall be able to give them a view of this whole matter from your standpoint."

The chief turning to his principal men, said, "Then this teacher is our friend;" "Yes," was the response; "this teacher is our friend;" and there was a change in their bearing almost immediately. One by one the weapons were laid aside, the

women and children were called in from the jungles, and the village assumed something like its wonted quiet. Still, a treacherous people is always on the lookout for treachery, and a strict watch was kept over all our movements; and with an eagle eye the young men kept sweeping the whole range of their vision, as if there was still a lurking fear of some hostile party springing upon them.

*"Drinking Truth."*

The chiefs now proposed to enter into a covenant with Mr. Bixby to be friends forever. This is a long established custom of theirs, and is called "Drinking Truth." It is similar in purport to the smoking of the calumet with the American Indians, and the eating of salt with the Spaniards; but the ceremony is different, and may be varied according to circumstances, thus: The two principal persons wishing to form the friendly alliance pierce a vein in each other's arm, let the blood flow into a bamboo, and after drinking of it themselves, give it to their followers, and all who drink of it are included in the covenant. This mode, though common among themselves, was, of course, revolting to us.

. Another mode is for the chiefs to dip their spears together into a bamboo full of koug, and all drink of it.

Another mode is for the chiefs to plant a small, long-lived tree between the territories of the two chiefs, each promising over the tree that while that tree lives there shall be no war between them. This is common among neighboring chiefs.

Another way still is, to kill and eat together some animal, as an ox, a buffalo, a goat, or a pig. This last mode was chosen for us, and the chief proceeded with his own hand to slaughter and prepare the animal—a fine large pig. The vital parts were cooked separately with pepper and salt for the covenant, and the remainder generously divided among our people for food.

*Curiosity of the People.*

As these preparations were begun, I

climbed the ladder into the house set apart for us, and began making such arrangements as I could for "housekeeping" during our stay. The people, who seemed to have laid aside their great fear, became exceedingly troublesome with their great curiosity to see and handle everything that pertained to us. They tried on my riding cap, and I had much ado to keep it from going the rounds of the village. They peered into our baskets, pulled open our bags, and even my own private carpet bag I could scarce keep out of their hands.

*Accident from using a Pistol.*

By some means, they caught a glimpse of Mr. Bixby's pocket pistol, a small revolver which was presented to him when we left America by Messrs. Allen and Wheelock, of Worcester. They were delighted, and insisted on taking it. Mr. Bixby told them no; they must not even look at it in the crowded house; but if they would go down stairs where there was not such a crowd, he would let them see how it was made. He would not let it go out of his hands, and tried to let only a few come near him at a time to examine it. But their curiosity could not be restrained. They pressed upon him, a cartridge was discharged, and the ball lodged in the breast of one of their young men. I heard the report, followed in a few minutes by the frantic cries of a woman. I hastened down. A woman was standing at the foot of the ladder crying wildly, with chattering teeth, and gesticulating fearfully towards a crowd at a little distance. I went thither, and you may judge how I felt to see Mr. Bixby in the centre of the crowd, pale as death, and holding in his arms a lad whose chest was marked with blood. He had pressed his finger upon the wound and could not leave him. I immediately prepared lint and a bandage, assuring the woman, who proved to be the boy's mother—though I scarcely knew what I said—that he would not die. When our guide saw what was done he turned pale, nearly fainting. The preparations for

"Drinking Truth" were suspended; excited eyes, filled with distrust, glared upon Mr. Bixby, and I thought, "what will become of him if it proves fatal!"

On examination, Mr. Bixby found the ball had passed horizontally towards the shoulder, making only a flesh wound; and as we had stopped the bleeding, and there were no unfavorable symptoms, the anxiety of the people was soon quieted, and we were able to convince many of them what all had doubted, that it was purely an accident. The second chief said, "Truly, it is only an accident, and the teacher is not to blame; it is our own fault; but there is no occasion for anxiety; the young man will not die." The principal chief came and examined him—he was his nephew—and said there was no cause for blame, no cause for anxiety; the boy would be well in a few days, and returned to his preparations for the covenant.

We took the young man to our room and cared for him as one cares for his own life and even more; for it seemed to Mr. B. that if this boy died, it would completely cut off all hope of a speedy introduction of the gospel to this wild people, and seal up more closely than ever the nearest and best route to the Shan country; and this one object is dearer to him than life.

#### **Covenant Ratified.**

In the evening the covenant was ratified between Mr. B. and his company, and the chief and the most of his company. A few, however, among whom was the brother of the wounded man,—refused to eat, and still clung to their guns and spears. Every little while this brother comes in and looks at the wound, and as he goes out he says with an ominous shake of the head, "If he lives, it is well!" We watched with him alternately last night, and though his shoulder is swollen badly, we see no alarming symptoms.

#### **The Sabbath Excitement.**

This morning (the Sabbath) Mr. Bixby preached to the people the way of life. A few listened, but the greater

portion seemed quite indifferent. The chief of this village went very early to visit Neghyau, their principal chief, and returned about ten o'clock. He said the chiefs were holding a council to determine what was best to be done with the teacher, whether to receive him and allow him to pass on, or require him to return by the way he came, and that Neghyau would send messengers before night.

Towards evening three armed men came in from Neghyau's village. There were also several arrivals from other villages, all armed savage looking men. Before night a large collection of armed men filled the village. Several circumstances excited the suspicions of all our men, assistants and coolies, that an attack on us was intended. All the women and children left the village with one or two exceptions, and the Shans said the messengers were despatched in the night before in different directions, and it was evident this multitude had collected as the result.

#### **Unwelcome Visitors.**

Just at sunset Neghyau's men made a surprising demonstration. Suddenly exclaiming, "The governor is coming to destroy us! the governor is coming to destroy us,"—they began dancing and brandishing their spears in a most excited manner. A circle gathered around them and joined in their gestures, thinking they been drinking all day and doubt aiding their fears. Several of our men who saw it were exceedingly terrified; but Mr. Bixby went up to them addressing them affectionately, "Brothers, what is the matter?" "A messenger has come from below who says the commissioner is coming with armed force to destroy us," was the reply. Mr. Bixby calmly but earnestly assured them that was all a mistake. He knew the commissioner, and that he had no such intention towards them. Moreover he had gone to Shwaygyeen to meet the commissioner, and could not possibly be on his way to Geckho. In this statement our guide joined; but the men still

doubted. And not till both Mr. Bixby and the guide had pledged their own lives that an armed force should not come upon them, was their excitement allayed.

Soon after this, one of our assistants came in and reported several signal fires in the direction of Neghyau's village. Mr. Bixby went out and saw three or four. One approached, and as it came near, disappeared; he sent two men to the head of the path to see who came up; there were several armed men. This convinced us that there were others with the other fires, and Mr. Bixby called the chief and firmly but kindly demanded what it meant, and why the women and children had left the village. He said the women and some of the men had gone out where the lights were to catch rats, which they are accustomed to eat. This did not seem probable, and we saw that our guide was troubled, but we could do nothing but wait. We returned to our room, followed by a crowd of men with their guns and spears.

We endured their presence a while, talking kindly to them, and then asked them to go down, as we were very tired; a part of them went, but three men seemed determined to stay. After a while Mr. Bixby again told them the *mamma* was very tired and sleepy, but it was not her custom to go to sleep with strange men in the room. Would they not therefore be kind to her and go down. They hesitated a little, said a few words to each other, and slowly left the room. They all adjourned to a house near by, and we have heard them in loud, excited conversation all night. Our guide advised us to be quiet and move about but little, as they were watching us, and would be alarmed by any unusual appearance. We hope, however, with the blessing of God to go quietly on in the morning, which is now very near.

4.—Monday. As soon as it was light this morning, the people came pouring into our room again, but chiefly without their guns,—their night's vigils seeming to have satisfied them that we at least in-

tended them no harm, and they made no other objection to our going than to hinder us greatly by their much talking and importunity for presents.

We left the wounded boy walking about, eating and talking with the rest, and doubtless he will be quite well in a few days. I am not without the hope that this *mysterious accident*, as we call it, may be a special providence with regard to this boy, and that he may yet be a preacher of the gospel. A large number of people followed us with their chiefs, and they were joined by armed parties on the way, which confirms our suspicion that armed parties slept within calling distance.

#### Reception by the Chief.

A little past noon we came near to Neghyau's village. He is the most powerful chief of all, in fact an independent prince. He sent messengers to have us stop half a mile out, and requested Mr. Bixby with me and our guide to meet him at his house, leaving our party who were already surrounded by a body of armed men outside. After a little consideration Mr. B. concluded that if Neghyau with all his armed men could not trust us with our small party, we could not trust ourselves alone with him. He therefore sent in our guide with this message—"Tell the chief, Neghyau, the teacher has no business with him whatever—he needs no other permission than that of the great governor to travel anywhere in British territory; if the chief does not choose to come and see him, he will pass quietly on through his country to the Shan country; but it would give him pleasure to go with the chief Neghyau's favor.

This brought him out, and his daughter, in the absence of the mother, came to receive us. As he approached, and his eyes fell on a white man and a white woman for the first time, he stopped and gazed with astonishment. Mr. Bixby advanced and gave him his hand, which he took, when told to do so by our guide. He then said, "You must go to my house

to sleep to-night." Mr. Bixby expressed his desire to go on, as the day was not spent. "If you go on, it will not be good. I cannot be responsible for you. If you eat my rice, I shall be bound to take care of you as long as your life is supported by my food. I want the pleasure of satisfying you and your company with rice."

We yielded, and passed on to his village, between sentinels placed on each side of the road, an armed force being in our rear.

His house is the largest and best native house I have seen in the country, and according to the notions of this people, his style of living is princely. He has appropriated the best of his house to our use, and desires us to call for everything we want. He says, "*If you want a little, say so; if you want a great deal, say so; you shall have what you want.*" Turning to me he said, "Do you want an 'inghee?' meaning the upper part of a Geckho woman's dress. I told him I was not accustomed to wear that kind; 'but,' said he, 'Do you want one to carry away with you? I want to give you one.' I told him I would take one with pleasure, and he gave me one of their nicest and best manufacture, though I dare say he will want several times its value from us before we get away. He has proposed to 'drink truth' this evening, and Mr. Bixby cheerfully consents, as it is merely recognizing in their way the Saviour's Golden Rule that is binding on us under all circumstances.

He asks questions about our religion which Mr. Bixby has great pleasure in answering, and our assistants, those who speak Burmese, are not idle. The Burmese is the only language by which we can communicate with them, as they do not understand the Karen dialects.

#### Superstition—Nat Worship.

Tuesday.—We were greatly refreshed by our stay at Neghyau's. After the ceremony of the covenant had been this second time performed, the men seemed to lay aside all fear, and the interest and attention with which Neghyau and oth-

ers listened to religious instruction till a late hour at night, filled our hearts with encouragement and hope. He again generously provided food for our men; but for our ponies it was far otherwise. They not only gave them nothing to eat, but would not allow them to eat in their village. They think that in some preëxistent state, ponies, elephants and men belonged to the same race; and that if they eat the same food now, they will here soon be visited by disease and death, and in some future state, will become ponies and elephants again. If a wild elephant passes through their rice fields and eats a little rice, they make expensive offerings, to the Nats (evil spirits) to propitiate their favor, and ward off the calamities they fear. The worship of the Nats seems to be their only religious observance, and their great habitual sin, the drinking of kounge.

Neghyau is with us to-day, but our faithful guide, Moungh Shway Yah, left us this morning to return to Lapet Ing. We parted from him with much regret. The people along the road, from villages far and near, came out to see us, and often, at the request of Neghyau, we stop, that they may gratify their curiosity in taking a "good look" at the white strangers.

#### Bo Ghyee, the Aged Chief.

We shall sleep to-night in one of Bo Ghyee's villages, Neghyau with us. Bo Ghyee is the chief whose reputation has reached us in Toungoo. He is old now, they say seventy-five years, and is giving up his active influence to Neghyau. I am curious to see him, as I think he would realize my childish idea of Bunyan's giants, Pope and Pagan, in the Pilgrim's Progress. He has been a powerful prince, and the terror of all the surrounding country. At the head of the Geckho chiefs, and able to influence the Saukoos and Brect in the South East, and the Harshwes and Padoungs on the North East, he was able to call out a large army of savage men. Neghyau is his son-in-law, and will succeed to his position and influence. His territory, lies a part in British Burmah, a part in

Burmah Proper, a part in Karennee and a part in Shan Land, and his people acknowledge no other head. Up to this time the British Government have made no attempt to bring them under their laws, and all invaders have been easily expelled.

This road was once a thoroughfare to the Shan States, but the alleged robberies and cruelties of Bo Ghyee long since closed it against all Shan travellers. We are often compelled to cut our way through the jungle. The tracks of wild elephants abound in this region, and they are said to be abundant on these hills. We hear them in the night, but do not see them.

Wednesday. — Neghyau left us this morning, but three of his men will go with us as guides into the Shan States. We shall cross the boundary to-day. We have come on slowly thus far, but we think God has led us, and we trust the frequent delays which have been unavoidable on our part have not been in vain.

#### Another Mishap.

A little incident occurred this morning, which excites some anxiety.

I have already spoken of the great regard the Shans have for the bamboo on which they carry their baskets. One of our Burmans, ignorant of their notions happened to give one of them a little push, as it stood leaning against a tree, which sent it rolling down the hill. The Shan was angry and spoke harshly, calling hard names. The Burman was excited and replied, at which the whole body of Shans, except the assistants, in great rage started to their feet, brandishing their fists, jumping and dancing like so many fiends, declaring they would take the life of every Burman there. But Mr. B. caught the first Shan around the waist, Oung Myat grasped another, and Neghyau interfered, so that the *melée* was soon quelled, but angry, revengeful feelings remain. The Burmans at first said they would not go on; they were afraid; but we persuaded them that they would

not be injured while we were near and they continued with us, but at a safe distance from the Shans. Mr. B. had engaged at an early day a company of men in whom we thought we could confide; but as the time for our departure drew on, one after another was excused, chiefly on account of illness either of themselves or families; but some from fear on account of the insurrection in the Shan States and other causes. Mr. B. was unwilling to take men who were afraid, and was forced therefore to take men whom he did not know.

They have all the way, from one cause or another, given us anxiety; but we have not before thought them ill-tempered men. They seemed very much afraid in Shway Nau Ghyee, and when we left there they procured some spears and swords *dahs* to defend, they said, themselves and us from the enemies around. They would have used them this morning for a very different purpose, if they had not been restrained. We think, however, it is like a childish freak, and will soon pass away.

Wednesday night. — Encamped again in the jungles, and glad to be free for a little from the impertinent curiosity of ignorant villagers.

#### The Boundary Passed.

We have probably passed the boundary, and, if God wills, we shall not again for a long time breathe British air.

The next villages we shall enter will be Shans; but there is a long space of jungle between us and them. We expect to sleep two and perhaps three nights more before reaching the villages. The Shans tell us the road on the other side will be good; and we can go on foot. We have scarce looked behind us since we started. Our faces are Shanwards. God grant his gracious power to the purpose of our hearts.

#### Turned Back—Warning.

Friday night. — How shall I, how can I tell you that we have made two long, hard days' journeys, and are again encamped in the very spot where we were

Wednesday night! It is even so. Why, God knows, and our confidence in Him says it is good; but we cannot see, and our hearts are sorely tried.

We slept soundly Wednesday night, and broke our encampment in fine spirits. As we were leaving the spot, one of our coolies, Pay Dee, who has been with us in Toungoo as an inquirer, though not a Christian, lingered till the rest were out of sight, and then, turning to me, said hurriedly, "Mamma, there is reason to be careful; there are bad men," at the same time indicating by a motion of his head, the direction the coolies and our Karen guides had just taken. Thinking he meant the latter, as they were Geckhos, I said, "O no, there is no occasion to fear; they are not bad men." "Not that; not that!" said he, hastily, "I pity the mamma! be careful, be careful!" And catching up his burden, he hurried on after the rest. We soon came to a marshy place which we had difficulty in crossing, some of our saddle gear broke, and while that was being mended, Mr. Bixby saw Pay Dee talking with our most faithful and trusted Burman assistant, Mounng Ong. We thought his conduct strange, but attributed it to his fear of the Geckhos. Our coolies gave us an unusual amount of trouble all day, giving no heed to Mr. Bixby's wishes, and following his directions only when he assumed an air of decided authority and commanded.

In the afternoon we passed near a village, the last of the Geckhos and the first in the Shan States, and the people came out to see us. Our assistants proposed to buy some provisions of them, and they said, "We will go to the village and get them, and bring them to your camp to-night." But after this our coolies went on with astonishing speed, as if determined to leave the village as far behind them as possible. When we stopped for the night, Mr. B., as usual, selected the place for our tent, and pointing to a favorable place near by, said to the coolies, "You may stop there." They gave no heed to this, and soon we saw one, who had been particularly prominent among

them during the last few days, point to several places near the tent, where the coolies located themselves in parties of three or four. They thus formed a circle quite around the tent. Mr. Bixby saw no special reason for objecting to this and so made no remark.

#### A Second Warning.

While they were cooking rice, Mr. B and I, as we were accustomed to do every night, went round to them all, speaking encouraging words, and ascertaining whether any of them were ill or suffering in any way; and this night we gave several of them medicines for some slight dispositions. Presently, Mounng Ong came to Mr. Bixby, who was a little apart from the company, saying he had something to tell him,—that he must be careful, for we were in danger.

#### Plot Unfolded.

He then went on to state what the coolie who spoke to me in the morning had told him. He said that some of the coolies had been talking strangely at different times on the journey, but that he had not understood them till the night before, when they divulged a plot for our destruction, and entered into an agreement for its execution. They thought we had money and valuable goods with us, which they could thus obtain. They had frequently heard us say we had not; but they did not believe we should undertake such a journey with so little as we really had. We had with us only about seventy dollars in money and our only valuable articles, so far as they were concerned, were a few silk handkerchiefs and two blankets, designed for presents, if occasion should require, to some chiefs through whose districts we wanted to pass. One of the men said he knew we had Rs. 500, in silver and 200 in gold, and that when we had well passed the border and were in the great jungle, it would be a good opportunity to destroy us and the assistants, burn the tent and our bodies, take the money, the goods and the ponies, and go where they liked, and no one would ever know what

had become of the teacher." "Yes," said another, "and I could then wear gold in my ears."

Moreover he said he had formerly been a leader of banditti in this very region, and not far from here, among the mountains whither we were going, there were a hundred and fifty men of his own sort, whom he knew, and into whose hands he would deliver us if they failed to accomplish their purpose. However, they said they should not fail; for if they were prevented that night, they would do it the next. If all the coolies did not join in the plot, they should be delivered with the rest of the party into the hands of the banditti, and thus all would be killed. So many of the coolies were heartily engaged in the plan the rest were afraid and consented to join. The leader then solemnly pledged them to stand by him, by piercing a vein in his arm and mingling the blood with some kounge he had carried two days for that purpose, and making them all drink of it. If any one hesitated, he was threatened with certain death.

They then assigned to different individuals different parts in the fearful tragedy. The leader was to thrust Mr. Bixby through with a spear while we were asleep, and the one who said "he could then wear gold in his ears" was to kill me and our principal assistant at the same time. This being done, they said the rest would be afraid and would shikoe to them, when they could put them to death at their leisure. Mounge Ong said he had pondered this in his mind all day, scarcely believing it, though he could see no reason why Pay Dee should tell it if not true, and not wishing to give the teacher pain; but since stopping for the night, another coolie, Matah, had told him the same, saying he had entered the league from fear and with the intention of telling the teacher as soon as possible. Mr. Bixby called Matah, and he told him the same. While he was talking with Matah, a third coolie, a friend of Matah, came up and confirmed what had been said.

#### What Was to be Done.

There was no reason to doubt the truth of their statements, and it only remained to consider what was best to be done. All that could be done for the night was to arrange our means of defence in the best possible manner and keep a careful watch. Burmans and Karen assistants we could rely upon, and they were made acquainted with the plot. One boy, who speaks both Shan and Burmese fluently, said he had overheard things from the coolies during the day that he thought very strange, but now he knew what they meant.

It soon became evident that the leaders of the plot suspected they had been betrayed. They manifested great uneasiness, holding stealthy communications with different individuals, and watching all our movements. About nine o'clock, the fires of the coolies, which they commonly kept all night, were put out; and as ours was still burning they could see all our movements while their own were concealed. Mr. B., therefore, ordered our fire put out. Soon after a wild elephant was heard crashing through the bamboos. The Shans cried out, "A wild elephant is coming! Fire, teacher, fire!" Mr. B. discharged one shot from his double-barrelled gun. They called for another! he, thinking it might be a ruse, told them, "No! if you want to keep the elephants away, you must kindle your fires." It is well known that wild elephants are afraid of fire. After this they kindled their fires a little, enough to give us a view of their motions.

It was an anxious time for us. What should we do in the morning? We were in a dense jungle, far beyond British protection. The suspicions, doubts and fears concerning us of the people we had just passed through were scarcely allayed. There were two days more of jungle-travel before us, before we could reach any village; and then, according to the assertion of the leader of the conspirators, we should be among his own people and his brethren in iniquity. If



we went on, and these men with us, we must watch day and night incessantly to prevent a surprise. If we dismissed them from our company, it would be only to turn them loose into the jungle, where they would be out of our sight, and could the more easily accomplish their wicked purpose, and it was impossible there to get other coolies. If we could send the leaders back under a sufficient guard, we might throw away a part of our effects and go on. But that we could not do, for we had no guard to send back. If it would be right for Mr. Bixby to take the law into his own hands and make an example of one of the leaders of the conspiracy by shooting him on the spot, we might then go on; but as a Christian teacher he could not think of that. Our only relief in the terrible suspense was "looking up." We felt that with the morning, light would come. The fires were again put out or suffered to go down, soon after which another wild elephant was heard, this time quite near. One of the Shans jumped up and started towards us.

"Don't you come here," said Mr. Bixby. "There's an elephant, teacher! There's an elephant!" "Go back, or I shall fire upon you," was the reply; "if you are afraid of the elephant, kindle your fires." The fires were again lighted, and there was but little sleep after that among the coolies. I could see the leader every little while, get up, look carefully around, come a little towards the tent, and go back, thrust his spear petulantly into the ground, drag his blanket around him, and lie down, but evidently not to sleep. Whenever he lay down another would sit up, so that they had a constant watch.

We were thankful when the morning dawned. We did not at first tell the Gockhos, our guides, of the plot, but it was necessary to do so early in the morning. As soon as they heard it, they said, "We cannot go on; we are afraid, we must go back immediately." The Burmans also said, "we must go back." We had

with difficulty persuaded them to go on from the last village.

#### The Measures Taken.

Only one assistant, and that the Karen, Plah Dau, would stand by us if we went on. He said, "It is very difficult but I will go whichever way the teacher does." All the rest, with one voice said "We will go back." To go on without guides, without assistants, with only one person with us, who had not plotted and consented to a plot against our lives would be simply fool-hardiness. But how should we go back? That too was difficult. We could not dismiss our coolies any better than we could go on. We could not take them all back with us they might altogether at any time overpower us. They were strong men, twelve in number, and the assistants, except two weak and timid. Our only way seemed to be to divide them, leaving the leaders out, too few to do us harm alone, and the rest we could take care of on the way. Mr. Bixby therefore taking his gun in hand, and standing with the assistants several of whom were armed in some way, though one only with an axe, called the attention of the coolies, and told them he knew their thoughts; they were plotting our destruction. A sort of deprecatory growl from the two leading ones was the reply to this, and Mr. Bixby immediately added, "Several have confessed and brought the whole thing to light." "Who have confessed? Who have told anything," they exclaimed. Mr. Bixby assured them he should not tell; but they continued vociferating, partly denying any plot, and partly demanding what he had told, till Mr. Bixby commanded them to be silent at the peril of their lives. They then stopped, and Mr. Bixby told them it was useless to talk; he knew all their plans, and he knew that some had joined in the plot from fear and others because they had been persuaded by men worse than themselves that such he could forgive, and if they took up their baskets and went quietly back to Toungoo he should make no com-

plaints against them. There were others, he said, and he knew who they were, who had plotted willingly, because their hearts were bad and they wanted money; these must go another way. They might return to Toungoo if they wished, but by another road. They must not follow us, for he would give information at all the villages, that they might be apprehended and sent prisoners to Toungoo. He then called the names of all but three, telling them if they had no heart in the plot to indicate it by coming over to his side, and giving him their spears. This all but one did. One hesitated, saying he had fault, and was afraid. He was a young man, and Mr. Bixby chose to take him back rather than to leave him with the others; and so told him if he went faithfully home, he would make no complaint against him, and he came over.

The other three, who, as the coolies all said, were the leaders, were greatly enraged. The chief of them, tall, gaunt, and wiry, with a black blanket thrown over his head and falling nearly to his feet, walked back and forth with short, fretful, stamping strides like a caged tiger. Muttering sometimes inaudibly, sometimes in a loud voice denying, sometimes admitting the whole plot, and saying he was a very bad man and deserved to die, and again declaring he would be revenged on those who had told, now thrusting his spear violently into the ground and now pulling it violently out again, but kept at bay by Mr. Bixby's steady eye and loaded gun, he seemed a very fiend. Mr. B. demanded their spears and daks. They made no move to give them up. He ordered one of our men to go and take them, bringing his gun in range if they resisted. When their arms were all secured, he called for their baskets. A part of the food they carried for us we abandoned, a part was taken by our guides and the other coolies, and with the heaviest hearts we have borne in Burmah, we turned our faces homeward.

#### At Home Again.

At home again. I have had no heart

to write during all our journey home. It has been such a weary way! Even the thought that we should soon see our dear children was scarcely sufficient to tinge the edge of the cloud, that heavy, cold and dark, settled upon us. Silent, dejected, sad, we dragged ourselves up the steep mountains and down into the valleys, scarcely knowing one from the other. Too much cast down to hold each other up, we crushed the bitter disappointment into the depths of our own hearts, and struggled to keep repining from our lips. It is all right! we know it is; but what does it indicate? Have we mistaken the providence of God? Did we essay to run before we were sent? Why were we permitted to cherish the purpose in our hearts so long, to make all our arrangements for the journey, to pass safely through so many dangers by the way, and when we had just put our eager feet upon the soil of the desired land, why were we thus turned back? These and many other questions we pondered by the way; but we got no answer, save that we shall know hereafter. We remember the faithful servant who " essayed to go into Bithynia, but the Spirit suffered him not," who oftentimes purposed to go to Rome," but was "let hitherto;" and we may not count it strange concerning the fiery trial that has tried us.

One incident of our homeward journey I will mention, and then close this long letter.

#### Incident on the Way.

It was Saturday evening when we arrived again at the village where our coolies had their altercation with the Burmans. Our guides asked permission to leave for a little while. They had hardly been gone an hour, when, looking up the hill, we saw a large train of attendants coming towards us. It was Boghyee and his followers. He carried a sword-dah and some of his followers were armed; but not as for any special occasion. Our guides had found him on a visit to his brother, at a village near by, and he had come down to see us. He wanted us to

go directly back with him and spend the Sabbath at his house. We told him it was so late we would sleep where we were; but early in the morning would go with him and sleep the next night at his house. He therefore sat down to talk and spend the night with us. In some respects his personal appearance quite realizes my ideal; but he is not altogether the decrepid savage old giant I had expected to see. I should call him generally a fine-looking old man, were it not for his overhanging eyebrows, beneath which his deep set, small, dark grey eyes for the most part hide themselves, peeping out furtively yet piercingly now and then, as if he would take in all the circumstances and conditions of those around him, to be secretly considered and used for his own purposes. He has doubtless been a powerful and wicked man; but deeds which performed with an enlightened conscience, would leave fiendish lines upon the countenance, seem here to make no trace, and the face is as placid as if only good had been done.

He inquired particularly about the objects of our journey and the reason of our return. He said, "It is well you have come back. The Shans are very treacherous; they have no truth; why do you go to them? Teach us. We want to learn, but we have no books and no teachers. I am an old man and I want to hear your law."

Mr. Bixby began by telling him the condition of man in this world, all alike sinners, and burdened with trouble, sorrow and care; but in the next world there will be two conditions, one of joy and one of sorrow, a heaven and a hell. "Show me the road to heaven," said he, "I very much want to arrive there." He listened till a late hour, and then said, "I will sleep now, but you must go with me to-morrow and preach to my people." We went early in the morning and spent the Sabbath with the old man, a quiet, peaceful Sabbath. We were kindly treated, and many of the people listened attentively to truth they never heard before, and till their dying day might not

have heard, if we had not been thus turned back.

"God is his own interpreter  
And He will make it plain."

#### CORRESPONDENCE OF MR. BIXBY.

The following letters tell their own story. We give the correspondence, as likely to interest the readers of the Magazine, both for its intrinsic worth on both sides, and for the information it communicates in regard to the movements and successes of Mr. Bixby.

##### LETTER TO MR. BIXBY.

May 22, 1864.—How are you? Where are you? at the date of this letter.—Well, I trust, and am sure,—for you are the Lord's, and in his constant keeping. How He watches over you; how his angels tend you, though you see them not with the outward eye! "They that turn many to righteousness shall shine as the stars forever and ever." How blessed is your lot!—an ambassador of mercy, and glad tidings from the King of kings. I think you must have great success, as your "eye is single" and continually on God. You were not sent so wondrously to that high place of the field—that pathway to the myriads of the Chinese empire, without a great purpose. "My word shall not return unto me void, but shall accomplish that whereto I sent it."

I have been in prayer for you now. I cannot doubt that the writing this letter to you is immediately suggested of God. I took up my pen more particularly to ask you to tell me freely what your wants are for the Lord's work. I should probably have most satisfaction in meeting, or helping to meet, the expenses of evangelistic journeys toward and right into China, and perhaps to Zimmai.—May we soon, by the immediate help of God, be able to go right up to Yunnan, and there make known the truth as it is in Jesus.

We really must pray for this with earnestness of entreaty, and pleading that will take no denial. Jesus, that most precious name and person,—that indispensable good provided for man,—was a "propitiation for the sins of the whole

world." And Jesus himself said, "Go into all the world," &c. Let us pray with intense earnestness that God will work wondrously in making known his truth to the Shans, and all along and towards and into China. God's "glorious gospel!" it was certainly given, and such an infinite price was prepaid for its realization, that it should be accepted by some, at least, wherever it is proclaimed in simple faith with holy energy. O for the day when "the knowledge of the Lord shall cover the sea!" For this, too, this day of far exceeding glory, we must unceasingly pray with earnestness.

MR. BIXBY'S REPLY.

#### Praying and Wrestling.

Toungoo, British Burmah, August 7, 1864.—My very dear brother,—Your letter of the 22nd May came to hand by the last mail, and it deeply moved my heart. I infer from your questions and a single remark, that you had just come from the closet where your soul had been poured out in special pleadings for me and the Shan Mission. I have great confidence in such specific prayers. Indeed, I have very little confidence in any other. Those prayers in which we ask everything we can think of, and then ask God to make up in giving what we lack in asking, without being in any sense the expression of felt want, do not amount to much. Such are not the "effectual, fervent,"—that is, intensely earnest prayers which "avail much." We have in these days much praying, but I fear very little wrestling. But, thank God, we have a few "Israelites." May they be multiplied a thousand fold.

I have a painful conviction that a great part of the so-called Christian world is asleep—or, it may be, dead. But Satan is not dead, nor does he slumber, nor are his emissaries easily drawn away, or enticed, or put to sleep. They are intensely earnest. If any of Christ's servants show an equal earnestness, their own brethren are ready to call them enthusiasts. Let us mingle deep humiliation and hearty confession with our prayers, in view of

the lukewarmness of those who profess to be the followers of Christ, and in view of an alarming conformity to the world.

#### God Seen in His Works.

You ask, "Where are you? How are you at the date of this letter?" Well, I was on a perilous journey to the northeast to do my Lord's work, opening up a way to Camboza,\* Cambodia and China, at his bidding. The season for travelling had passed by,—the weather had been extremely hot, the thermometer in the sun in the plain rose to 140 deg. Fahr.; but the rains had just set in, which made it dangerous to travel. A fearful thunder storm, with great hailstones, passed over us on the night of the 20th. I slept in a frail bamboo sayat, under a covering of straw, and listened with awe and wonder to the mighty peals of thunder which shook the mountains. No storm equalled it in the memory of the oldest inhabitant of Toungoo. In one village twenty houses were swept away, and with them one of my best chapels. The storm passed by, and I slept in safety and peace. I had spent the day in preaching and examining candidates for baptism. The 21st was spent in the same way, but at another village where the people of several villages had assembled to meet me.

#### Spiritual Spring-Time.

On the morning of the 22nd, the date of your letter, I was standing on a high mountain, eye and mind turned intently to the rising sun (both literally and figuratively) inquiring with awe and wonder, but not without doubt, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" I "went down into the garden of nuts" "to see whether the vine flourished and the pomegranates budded, or ever I was aware my soul made me like the chariot of Amminadib." I could see with unobscured vision the "spouse coming out of the wilderness,

\* The name given to central Shanland by the natives.

leaning on her beloved." It was one of the happiest days of my life.

On that memorable day I baptized fifty-five happy converts in the Lord's baptistery, in a deep gorge between two mountains, to the sides of which clung two villages of mountaineers, in which I organized two gospel churches, and broke bread to them in commemoration of the death of our adorable Redeemer.—Strength was given me to preach five times that day, and to walk between services six or eight miles. In the evening an unusual unction was vouchsafed to me, and I spoke for several hours with unwonted freedom and pleasure, until near midnight, borne upwards as if on some mighty tide, where no human effort was required. I only had to "open my mouth wide" and it was "filled," "good measure, pressed down and running over." I had a good degree of assurance, which still abides, that Cambodia and China will come to our Shiloh. It is only a question of time. Let us not say, "four months and then cometh harvest," but let us "lift up our eyes and see the fields, already white" for the reapers. Let us not stand still to see the salvation of our God, while the great Captain of our salvation says emphatically, "Go forward!"

On this very day (May 22nd) I selected several young men to take home with me, to teach them the Scriptures with special reference to the work which I feel myself specially commissioned to undertake, viz: "Evangelistic journeys *towards* and *right into* China, and perhaps Zim-mai." It is my fixed purpose to go soon, by the help of our God, right up to Yunnan, and there make known "the truth as it is in Jesus." I have spent nearly all my time, now that the rains are upon us, and it is impossible to travel far, in teaching men the Scriptures, and fitting them out for an active, aggressive campaign at the opening of the dry season.

Like a faithful and skillful general massing his forces on a subtle, mighty enemy, watching for every opening, every chance to strike an effective blow, to

weaken the foe and take the field, we shall do our best both by "strategy" and "hard pounding," by "defensive" and "offensive" war, to subdue this vast Shan land, this hive of nations, in the name of our Sovereign, and to carry the war as speedily as possible into the Celestial empire.

Do any laugh at the wildness of this scheme? Do any Sanballats and Tobiah mock and say, "What do these feeble Jews?" Tell them to wait a little. Jerusalem's walls shall be builded, even though we work with the spear in one hand and the trowel in the other. The wall will go up in spite of our foes, and despite the indolence of the nobles of Tekoa. Tell them to wait—wait a little longer, and we will answer them truthfully and pertinently as William Carey answered the scoffers of Europe. The forces massed against us are many and mighty, and their fortifications have long been deemed impregnable. Still we need not despair, nor should we be cast down.

#### On to China!

As to our forces, they are indeed small; but one with God is a majority. And as to fortifications, why our "Dahlgrens," and "Parrotts," and "Armstrongs" will riddle the Chinese wall to atoms. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

On to China, then! On to China! Let all the people echo, "On to China!" and all the hosts of heaven will say "Amen."

#### Representatives of Five Races Baptized.

This is the Lord's day (Aug. 7th.) In the early morning I baptized seven—all adults—the representatives of five races or tribes. Among them was the first convert from the Paloungs, an influential tribe living at the far north-east near China, who subsist by the cultivation of tea. They have a distinct language, which this man, Ko Paku, understands. He also speaks, reads and writes

both Burman and Shan. He is fifty years of age. I hope the Lord has something for him to do. We are inquiring what and where. He is at present studying the Scriptures.

In the afternoon, after preaching, we had a special meeting of the church, at which seven young men were examined and approved, to go forth at the close of the rains, if the Lord will, as evangelists, on trial; after which I broke bread to the church. In the evening we had a prayer-meeting. The representatives of eight races or tribes were present, and prayer was offered in six languages. It was a charming sight. Races mingle in prayer and praise to our Father and Lord as brethren of one common family,—men who hitherto had lived in hatred of each other, and not unfrequently had imbrued their hands in each others' blood. Now they are of one heart and one mind—Christ's brethren!

This is a marked feature of the Shan Mission. It already embraces the representatives of ten tribes, and it will probably soon include many more. They all speak the Burman language more or less; but when they come to talk with God, every heart seems to think it will be understood best in its own language.

#### Future Plans.

I expect to go forth again at the close

of the rains with a larger preaching force to "the high places of the field," this pathway to the myriads of the Chinese empire. But judging from the experience of the past year and the manifest openings of Providence, I think it may be our duty more immediately to explore and preach among the Geckhos, Saukoos, Breca, Harshwes, Padoungs and Tarus, which may be called the border tribes, and the Lord's people gathered among them will be among the available forces for capturing the enemies' outposts beyond. I may be able to send a native expedition to the more distant tribes, and shall not be backward to go myself if the finger of God points that way. I have now an expedition somewhere in Mobgai, or Karenee, that has been out about one month, from which I hope to hear good reports and gain much information. I have good news from the evangelists sent into the land of Geckho.—They speak of whole villages turning to the Lord. I expect a great harvest the next dry season. We may be able to go out in November, certainly in December. I see men from all parts of the Shan States—some from Samoke (Esmock,) and I take every opportunity to spread the knowledge of the all-conquering Name. In the fulfilment of the Divine predictions and promises, there are yet greater, more glorious events to chronicle.

## MISCELLANY.

### SIAM CHRISTIANIZED.

Thoughts Suggested by a Sermon by Rev. S. J. Smith, Bangkok, Siam.

Siam must come in for some of the glorious fruits of the Saviour's suffering and death. The promise has gone forth. He died for the world, and the promise is sure. We hope He will not long delay his coming. He is breaking the oppressor's yoke every where; shall not the

Siamese rejoice in freedom too? So let it be—idols and ignorance have long enough had supremacy.

We want here the power of the little band called by the Saviour on the shore of Gallilee, the fishermen made "fishers of men." Behold the result! Jesus, whose little town of Nazareth could not give Him a place to live in peace, through the preaching of the unlettered fisher-

men, taught by the Saviour and energized by the Holy Ghost, gets a foothold in Judea. Three thousand there join the Saviour's ranks in one day and five in another; and when persecution comes, they are scattered abroad and go "every where preaching the word."

One Paul was among them, an apostle "born out of due time," and a learned man withal, though he did not make use of learned words, but came to the multitudes with the simple teachings of Jesus, and the power of God was with him. And he went every where, founding churches and setting up the standard of the cross in heathendom.

Not despising the low, not fleeing the high, he could stand forth in the midst of Mars Hill, and say to the polished Greek, "Him whom ye ignorantly worship, I declare unto you." Bound and sent to Rome, accused of wrong doing, nothing daunted, he preached in that great city. The heaven pervades proud Rome. Opposition is awakened, it is true. Bloody persecutions follow; also true, for many generations. But

"Truth the cause, whate'er delay it,  
There is no power on earth can stay it."

Truth lived; it prevailed; proud Rome was vanquished, and the Christian religion became the religion of the Roman Empire.

But the union of church and state create an impure Christianity in that great empire, and God allows them to be whelmed in moral night for many generations, a thousand years.

Luther going forth with the blessed Bible to the rescue, awakened sleeping Christianity from the lethargy of ages. "None but God can forgive sins," is the watchword. "Repent and be converted" and "do works meet for repentance," is the only course that will give us a sure basis on earth, and open to us the gates of heaven. And God blessed the word meted out in bold confidence and trust. A host of corruptions are purged from the church; now ignorance flees away abashed, and the star of discovery, improvement, progress, beams forth radiantly and

moves on, illuminating all who will, and fleeing the place where are those who would shackle pure Christianity and thus retard its legitimate fruits.

Behold England, at first under the most degraded paganism. By and by, dim Christianity raises to an extent the ignorant, superstitious race, and gives them a higher place in the scale of being.

Then, again, a comparatively pure Christianity gets foothold and develops men that have found few equals in any age. Such were some who adorned England in the reign of Elizabeth. Nor has England been without her worthies from that day till this. Though in the dark days which hampered man's great criterion of right and wrong, the conscience enlightened by the word of God, the star of Christian enterprise and progress soared away from England, and stood over the bold hills and free soil of sturdy New England, and here made a stand for truth and progress, such as will be the admiration of coming ages. It is now shedding its guiding beams over the whole north of the American Union. It is leading on the hosts of war, battling for right. "God is no respecter of persons," says, in effect, the leader of the American Union. In the great scale of being the black and white, bond and free, claim alike the great Father's protection, and are equally deserving the precious bounties which the great-Giver pours out with so generous a hand. It is the soul, the moral man, that determines the rank, the position, the quality, the claims of him who was created in the spiritual image of his Maker.

And let the soul stay itself on God and ally itself to all that elevates, ennoble, enlarges, expands, develops,—and surely that man, no matter what is the color of his skin, if he lives long enough, and has perseverance and lives in times worthy of him, may hope to be an honored sovereign and rule the greatest and best republic the world ever saw. I see no reason why, if Christianity should become the leading star in Siam, and enterprise is conducted on the liberal principles

which Christianity dictates, Siam may not become "a land flowing with milk and honey," and its people among the most enlightened in the whole world. It has a luxuriant soil, a fine climate for a tropical one, and facilities for production and commerce that might be boundlessly enlarged.

Idols and ignorance must be dethroned, and the true God, with the knowledge which Christianity fosters, set up in their place. Then will Siam take its proper vantage ground, and no man nor set of men be able to roll back the car of commerce, and bring again the inertia of the past.

Onward would be its destiny, meeting with accession from those who, rejoicing in the liberal, enlightened policy, would seek her protection and share her government. Burmah and Cambodia, Malacca and Cochin China, would no longer be doubtful friends, to be carefully watched, but allied kingdoms, rejoicing in mutual protection and mutual privileges.

*Mrs S. J. Smih.*

#### THE MISSION SCHOOLS AND PRESS OF NESTORIA.

Early in the year 1836, about two months after our settlement among the Nestorians at Oroomiah, we commenced our first missionary school, which gradually grew into a flourishing male seminary. We began with seven small boys, in a basement-room of my hired house, or, indeed, a cellar, which was the most comfortable location we could command at that time, it being winter; and it was certainly a not inappropriate emblem of the deep darkness which surrounded us. The pupils commenced with their alphabet (that of the venerable ancient Syriac), and as their vernacular language, the modern Syriac, was until then unwritten, I was obliged to provide for them, as reading matter, manuscript cards, which were hung upon the walls of the school-room, around each of which a class of eight or ten boys (for the school soon increased to fifty pupils), took a standing

position in a semi-circle, and thus spelled out their lessons. There may be witnessed sublime scenes in very humble places and occupations. Dr. Chalmers pronounced the Indian boy in the woods, first learning his letters, the sublimest scene in the world; and I could appreciate the force of that estimate, as I gazed on those delighted Nestorian children, in the first missionary school opened in modern times in this ancient kingdom, among a people whose ancestral seminaries at Edena, in Mesopotamia, and elsewhere, in bygone centuries, sent forth hosts of devoted missionaries even to India and China.

The progress of our pupils was rapid, and their improvement in every respect highly encouraging. No brighter children are to be found the world over, than among the Nestorians. The arrival of our printer and press in 1840, soon provided books for the learners, both in this central school and numerous others, which in the meantime had been opened in villages, all being supplied, up to that period, with reading matter furnished by the pens of several native copyists.

I cannot speak unqualifiedly of the morals of either native teachers or pupils, in our male seminary at that early period. Both have confessed to me, with tearful contrition, in these later years, how they used to smuggle wine upon our mission premises, and at late hours of the night, when the vigilant missionary was fast asleep, pass the time in carousal—the same corrupt propensity leading them to do so which prompts the vicious to perpetrate such outrages of decency that pass under the honeyed name of youthful frolics, in institutions of far higher pretensions in much better lands. Poor human nature is about the same in all ages and climes. It has maladies always and everywhere, which the Spirit of the Lord alone can reach and remedy.

As early as the year 1840, considerable religious interest was manifested among the pupils of this seminary, which seemed to result in a few cases of conversion; but no general revival occurred in



it till the winter of 1846. It was then under the superintendence of that seraphic man, the Rev. David T. Stoddard, who joined our mission in 1843, and who died here seven years ago, whose zeal and devotion in the cause of Christ have seldom been surpassed since the days of the apostles. That revival was a work of marvellous power and interest, especially as being the first extensive visitation of the Holy Spirit that has blessed this dark land in recent centuries—a land in which Christianity has never triumphed. It presented many scenes of novelty here, of overwhelming and thrilling pathos, such as I have never seen equalled in any other land. About thirty of the pupils of our male seminary were hopefully, and, we believe, really converted, during that season of refreshing, and the work spread forth with pervading power into several villages. With so luminous a model of Christian excellence as Mr. Stoddard before their eyes, it was not easy for those pious young men, in the ardor of their first love, to be satisfied with a low standard of consecration; and a great advantage was secured in having the type of devotion to Christ so clear, decided, and elevated at the outset.—They became, from the commencement of their Christian race, eminently burning and shining lights among their people.

In 1847, our male seminary was removed from the city of Oroomiah to our health retreat on Mount Seir (Mount Recreation), as a far more healthy location, and secure from the temptations to young men incident to a large town.—The situation itself is one of the grandest and most attractive in the world, embracing a magnificent panorama, ranging to the distance of a hundred miles, combining the varied scenery of the city—the plain dotted over with almost countless verdant villages—of the shining lake on the eastern border, and lofty snow-capped mountains far beyond; the whole standing out in fine relief under a sky which is one of the clearest on the face of the

globe. The location itself is one that possesses an elevating and educating power.

During the sixteen years of our seminary's location on Mount Seir it has been visited with twelve distinct revivals—several of them of surpassing power and interest. Every pupil has thus been blessed with repeated seasons of refreshing from the presence of the Lord, which, in the great majority of cases, have been to them a savor of life unto life. Our Mount Seir has thus become a hallowed place to us and to them, a kind of Mount Zion, in this ancient land of the Maji. As the fruits of these many precious revivals in our male seminary, as many as seventy young Nestorian preachers are already at work in our field, faithfully and zealously sowing the good seed, and gathering in the harvest, scattered over the vast plain of Oroomiah, and through the wilds of the rough Koordish mountains, some as station preachers, and others as travelling evangelists.

The Nestorians, having known little of books (they had never seen printed volumes) before the commencement of our mission, except fragmentary portions of the Bible in manuscript, in their ancient tongue, and cherishing a deep reverence for the Holy Scriptures, so characteristic of their ancestors, we naturally, as well as from choice, employed our press in printing the Scriptures for them, in the first instance; and though we have since prepared and published a goodly number of school-books and scientific textbooks, and the range of study and acquisition has become considerable, and we have furnished a good general selection of religious reading, still, the Bible, in the ancient and modern Syriac—and previously in the Hebrew and the Persian—has continued to be the great classic in our seminary. And it is my prayer and hope that it may never cease to be such. The Bible has been most appropriately styled a library rather than a volume; and it is a library with which young men, in any land, and with what-

ever worthy purposes for life, may far better be made familiar, than with any and all other libraries.

We have not in general deemed it desirable that our pupils should spend a great deal of time in the study of the English language; and but a small number of them attempt its acquisition. We are rapidly augmenting a literature in their native tongue, taken from the rich treasure-house of the English. A long period would be needed for them even tolerably to master our language; and there is little scope for their use of it in their native land, where we wish them to live and labor; none, indeed, beyond our missionary circle.

Since the death of Mr. Stoddard, which occurred seven years ago, our seminary has been under the able and faithful superintendence of the Rev. J. G. Cochran, who was previously, for many years, associated with that sainted man in the charge of it. Indeed, Mr. Cochran's connection with the institution has been coeval with his missionary life, a period of nearly seventeen years. The present number of pupils is fifty. The period of connection with the seminary is from five to seven years, according to the acquisitions of the pupil when he enters it, and his intentions for future occupation. It embraces a general literary and scientific course, and a theological course is superadded, for those who intend to preach the gospel.

I hardly need say that this favored school of the prophets has been an instrument of vast power and of rich blessings, in carrying forward the work of reformation in the fallen Nestorian Church; and we believe it will be more and more so, till not this people alone, but the millions of other nationalities, among whom this peeled remnant of a once great missionary church has been so long and remarkably preserved, we trust for such a purpose, shall also be evangelized. Already, the light is penetrating the deep darkness in all directions.

*I will only add that, at present, a pre-*

cious shower of mercy is distilling upon our male seminary, and bringing youthful hearts to submit to the sceptre of Christ. The same blessing is also descending upon many Nestorian villages on the Plain of Oroomiah. The Lord has thus not forgotten to be gracious to this suffering people. In this year of sore famine and distress, in wrath He still remembers mercy. Many are hungering and thirsting for the bread and the water of eternal life, of which there is no lack, and cheering songs betoken that this year of affliction may be a year of the right hand of the Most High, in this dark remote land. The general observance of the week of prayer here seems to promise signal blessings.

It is in place in connection with our educational work, that I refer also somewhat particularly to the department of our press, which is really a correlative branch to that of our schools. Without readers, our books would be useless; and without books, readers could not be raised up, nor be supplied with intellectual food after they have learned to read.

When I reached the Nestorians thirty years ago, their spoken language had not been reduced to writing. They had never seen printed books, the very few copies of the Scriptures possessed by them in the ancient Syriac being in manuscript. I soon commenced reducing the vernacular tongue to a written form, using for that purpose the characters of the ancient Syriac, known as the Nestorian (of a broader stroke and a more angular form than the Syriac letters best known in Europe), with a slight modification of two or three of them, to express sounds for which the ancient language has no representatives.

I naturally began with the Lord's Prayer. Priest Abraham, a very staid, sedate ecclesiastic, who could write the ancient language imperfectly, acted as my amanuensis. When the translation of the prayer was completed, I directed him to read what he had written. He commenced reading it, but was instantly thrown into boisterous laughter, so novel,

alien, and even comical did it appear to him, to read the language which he and his people were every day speaking; and he found it necessary to stop, and yield to the power of his risibles several times, before he succeeded in reading the Lord's Prayer, which he had just penned in his living tongue without realizing the magnitude of the performance. The associations of reading, among the people, were all and altogether with an ancient unknown language.

Such was the humble commencement of writing the modern Syriac, an undertaking which was for some time the marvel of multitudes, both to the sight of the eye and the hearing of the ear.

It was several years after we commenced writing the modern Syriac, before a printer and press reached us. The first press sent out was found to be too heavy for transportation on the backs of horses over the lofty mountains of Old Pontus and Armenia, and we were consequently obliged to order another, to be so constructed that it could be taken into smaller pieces. This difficulty obviated, our printer, Mr. Breath, finally reached us, with a press, seven years after the commencement of the mission. Meanwhile, we had furnished our schools with reading matter by the slow and laborious motion of the pen in the form of manuscript cards, consisting mainly of portions of the Holy Scriptures.

The first matter printed was also the Lord's Prayer, as had been true of the first experiment in writing. I shall never forget the scene in our printing office on that auspicious day. A large company had been drawn together by the fame of the marvellous engine which had just arrived from the New World. As it was put in motion, and the leaves of the tree of life, set up by the practised hand of the American printer, who as yet barely knew the letters, were taken rapidly from it, the whole assembly were unconsciously bowing around it, while gazing with the most eager interest, and as unconsciously reiterating "Glory to God! glory to God!" Not that they would worship

the press, but their profound astonishment and admiration could find no other so natural and spontaneous an expression. And verily the press was a worthy object of their deepest admiration, as it first took its position in the heart of this dark continent; a harbinger of light and salvation to multitudes. Such it has emphatically proved itself to be. It reached us twenty-four years ago. Since that time, it has given to the hungry Nestorians a very precious Christian literature of a hundred thousand volumes, comprising near 20,000,000 of pages, containing the Holy Scriptures in both the ancient and modern Syriac—the latter, in several editions and one edition with references. Other excellent books and tracts have been multiplied; Bunyan's "Pilgrim's Progress," Baxter's "Saint's Rest," "Call to the Unconverted" and "Reformed Pastor," Doddridge's "Rise and Progress," "The Dairyman's Daughter," "The Shepherd of Salisbury Plain," "The Young Cottager," a Church history, and other books of this general description now have a place in the "family library" of many a humble Nestorian dwelling, by the side of the Scriptures, though always far below them in the reverential regard which this primitive people ever cherish towards the inspired oracles. We have published a book of hymns, containing about 300, consisting mainly of translations of the richest and sweetest hymns in our own language. Our first edition of this hymn-book, in our day of small things, consisted of only half-a-dozen hymns. Each successive edition has increased, till the book has assumed the handsome size I have mentioned. The hymn-book, next to the Bible, we found an instrumentality of unspeakable interest and importance in the evangelization of the people. I now have in press a second edition of a Sabbath-school hymn-book, prepared by an associate, Mr. Cobb. It possesses great attraction and power among the children, who gladly pledge themselves to commit the whole book to memory, and promptly do it for the sake of coming in posses-

tion of a copy. We have also published excellent school-books, and scientific text-books, and an able treatise on theology, prepared by the acute and erudite Mr. Stoddard, whose early death we were called to mourn seven years ago. And during the last fourteen years, our press has given to the Nestorians its monthly periodical, made up of the various departments of religion, education, science, miscellany, and poetry, which has been highly useful in our schools and among the people, as a vehicle of religious truth and general intelligence.

The printing-office has thus risen among this fallen people in a dark empire as a stately tree of life, striking its roots deeper and deeper, and sending its branches farther and farther, to drop its healing leaves over every village and every dwelling, even in the remote hamlets of the Koordish mountains.

It is grateful to recognize in this connection the important agency of Mr. Breath, our talented and very estimable American printer, who went to his rest and reward more than two years ago, after being the instrument for a score of years of sending abroad among the Nestorians a Christian literature so rich and varied in kind and generous in extent, as that here indicated. His death was very deeply and widely deplored. In addition to superintending the press, Mr. Breath cut many fonts of beautiful Syriac type, with a hand before unpractised in that art; and he long and ably edited our monthly periodical.

Since the removal of Mr. Breath, our press has been worked solely by Nestorian printers, who were taught by him—that department being now under the general supervision of clerical members of our mission. The large bold form of the Syriac character, as found in Nestorian manuscripts, which we closely followed in our type-cutting for some time, has been gradually diminished, until the type is now not much larger than that ordinarily used in printing English books, and our issues are of a corresponding size. This is a great point gained, both in the

matter of convenience and of economy.

It is not strange that so momentous an agency as the press should come to be comprehended in some measure by the enemies of the truth in this dark land, and that both French Jesuits and malevolent Persian officials should fix an evil eye upon it. While it has often been threatened with restriction, it has as yet held on its way undisturbed, owing not a little, during the past few months of threatened assault, to the presence of an English official, Consul Glen, which has imposed an important check on our enemies, for the time at least, and hitherto prevented them from carrying their threats into execution.—*Rev. Dr. Perkins in Christian Work.*

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#### WILD TRIBES OF SOUTHERN INDIA.

Dr. Short, a member of the Madras Medical Service, has been making researches among some primitive tribes who are conjectured to be the aborigines of southern India. Their numbers do not appear to be very large; but it is singular that there should be within three score miles of Madras itself races of people who are in utter barbarism, and as Dr. Short says, are probably ignorant of the very existence of the British Government. The missionaries know nothing of them, although they offer a promising field for missionary exertions, seeing that they are very tractable, that the formidable barrier of caste does not exist among some of them, that they are unfettered by prejudices of creed, and that they have been proved to be easily reclaimable. Without a knowledge of any regular calling or trade, they are necessarily steeped in poverty, and are fain to live on roots and herbs. There is evidently work to be done in this direction, and it is good service to direct the attention of the government and the public to them.

In the midst of the jungle is found one of these tribes, called the Villees. They are not a gregarious people, but on the

contrary live so much apart that there are seldom more than a dozen found in one place. If that people is happy which has no history, the Villees should be in a state of primeval felicity. They know nothing whatever of the past. No reproachful spectres ever rise out of that melancholy distance to scare them. They cannot tell how they came into that part of the country, or whether they have had any ancestors or not. They seem to be the herbalists of the districts, and not only doctor themselves when they fall ill, but are called in to ply their art by the natives round about. Like others who profess healing on a more scientific basis, they pretend to understand all diseases, and rather than be found at a loss for medicine, they will call one particular root by twenty names, and ascribe to it all sorts of qualities. In appearance Dr. Short describes them as "leggy"—that is, their bodies are short and their legs are long, and there are some of them who are "tolerably well looking." The men wear long hair, and very little else; the women pick up cast-off clothes from wealthier villages, so that they are "always in rags, often of different colors, seldom extending below the knee, and the upper part of the body is scantily covered with a rag." Their general habits match their costume. They marry one wife, and take in as many other women "as are agreeable to live with them." When a match is made up, the bride receives from her chosen one the light and elegant present of a crowbar. This piece of furniture appears to be all they have to set up house-keeping with. Unchecked by the fear of expense, marriage is the rule among them—and thus in this respect they are in advance of more civilized peoples. As mankind progress, their wants increase, and something more than a crowbar is needed to make perfect happiness. The instrument itself is, as Dr. Short tells us, "a flat piece of iron of the shape, thickness, and make of a good sized chisel, one foot long, with a haft of two feet; sometimes the bar itself is two feet long, and the handle only one."

This instrument "is always in the possession of a Villee; in fact, he is seldom seen without it." With this article, and a bag in which to put his herbs and roots, the Villee goes through life with as few troubles as many of us who think we are immeasurably better off.

The huts of this tribe are far apart, but each one is densely crowded. Near to Carangooly Dr. Short saw a hut which was occupied "by an elderly couple, with two married daughters and their husbands, besides other children and grandchildren." Properly there was not room for two or three persons in this place; upwards of a dozen huddled together within it. They live upon fruits and herbs, and take them when they are hungry, for they have no regular meals. "In the villages they ask for the sour conjee water that is generally given to cattle." It is a gala day for them when they chance to get a little rice. As to religion, they worship a goddess called Vallyammall, the wife of Soolraymanny Sammy; but they have no belief in, or indeed notion of a future state. Still they believe in evil spirits, which is surely an indication that they have some conception of a future state of existence, although Dr. Short thinks otherwise.

Another of these tribes, called by the natives "Irooler," resemble the Villees in many particulars. Their head quarters is the village of Nagalapooram, celebrated for its temple and its dancing girls. In the temple, a great ceremony, called the "Soori Poojah," or worship of the sun, annually takes place, and the people are shown what they believe to be a miracle. On a sudden their idol is illuminated by the rays of the sun, which pour through an aperture in the top of the temple. The people know nothing of this hole, and firmly believe that the phenomenon is a token of divine approval.

They herd together in huts, and like the Villees, are scanty in their attire. An anthill is their "hymeneal altar;" it is called "Cunnee Covil," or Virgin Church; and "while a lighted piece of

camphor is burning before the ant-hill, the nuptial cord is tied." There is literally a cord mixed up in the business, in the shape of a necklace of black beads, which is tied round the bride's neck. That is the whole of the ceremony, and consequently nothing can be more simple. Dr. Short tells us—"They sometimes make a feast on the occasion, the extent of which may be judged of by the fact that the whole wedding expenses do not amount to one rupee.

When sickness breaks out among them they fly from the spot and seek refuge elsewhere, and in this respect again the savage is near upon a level with civilized man. Medical science can suggest nothing better in an epidemic than running away.

The Iroolers live by gathering honey or roots, and are robust and active in their habits. There is no caste among them, and Dr. Short expresses surprise that the missionaries have hitherto altogether overlooked them. Judging by observation of them in the jails, it would not be difficult to do good among them. Dr. Short's testimony is this—"From all I have seen and heard of them, I am sure that in a few years they would learn to appreciate agriculture, and would take to it kindly themselves. It is much to be hoped that government and missionaries alike will see that these different tribes are no longer utterly neglected. The establishment of a few schools among them would soon work an important effect. They are all reclaimable, even the "Domber," the last tribe which Dr. Short describes. These people are well known as acrobats, and they wander about in bands of about twenty, finding a livelihood where they can by the exhibition of their tumbling feats. The women are as expert as the men in this occupation. They live in portable huts, made "of a few bamboos arched over, and covered with mats sewn together, and made of the palmyra leaflets." Such are some of the peculiarities of these strange tribes. They are all to be found within a very short distance of Madras, and now that public attention

has been directed to them, some attempt will doubtless be made to bring them out of the state of degradation in which they are plunged.—*Friend of India.*

#### MADAGASCAR.

##### Efforts of the Native Christians to Extend the Gospel in the Country.

Rev. Mr. Ellis writes, March 1, 1864: "The Lord continues to enlarge his kingdom in Madagascar; and, amid much that needs improvement, we have many signs of satisfactory progress among the Christians. Our United Prayer Meetings are well attended, and the people are understanding their duty to provide their own places of worship, and are making truly commendable efforts in furtherance of this important object. Two lists of native contributions, towards the erection of places of worship, have been brought to me during the past week. In these the members of the church and congregation have tried what they could raise among themselves first, and then have come to ask assistance from their friends in the capital; and on these occasions they usually pay us a visit—often a preliminary one—to secure, if possible, the promise of assistance when they set to work.

The following brief passage from a letter of Mr. Kessler confirms the statements of Mr. Ellis:—

"Although we have had disappointment and affliction, the state and prospects of the mission are more favorable than ever: almost every week new members are added to the church, and Christianity is extending on all sides. I hope our good friends at home will not be discouraged, or lack in their support of this mission, for I am more convinced than ever that there is no other mission-field to be compared with Madagascar; and our united prayer here is for the safe and speedy arrival of our friends from Mauritius, so that our hands may be strengthened, and we may be enabled to work with all our might and with renewed zeal and energy."

**Growing Influence of Christianity, especially in the Observance of the Sabbath.**

Dr. Davidson says: "The work of the mission is prospering. A new congregation was opened yesterday, and it was so crowded that when I went up I could not get a seat. Without having any positive data, my impression is, that since our arrival the numbers of Christians—I mean hearers—have increased at least one-third, and the members in still greater proportion. One most pleasing and hopeful sign is the regard to Sabbath. The market, which stands opposite my house on Andohalo, is nearly deserted on Sunday; in fact, in this respect Antanarivo is decidedly in advance of London. The fact that so many officers, civilians, and slaves, attend the church, prevents very many duties from being performed on that day, and consequently gives a Sabbath to their associates without their consent; sometimes, no doubt, against their wish. A heathen merchant need not bring his cloth to the market, for the Christians at least will not buy. The heathen, also, if wishing to buy anything, will prefer to wait until Monday, because the Christian dealers not being in the market on Sunday, they cannot have the same variety to choose from, nor will they be able so well to secure the advantages of competition. In this way I have noticed that the dealers in many articles have become gradually fewer; and last Sunday I observed for the first time that every cloth-stand, without exception, was deserted. This is a most cheering sign in every point of view, as it cannot fail to raise the character of the people intellectually, morally, and physically."

The latest intelligence, dated June 3, affords renewed assurances of the general progress of the mission, both in the capital and the surrounding country.

The seven congregations in Antanarivo continue numerous and regular, and no month passes in which additions are not made to the several churches. The number of children under instruction, especially in the Sabbath schools, is considerable. Gratifying assurance is

given of the anxiety, both of adults and children, for instruction.

"Owing to the constant demand upon my time and energies," writes Mr. S. "and my limited knowledge of the language, I have not been able as yet to do much to aid in the general mission work. I have, however, got together a few children, as the commencement of a Sabbath school at Ambatonakanga. The thirst for information on Scripture subjects, on the part both of children and adults, is a most gratifying feature in the character of the people; and I feel most glad to be able to take a small share in helping to supply their want of knowledge.

The memorial church at Ambatonakanga is advancing. The erection of the hospital, by this time must be nearly completed, and the importance of the medical branch of the mission is becoming every day more apparent.—*Lond. Miss. Chron.*

#### DONATIONS.

RECEIVED IN NOVEMBER, 1864.

##### Maine.

Penobscot Asso., Bangor, 1st ch., J. C. White tr., 100; Wiscasset, Mrs. Ann Taylor and Mrs. Margaret Waters, 1 ea., 2; Hallowell, Capt. Samuel Shute 7; Warren, Ladies' Bap. For. Miss. Soc., per Mrs. E. A. Kennedy tr., 12; Jefferson, 1st ch., per W. Tilley, 6; Sedgwick, Rev. William Read 6; 123.00

##### New Hampshire.

Lake Village, ch. 11; Rumney, William Giddings Esq., 2.45; Sanbornton, Benj. Wadleigh 1; 14.45

##### Vermont.

Woodstock Asso., per W. L. Picknell tr., 18.95; Jericho, Fem. Miss. Soc. 10.70; West Topsham, A. Sanborn, to const. L. H. Tabor H. L. M., 100; 120.65

##### Massachusetts.

Cotuit Port, Union ch., per A. C. Childs, 18; West Newbury, William Merrill 2; Cambridge, 1st ch., a member, Thanksgiving offering, 25; Newton, Theol. Inst., a student 5; 50.00  
Boston South Asso., Brookline, ch., per Dea. George Brooks tr., 65.65; Jamaica Plain, ch., per J. B. Wetherbee tr., 165; 230.65  
Salem Asso., So. Amesbury, 1st ch., Sab. sch., per B. A. Kelley supt., 5.10; Beverly, 1st ch., Ladies, to const. Mrs. P. M.

Hannaford H. L. M., per Geo. Roundy, 100; Lynn, 1st ch., per H. Haddock tr., 90.55; 195.65  
 Old Colony Asso., So. Hanson, ch. 10.50; No. Marshfield, ch. 10; No. Scituate, ch. 22.50; Thomas Conant 5; Middleboro', 1st ch. 20; West Bridgewater 11; per John Brooks tr., 79.00  
 Taunton Asso., New Bedford, 1st ch., per Luther G. Hewins tr., 110.00  
 Milers River Asso., Amherst, ch. 28.95; A hol, ch. 12; Leverett and Montague, ch. 24.76; New Salem and Prescott 12.35; Petersham, ch. 20; W. Royals-ton, ch. 6.30; Shutesbury, ch. 7; Sunderland and Montague, ch. 4; Warwick, ch. 1.15; per G. W. Sanderson tr., to const. Rev. Silas Kenny H. L. M., 116.51 — 771.81  
**Rhode Island.**  
 Portsmouth Grove, Lovell General Hospital, Ward 22, M. H. 5; East Providence, 1st ch., Fem. Miss. Soc., per Rev. B. M. P. King, 11; 16.00  
**Connecticut.**  
 Hartford, Laura A. Day 5.00  
**New York.**  
 Buffalo, 2nd German Bap. ch. 5; Philadelphia, ch. 10; Jamestown, Mrs. Rev. E. Mills 1; Chatham Four Corners, John Drew 2; Arcadia, 1 ea. fr. E. i-za and Sidney Wilder, 2; Al-bion, Rev. J. L. Smith, tow. sup. of nat. pr., care Rev. C. Hibbard, 25; 45.00  
 Coll. per Rev. O. Dodge, Dist. Sec.,  
 Erie Asso., Ellery, ch. 4.50; For-estville, ch. 20; Leon, ch., 7-.60; 32.10  
 Black River Asso., Adams Vil-lage, ch. 48.50; Adams, Ab-ram Sheldon, 50; Lowville, ch. 46; 144.50  
 Union Asso., Yorktown, ch. 8.50; Bedford, ch. 23.40; Cross Riv-er, ch. 6; Banksville, ch. 1.50; Patterson, ch. 20; 59.40  
 Dutchess Asso., Amenia, ch. 115.41; I. Booth 1; Pine Plains, P. W. Husted 5; Mrs. C. Hus-ted 5; John Pulver 50 cts.; North East, Geo. W. Winchell 2; Lewis Winchell 1; E. W. Simmons 5; I. Payne 2; Hen-ry Sage 10; Seth Walton 1; P. W. Clark 20; 167.91  
 Wayne Asso., Butler and Sa-vannah, ch. 12.25; Marion, ch., Sab. sch. 75; Ontario, ch. 6; Red Creek, ch. 14.94; Rev. G. W. Moore 5; Macedon, ch. 10; R ae, ch. 4.70; Wolcott, ch. 13.87; 141.76  
 Hudson River South Asso., New York, Mrs. Jane Colgate 100; R. Watrous 50; a friend 1; Brooklyn, W. P. Groom, mon. sub. tow. sup. of Mr. Knowl-ton, 75; Amity st. ch., of wh. 49 is for distrib. of Bibles, 84; 310.00

Essex and Champlain Asso., Eliz-abethtown, ch. 1.00  
 Hudson River Central Asso., Stanford, 2nd ch. 24.25  
 Stephenson Asso., Berlin, D. Ty-ler 5.00 — 930.92  
**New Jersey.**  
 Elizabeth, ch. 20.00  
 Middletown, 2nd ch., per Rev. O. Dodge, Dist. Sec., 28.50  
 Coll. per Rev. James French, Dist. Sec.,  
 West New Jersey Asso., Camden, Stockton ch. 5; Moorestown, ch. 30.87; Allowayston, ch. 6-.05; Trenton, 1st ch. 12; 53.92  
 Sussex Asso., Newton, ch., S. H. Hunt 10.00 — 112.42  
**Ohio.**  
 North Lawrence, Rev. B. E. Jones 5; Miami Asso., per J. H. Tangerman 25; Franklin, Sab. sch., tow. sup. of two nat. prs., care Rev. H. L. Van Met-ter, Bassein, Burmah, 25; 55.00  
**Pennsylvania.**  
 Warsaw, John Sallade 1; Cath-arine Sallade 2; Ashland, Welsh Bap. ch. 18; 21.00  
 Coll. per Rev. James French, Dist. Sec.,  
 Philadelphia Asso., Balligom-ingo 8.70; Spruce st., Jacob Bar-tholomew 5; Spring Garden, Sab. sch., for nat. prs., care Rev. E. Kincaid, 50; Cumber-land st. 13.52; a lady 1; Ger-man friends, per Rev. K. A. Fleischmann, 15; Mrs. C. A. L., Nov. offering, of wh. 5 is for nat. pr., care Rev. J. L. Douglass, 20; 113.22  
 North Philadelphia Asso., North ch. 12.21; Olivet 14.39; Bris-tol 4; 30.60  
 Pittsburg Asso., Elizabeth, Mrs. R. Roberts 5; Peters Creek, per Miss E. Angus tr. of Miss. Soc., 17.75; 22.75  
 Abington Asso., Damascus, 1st ch. 6.50  
 Bradford Asso., Smithfield 30.00  
 Wyoming Asso., miscellaneous 3.00  
 Beaver Asso., Providence, of wh. 6.11 is fr. Sab. sch., 35.50; Am-ana 3 25; Harmony 3.80; Muddy Creek, of wh. 4.65 is fr. Sab. sch., 42.65; Zoar, of wh 4 is fr. Sab. sch., 16; Ach-er 28.50; West Salem, of wh. 4-.29 is fr. Sab. sch., and 4 out-station Sab. sch., 10.29; Zion, of wh. 4.56 is fr. Sab. sch., 22-.07; New Castle, of wh. 1.30 is fr. Sab. sch., 13; West Greenville, of wh. 9.37 is fr. Sab. sch., 32; coll. at Asso. 13.77; 220.83 — 447.90  
**Illinois.**  
 Coll. per Rev. S. M. Osgood, Dist. Sec.,  
 Fox River Asso., Bristol, ch. 32-50; Plainfield, ch., tow. sup. of Oungyee, nat. pr., care Rev. D.



|                                     |        |
|-------------------------------------|--------|
| L. Brayton, 11;                     | 43.50  |
| Galesburg Asso., Galesburg, ch.,    |        |
| C. Leach, Jr., Esq., of wh. 10 is   |        |
| tow. the outfit of Rev. J. E.       |        |
| Clough,                             | 20.00  |
| Illinois River East Asso., Sun-     |        |
| bury, ch., E. N. Jencks             | 20.00  |
| McLean Asso., Atlanta, ch.          | 10.00  |
| Nine Mile Asso., Nine Mile, ch.,    |        |
| of wh. 5 is fr. Rev. P. Hagler,     | 15.00  |
| Quincy Asso., Quincy, Vermont       |        |
| st. ch., W. D. Rood                 | 1.00   |
| Rock River Asso., Freeport, ch.     |        |
| 7; Rockford, 1st ch., Sab. sch.,    |        |
| tow. sup. of a Burmese boy, to      |        |
| be assigned, 10;                    | 17.00  |
| Springfield Asso., Centerville,     |        |
| ch., tow. sup. of Rev. J. E.        |        |
| Clough, 2; Diamond Grove,           |        |
| ch., tow. sup. of Rev. E. P.        |        |
| Scott, 5;                           | 7.00   |
| Westfield Asso., coll. at Asso., by |        |
| Rev. J. W. Riley,                   | 24.00  |
| Coll. at General Asso., Spring-     |        |
| field, tow. outfit and exp. of      |        |
| Rev. J. E. Clough,                  | 111.40 |
|                                     | 268.90 |
| <b>Indiana.</b>                     |        |
| Westville, ch., per F. Flynt, 9.35; |        |
| Heffren, Eli Batt 95 cts.;          | 10.30  |
| Coll. per Rev. S. M. Osgood,        |        |
| Dist. Sec.,                         |        |
| Bedford Asso., Bedford, ch., Rev.   |        |
| R. M. Parks                         | 5.00   |
| Brownstown Asso., Seymour, ch.,     |        |
| per Rev. J. W. Lewis,               | 10.25  |
| Evansville Asso., coll. at Asso.,   |        |
| per Rev. Thos. E. Veatch,           | 9.50   |
| Indianapolis Asso., Indianapolis,   |        |
| ch., A. W. Erick, 11th Regt.,       |        |
| Ind. Vol.,                          | 5.00   |
| Monticello Asso., coll. at Asso.    |        |
| by Rev. J. G. Kerr,                 | 20.00  |
| Union Asso., Sullivan, ch., Miss    |        |
| A. Willis, per Rev. R. M.           |        |
| Parks,                              | 5.00   |
| Weasaw Creek Asso., coll. at        |        |
| Asso. 33.50; Niconza, ch. 25;       |        |
| Mexico, ch. 8.70;                   | 67.20  |
| Coll. at State Con. at Indianapo-   |        |
| lis                                 | 111.65 |
|                                     | 243.90 |
| <b>Iowa.</b>                        |        |
| Village Creek, Swedish Bap. ch.,    |        |
| per Rev. A. Wiberg,                 | 23.00  |
| Coll. per Rev. S. M. Osgood,        |        |
| Dist. Sec.,                         |        |
| Burlington Asso., Burlington,       |        |
| ch., of wh. 10 is fr. Albion Par-   |        |
| sons, 20 fr. Rev. I. Leonard, 5     |        |
| ea. fr. G. E. Burtsh, J. W.         |        |
| Chamberlain and Miss Sarah          |        |
| Hillery, 3 fr. Richard Storer,      |        |
| and 1 fr. S. F. Stevens, tow.       |        |
| sup. of Rev. J. E. Clough, 49;      |        |
| Pisgah, ch., J. M. Sperry, tow.     |        |
| sup. of Rev. J. E. Clough, 7;       |        |
| Benton, ch., Alvin Todd 5,          |        |
| John Penny 1, tow. sup. of Rev.     |        |
| J. E. Clough, 6; Mt. Pleasant,      |        |
| ch., Rev. E. Crane, tow. sup.       |        |
| of Rev. J. E. Clough, 1;            | 63.00  |
| Cedar Valley Asso., Rockford,       |        |
| ch.                                 | 3.00   |
| Dubuque Asso., Maquoketa, ch.       | 20.00  |
| Keokuk Asso., Keokuk, ch., Rev.     |        |
| J. T. Westover 5; Denmark,          |        |
| ch., of wh. 10 is fr. Sab. sch.,    |        |

|                                    |       |
|------------------------------------|-------|
| tow. sup. of nat. pr., care Rev.   |       |
| E. A. Stevens, Rangoon, Bur-       |       |
| mah, and 25 fr. L. M. Whit-        |       |
| ing, and 2 fr. A. McNeil, tow.     |       |
| sup. of Rev. J. E. Clough, 37;     | 42.00 |
| Linn Asso., coll. at Asso., per J. |       |
| Lewis tr., 5.09; Fairview, ch.     |       |
| 5; Cedar Rapids, ch. 23.75;        |       |
| Shellsburg, ch., for Nellore       |       |
| Miss., 12.50; Parkers Grove,       |       |
| ch. 7.10;                          | 53.44 |
| Upper Des Moines Asso., Great      |       |
| Bend, ch.                          | 1.50  |
| Coll. at Asso., tow. outfit and    |       |
| exps. of Rev. J. E. Clough,        | 95.85 |
|                                    | 3     |

**Michigan.**

|                                   |       |
|-----------------------------------|-------|
| Coll. per Rev. S. M. Osgood,      |       |
| Dist. Sec.,                       |       |
| Jackson Asso., Napoleon, ch.      |       |
| Sab. sch.                         | 3.00  |
| Lenawee Asso., Tecumseh, ch.      | 2.00  |
| Michigan Asso., coll. at Asso.,   |       |
| per tr. of Con., 18; Detroit, La  |       |
| Fayette st. ch. 40.75;            | 58.75 |
| Washtenaw Asso., Saline, ch. 7-   |       |
| .55; Ann Arbor, ch., Lawrence     |       |
| Noble Esq., 4th quar. payment     |       |
| tow. sup. of nat. pr., care Rev.  |       |
| J. W. Johnson, Swatow, Chi-       |       |
| na, 25;                           | 32.55 |
| Wayne Asso., per tr. of Con., 73- |       |
| .19; Redford, ch. 10;             | 83.19 |
| Coll. at State Con. at Detroit    | 40.08 |
| Greenwood, ch. (not associated)   | 7.50  |
|                                   | 2     |

**Minnesota.**

|                                   |       |
|-----------------------------------|-------|
| Minnesota Asso., coll. at Asso.,  |       |
| by A. Cavender tr., 14.85;        |       |
| Lakeland, ch., Mrs. L. A. Mun-    |       |
| ger 5; Master Leland Munger       |       |
| 50 cts.; Mary Munger 25 cts.;     |       |
| St. Paul, ch. 45.80; Belle Plain, |       |
| ch. 4; Jordan, ch. 2; Hastings,   |       |
| ch., Sab. sch., wh. completes 60  |       |
| for sup. of colporteur, care Rev. |       |
| M. Bronson, Nowgong, 15;          | 87.40 |
| Minnesota Central Asso., Fair-    |       |
| bault, ch. 12; Lansing, ch. 15;   | 27.00 |
| So. Minnesota Asso., Winona,      |       |
| ch.                               | 35.75 |
| Coll. at State Con., Lake City,   |       |
| tow. outfit and exps. of Rev.     |       |
| J. E. Clough,                     | 28.40 |
|                                   | 1     |

**Nova Scotia, New Brunswick, and C  
Breton.**

|                                  |        |
|----------------------------------|--------|
| Baptist Convention, per Rev. Dr. |        |
| Tupper,                          | 842.10 |

**Canada West.**

|                           |        |
|---------------------------|--------|
| Coll. per Rev. R. Telford | 218.92 |
|                           | 104    |
|                           | \$4.84 |

**Legacies.**

|  |        |
|--|--------|
| Fayette, Me., estate of Dea. Al-           |        |
| len Batchelder, per Sewell N.              |        |
| Watson, Exr.,                              | 600.00 |
| Medway, Ms., estate of Mrs. Lucy           |        |
| Johnson, per Rev. E. C. Mes-               |        |
| senger, Exr.,                              | 24.00  |
|  | 61     |
|  | \$5.51 |
| Total from April 1 to Nov. 30, 1864, \$40, |        |
| 91.  |        |

THE

# MISSIONARY MAGAZINE.

VOL. XLV.

FEBRUARY, 1865.

No. 2.

## AMERICAN BAPTIST MISSIONARY UNION.

### ON INVITING COÖPERATION IN BURMAH.

#### CORRESPONDENCE.

In a letter under date of Aug. 25, 1864, Mr. Stevens, of the Rangoon Burman Mission, in alluding to some changes that had taken place around him, stated that within the last few years schools had been opened in Maulmain and in Rangoon under the auspices of the "Society for Propagating the Gospel in Foreign Parts," (English Episcopal,) and that other missionary efforts were in contemplation. He suggested the desirableness, in view of the embarrassed state of the Missionary Union in consequence of the war, and in view of other considerations, of inviting the English Baptists to take a part of our work off our hands, or in some way, share it with us. Similar statements and suggestions have been made by other missionaries, and some distinct utterance of views and opinions on the part of the Executive Committee seemed to be called for. Hence the following letter in reply to Mr. Stevens:

*Missionary Rooms, 12 Bedford Street, Boston, Dec. 6, 1864.*

REV. E. A. STEVENS, D.D.,

My Dear Brother,—It is now fifty years since American Baptists entered Burma to preach the gospel and set up the kingdom of Christ among its idolatrous people. In doing this they sought not the patronage of civil governments, invited the coöperation of no body of Christians, claimed no exclusive rights to the country as a field of missionary operations; they asked only the privilege of remaining and doing their work in accordance with their own convictions of duty, unmolested by any power, ecclesiastical or secular, civilized or pagan. Impelled by love to Christ and perishing men, they sought simply to know their own duty, not doubting that the light which guided them would also fall on the path of others like-minded, and conduct them to appropriate fields of usefulness. Their object was single, their motive single, and it may be affirmed with a good degree of truth, they have moved right on through the half century to the performance of their one work, and with such results as at once to vindicate the soundness of their principles and attest the sanction of Heaven.

It is doubtless true, as you intimate, that "the world moves, and we are carried along with it." Changes, many and great, are constantly occurring, some of them unforeseen and some anticipated. The Apostle Paul seems to have had something of this sort in mind, when, writing to the Hebrews, he said, "This word yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain"; so recognizing at once the principle of change and the principle of stability. He knew some things that did not change; and among them, we may suppose, he recognized the truths of the gospel.

experienced a like imprisonment. We were saved from the evil to come.

Dr. Begandet, the Catholic bishop of Rangoon, started for China, via Mandalay and Bama, a Shan city, far at the north. It is said he has great influence in Ava, and he certainly has a happy faculty of getting under the broad shield of the government. The British Resident at Mandalay, it was expected, would go with him, but was prevented by the king. The bishop, however, was provided with a pass and a body guard, and went on his way with every outward prospect of final success.

But the king was too cunning for him. Report says this very kindness was the means of his defeat. The guard was instructed to cut off all communication with the people, to intercept all information, and to render as difficult as possible the bishop's journey, and he was compelled to return. Thus end all the expeditions to the Shan states this year, so far as exploration is concerned.

#### **The Divine Hand Visible.**

"But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel."

The remark of the old Geckho chief, Boghyee, "Teach us; we want to hear your law," was not a mere compliment. It was the expression of felt want, as subsequent events have abundantly proved. The whole Geckho tribe is now calling for teachers, and Boghyee was the first to build a zayat. On our return, at the suggestion of Boghyee, we took another road, which led through the northern section of Geckho land, and thereby visited and gained the friendship of ten chiefs and their clans. On my return to Toungoo, I laid before the government, according to my promise, a careful report of their grievances, particularly arising from the raid of the Toungoo mountain militia. The chief commissioner was here. Capt. Lleyd was immediately sent up to the frontier to investigate the matter, with instructions, if my report was found to be correct after examining all

the parties concerned, to make reparation.

The result was most satisfactory.—Finding them innocent of the charge for which they were ostensibly attacked by this Karen militia, he recommended that the government give them five keezees, i.e., five large Shan bells, highly prized by mountaineers, valued at several hundred rupees, which was approved. By his kindness and tact he succeeded in settling their difficulties, inducing disaffected chiefs to "drink truth" together, to liberate all their prisoners, to open their road to travellers who might wish to proceed to the Shan States, and appointed a government agent to look after their affairs, and to try to bring them under British regulations.

The good that will result from this happy termination of a great difficulty cannot be overestimated. Now the nearest and best route to the Shan States is open, after having been closed for more than ten years, and four hundred bullocks, loaded with merchandise, in one company soon after passed through on their homeward way. The Shans say it saves them five nights' camping by the way; i.e., it lessens their journey six days, in going to Mobyæ. Besides it saves them from exorbitant taxation on the part of the Burmans on one hand, and the Red Karens on the other. By allowing the Geckhos a small percentage per head on all traders, they were induced to cut out the road and keep it in a passable condition. Now I can reach Mobgaé on my pony in less than six days, and travel among grateful friends all the way. The Geckhos are living on friendly terms with some of the Shan chiefs, particularly in Mobyæ and in the vicinity of Ta-sa-na-toung (the twelve mountains), and I have Neghyau's promise that he will go with me in person to these places next year. Thus "God is his own interpreter." Thus He is "making a way," and making it "plain."

#### **A Way Opened in Men's Hearts.**

But this is not the most interesting part of our subject. The highway which

He is casting up in the hearts and minds of the Bghais, Geckhos, Breca, Saukoos Harshwes, Padoungs and Tarus is more especially worthy of our consideration.

The "Great Interpreter" has made it "plain" to my mind, what He intended by our sad defeat. His thoughts are indeed high above our thoughts. Now I have outstations stretching all the way through from Toungoo to Mobyae in the Shan States. The people all the way are calling for teachers and are building *rayats*. The Geckho chiefs and people, feeling that the peace which they now enjoy, together with the pecuniary benefits which follow, are in a great measure owing to my intercourse with them, and reposing in me, as they do, the most perfect confidence, all, as with one voice, say, "Teacher Bixby must be our teacher, and we will learn books and worship God." Repeated messages had been sent me; one Geckho, a relative of the chief of Shwa-nau-ghyee, came down and spent three days with me. He brought messages from several of the chiefs, begging me to come up to see them again. It was late in the season before I was able to do so; but I have now finished my third tour among them.

#### The Chief and Christianity.

Let me speak of the outstations in their order, as they were visited by me in the several journeys which I have made, and give a brief history of them.

First, six miles north of Toungoo, on the Sitang river, are the Kannee Shan settlements, four in number, but likely to run together into one large Shan town. They were planted by the old Nautoke Tsaubwa, (the father of our first Shan convert,) and made up almost wholly of Shan refugees. For a long time the old Tsaubwa labored at great disadvantage, having no salary, no income from the people, no property, and very little ability to earn money, having been all his lifetime accustomed to rule and live on the people. At length the government gave him a monthly allowance of 25 rupees, which put him on his feet; and as he used the money for the good of his peo-

ple, they flocked around him, and his settlement soon became the most flourishing Shan settlement in British Burmah.

He was cut down suddenly by cholera. He had not time even to send for me. He had not made a profession of religion, but remained a true friend to us. He often declared that he believed in the Lord Jesus, and that he prayed to him. His last act, when he saw death was upon him, was to call Oung Myat, his eldest son, and say to him, "My son, I cannot remain. Don't leave the teacher; abide always by the teacher." He then sank away and died.

It is not for us to know whether he is now with the blood-washed throng; but he left the full weight of his influence in favor of Christianity. The people had great confidence in him. It was a heavy blow to the settlement, cutting off their monied income as well as their trusted leader, and it fell heavily also on our hearts. But the people soon rallied around the son, Oung Myat, whom you will recognize as our first Shan convert. He was unanimously chosen their Tsaubwa, and was confirmed as such by the Deputy Commissioner; but he has not yet received his father's pension, and he is left to struggle with poverty. We had placed great reliance on this young man, had kept him with us two years as a student preacher, hoping that he might see it his duty to give himself wholly to the gospel ministry; and had expended considerable sums of money on him and his family to fit them for the work; therefore it cost us a struggle to give him up. Here, too, all things are working together for good. He needed just such training as he has had, to fit him for the responsible position which he now occupies. He and his wife are members of our church, and thus far they are true to their profession. They are doing good among the people, and I have reason to hope this young and growing settlement will become a Christian village. It gives us a delightful stopping place on our way to the mountains, and can be reached by land or water at all seasons of the year.

**A Buddhist Village Desiring a Teacher.**

After passing three Burmese villages on the river, in all of which we tried to set forth Christ crucified as their only hope, we came to Karen Khyoung. This is a Bghai village, thoroughly Burmanized. Nearly all the people are Buddhists. We preached the gospel with great plainness and earnestness of spirit; and now the chief says, if I will give him a Burmese teacher, he will turn from the priests and worship the true God. In my last visit we called together the villagers, and they entered into a covenant to build a zayat at once, only two or three dissenting. A temporary bamboo zayat has been constructed, and a petition has been sent up to government for a grant of timber for a substantial building.

This is where we stop the first night when we go on ponies without burdens.

Between this and our next stopping place—the village of Kyahmaing, described in Mrs. Bixby's journal,\* there is an unbroken wilderness and a high mountain, and it is a hard day's work to get through. Many sleep by the way. This was a heathen village, but we spent our first Sunday here, and the people profited by what they heard. The Catholic priest of Toungoo followed in my track, and made an attempt to occupy the fields I opened, and on our return we found the people here building a zayat for him; but when they found I had returned, and was willing to give them a Burmese teacher and to become their teacher, they changed their purpose and said the zayat should be mine. I have had a teacher there for some months. He has a large school, made up of old and young, male and female, and he preaches three times on Sunday, and conducts worship every night in the week at the chapel. I baptized several from this village in my last visit.

Near Kyahmaing there is another small village under the chief of Karen Khyoung. They had built a zayat, but had no teacher. Three young men who had

heard the gospel in a neighboring village, conducted worship alternately for several months; but there was not a baptized person in the village, and nothing was being done for them. At their earnest request I sent them a teacher, and in my last tour I baptized several of them, deferring others to a future time.

Among the number were those three young men, and they are now with me, studying for the gospel ministry.

**Lapet Ing or Tea Lake Village.**

Turning a little to the south-east we came to Lapet Ing, where we found our faithful guide in our first journey, who is now the government agent for the Geckhos. This is the only village with which I have had anything to do, where there had ever been a teacher. He had left them of his own accord. I had passed through the village six times within six months, and never found a teacher there. There was no church organization; three men and their wives had been baptized several years before by Shapau, but they had never received the ordinance of the Lord's Supper. No missionary had ever visited this village, and no ordained preacher had been there for years. The chief speaks Burmese fluently, as most of these northern Bghais do, but could not read. He has considerable government business to attend to, and frequently receives communications and must make communications in Burmese. He requested me, therefore, to send him a man who could fill the double office of clerk and preacher, and I did so. From this village also I received several candidates for baptism, but have baptized none from any village where any other missionary or native preacher was performing the ordinances of the Lord's house. I have no desire to build on another man's foundation. But when, in the providence of God, I am directed through a country or among a people where there are no preachers of the gospel, I do not stop to inquire what race they belong to, but preach to them "the glorious gospel of the blessed God," and if they believe, I

\*See *Mag.* for Dec., 1864, p. 454.

baptize them and form them into churches.

#### The Geckhos.

The next stage of our journey brings us to Shwa-nau-ghyee, in Geckho proper, and can be made in one day on horseback without burdens. Previous to my first visit, no missionary had ever been among them, and there was not one believer in all that country. There were several to whom Dr. Mason refers in a late communication, living in the Bghai country. They are mainly of mixed blood, and have no connection with Geckho proper.—Some of them were driven away for crime, and have been and are still the enemies of the Geckhos, and have been the cause of much fighting and killing between the two tribes. Lapet Ing is part Geckho; the chief is half Geckho, and was born at Shwa-nau-ghyee, but has kept up friendly relations with his former people.\* He was the only Geckho that had the courage to go with me to their country, and had he not been with us, we should doubtless have lost our lives at Shwa-nau-ghyee. Now I have a preacher in that village, and the people are learning to read. The young man that was wounded by the accidental discharge of a revolver has recently been to see me, and I am not without hope that he will yet be a preacher of the gospel.

#### Neghyau, the Chief.

Still farther on, within one day's journey of Mobyae line, in the large village of Kyeik-ka-dan, lives the chief, Neghyau, who is unquestionably the most powerful in all the north-east country before we reach Moonae, in the Shan states. All the surrounding tribes, the Saukoos, Breca, Harshwea, Padoungs, Tounghoos, Tarus and Shans, live in fear of him, and are in a great measure under him. Some have formed leagues of friendship with him. He is the most talented and princely chief I have ever seen; old Boyghyee, who has been the terror of the surrounding tribes for half a century, not except-

ed. The latter is now quite aged and infirm. He therefore willingly yields the palm to Neghyau, who is his son-in-law, and is in the prime of life.

In my second visit to this village, which was in April, the very hottest of the season, I found Neghyau very low with cholera. His brother was already dying, and the chief was greatly alarmed. They have no knowledge of medicine, and their only reliance in times of disaster is to offer sacrifices to *nats*, i.e., evil spirits.

Neghyau was delighted to see me, begged for help, said if I would save him, he would never offer sacrifices to *nats* again, but would turn to the teacher's God. The first dose of medicine I gave him brought relief, and he was soon out of danger. This gave me a great name. O that it may serve to spread a knowledge of The Name! My most intelligent and faithful native preacher is now located in this village, chosen by Neghyau himself. God bless him. "Let all the people say, Amen."

#### Number of Geckho Villages.

Next in our course come the five villages more immediately ruled over by Boghyee. He was the first to build a *zayat* and to send to town to me for "a teacher for each of my villages." The last of the five villages is in the district of Mobyae. I have seen them all, and have many warm friends among them. The want is not yet fully supplied. I have not the men, but Mounng Ong, Neghyau's teacher, will visit them occasionally, until the men can be found, or I can go to them in person, which I shall hope to do at the close of the rains.—There are twenty-five Geckho villages in British Burmah, and many more, I know not how many, beyond.

The Breca, (the Pray Shans described by Dr. Mason,\*) some of whom I saw and whose country I passed, are asking for teachers. One of their chiefs has recently visited me at my house and made request for teachers, which I shall try to meet.

\*See Mrs. Bixby's journal, Mag. for Dec., p. 456.

\*See Mag. for Nov. 1860., p. 379.

**Teachers—Why They Should Use Burmese.**

The teachers—where shall they come from; and how shall they be supported?

These questions have pressed heavily on my mind. The decision of the first question depends very much on the languages used. Shall it be the Burmese mainly? I will give the reasons why I think it should be.

In the first place it is the language of the country; all races, tribes and clans speak more or less of it, and its use is becoming more extended every year, and this cannot be said of any other language.

Secondly. It is utterly impracticable, if not impossible, to reduce to writing the dialect of these numerous tribes, twenty-four of whom I have some knowledge of within the field assigned to me alone. If we must translate the Bible and print it in these numerous languages, when will the people hear the "joyful sound?" It is manifest there should be some one language in which they can all meet. Should it be the Sgau Karen? No. As well might the Scotch language take precedence of all others in Great Britain, or the Irish, or the Welsh. The Sgau is one of many Karen dialects, belonging to only a small branch of the great Karen family; and it would be no easy matter to bring the Karen tribes to adopt it. The Pwos, who live in their immediate vicinity, must have their separate Bible and books and apparatus, and the Bghais of Toungoo, whose language is strongly allied to Paku, i.e., the Sgau, are having the Scriptures translated into their language.

Thousands of rupees have already been expended in printing books in Bghai, and there is as yet only a small beginning.

Where shall all this money come from? Where are we to find the men to make all these translations? It need not be done. It should not be done. One language will do for all. If any exception should be made, it should be the Shan, which is a written language, equal in purity, power and extent to the Burmese, and is used extensively beyond the Burmese Shan states.

The Geckhos spurn the idea of learning the Sgau language. They say, We have no use for it. Besides, they look upon the Pakus (as they are called in Toungoo) as their inferiors, and they have been enemies from time immemorial.

They have nothing in common with them. If they learn another Karen dialect, why not give them the Pwo Karen, to which their language is strongly allied? But they already speak the Burmese language almost universally, as all their neighbors do, and they are very fond of it; they want to learn it. Why not let them? It is the work of from one to four months, after getting them into school. I have young Geckhos now with me who learned to read pretty well in one month's time. This is the quickest and best way of introducing the Scriptures to these wild and numerous mountaineers.

**Whence Shall the Teachers Come?**

This settled, the question comes up, where shall we get the teachers? The full demands of these opening fields cannot certainly be met with Burmese preachers; for we have not enough to meet the wants of the Burman field.

The Buddhist races are not fruitful in teachers; and if they were, it would not be desirable to place them extensively over the Karen churches. The preachers and teachers of every and any people must come mainly from themselves; and the great work of foreign teachers should be to call into the field and guide in their work men who have sprung from their own flocks.

The Burmans should have Burmans, the Shans should have Shans, the Karens should have Karens, the Geckhos should have Geckhos for their teachers; but it does not follow that they should keep up their separate languages. I resolved, therefore, when I saw this wide and effectual door thrown wide open, and the providences of God, which I could not well misunderstand or disregard, leading me into it, to make an effort to raise up teachers from their own

people. Therefore I selected several young men, some Bghais, some Geckhos, and some of mixed blood, and brought them home with me in my second tour. Not one of them, however, had ever been to Toungoo to school before, nor had any of them been baptized. I preferred to take those to whom others had no claim, and to have the entire training of them myself. I have fourteen, not all of my selection, however, for some came to me afterwards and begged to be taken in.

Six of them have recently been baptized; a few of them will do to go out as teachers after the rains for a season, to return again for study in the rains, when it is difficult to travel.

#### *How shall they be supported?*

We have churches to fall back upon. We have no appropriation from the Executive Committee for such a purpose.\* Our only reliance at present is specific donations, which have been more abundant this year than ever before; and it seems to me God has sent them that I might do this very work in connection with other interesting work that is still going on. I have four assistants at work in the mountains, and two in the plains below. Besides, I have purchased the discharge of a non-commissioned officer from the English army, who is now a successful teacher in our school.

#### *Pupils Preparing for Work.*

We have six Shans, six Burmans and fourteen mountaineers preparing to be teachers and preachers, and in the primary department Mr. Bartholomew has seventeen boys, and Miss Marston has twenty-one girls, some Burmans, some

\*In view of the promising openings described in this letter, the Executive Committee have made a special appropriation from the treasury, to be used under the direction of Mr. Bixby, to aid in meeting the wants of these new fields. When the hearts of Christians are stirred by these words of encouragement, showing that God is going before his people, and preparing the way,—let them forward their tokens of gratitude to the treasury, that there may be no lack of means to enter every field which Providence opens.

Shans. The young men preparing for the ministry are boarded and clothed by us; and when preachers and teachers go forth among the heathen to take up new fields, they must be for a season mainly supported by us. The primitive disciples "went forth, taking nothing of the Gentiles" (8 John 7); and those who aided them by their "charity," were most highly commended by John.

I beg to give thanks for these donations, for they have enabled me to meet the growing wants of the mission which no human foresight could have provided for in advance. They have almost doubled the practical work and efficiency of the mission. Whenever I hear a call which brings with it manifest proof that it is from God, I do not wait to count my money, nor do I delay when I have no money, but move forward, and the money has never yet failed to come. When the Lord creates a demand, I know He has a supply not far off to meet it. God's promise is better than the best paper.

#### *In Journeyings Often.*

While Mrs. Bixby and her assistants were earnestly occupied teaching young men, I continued to travel through all the hot season up to the 23d of May, making one tour of eight days after the rains had fairly set in.

The weather this year has been unusually severe. I have been in the saddle all day, some days when the thermometer stood at midday in the shade at 96 to 100 degrees, and in the sun from 140 to 150 degrees Fahr. Every breath of air sometimes seemed like the blast of a furnace; but the sun did not smite me by day. My health never was better. In my last tour we had a fearful storm, the heaviest we have ever known in Toungoo. Twenty houses were blown down in Myoghyee, and with them our chapel. In town, the mission buildings were uninjured. In my last tour I baptized fifty-five persons and organized two churches. Among those baptized were two chiefs; one of them gave me his spear, saying, "This



spear, in the hands of my father when he was chief, took the lives of ten men, to my knowledge; now I have no use for it, and therefore I give it to the teacher." I brought it home with me as a trophy of the gospel, and when I have an opportunity I intend that it may be beaten into a spiritual ploughshare to break up the fallow ground of some unfruitful field.

#### The Geckhos in Toungoo.

Last week the chief, Neghyau, with five inferior chiefs and above forty followers, left us for their mountain homes after one week's stay in Toungoo, their first visit to this city. They spent the time almost wholly with me, and listened to the truth both day and night. Neghyau declares his faith in the Lord Jesus. There were in the company one Brec chief, one Saukoo, and one Padoung, the latter, from the district of Mobgaé. He speaks Shan perfectly. Their reports of the people in that region are encouraging.

In view of these great openings, can you leave me here to labor alone? The time has come to press on through Cambodia to Cambodia and China. The work will go on, not without rebuffs, repulses, disappointments, losses, self-denials, heart trials, and it may be death itself; but it will go on, it will be done. It is only a question of time.

Ride on, victorious Head,  
Ride on! Thy glories shed  
O'er death's dark minions,  
Call forth thy Rod of Strength;  
Equip thy hosts at length;  
Marshal thy millions.

Let Cambosa's sable sons,  
Let Cambodia's distant ones,  
Still numbered with the "Free,"  
Thy willing captives be.  
Let Sinim's mighty numbers,  
Roused from century slumbers,  
Endowed with life from Thee,  
Henceforth "Celestials" be.

Raised on Faith's pinions,  
High above earth's millions,  
Thy triumphs to see,  
Onward! onward! we press,  
No retreat, no defeat, confess,  
Till crowned by Thee.

#### TIE CHIU MISSION.

LETTER FROM MR. JOHNSON.

#### Work Enough for All.

Swatow, Sept. 7, 1864.—As br. Ashmore did not wish to commence any independent work, but decided to operate at and from this point, I have felt most cordially to share with him the labors and responsibilities that have hitherto devolved upon me alone. There is enough for us both to do, at and from this point, to tax all our time and strength; and, I trust, under our united occupancy, it will continue to be a radiating point of light and salvation for the whole department of Tie Chiu, while each of the outstations serves as a centre of light and influence to its immediate vicinity.

#### New Outstation.

Br. Ashmore is moving for a new outstation at Tie Chiu Hu, a large and populous city about eight miles distant. One of the assistants will go next week to secure, if possible, a house for a chapel and dwelling. I would rather have seen Swatow proper occupied first. I gave over to br. Ashmore Swatow from the first; but every thing remains there "in statu quo." I trust, however, it will be occupied soon.

#### Siam and Dr. Dean.

I am delighted that br. Dean has decided to go to Siam. May the Lord go with him, and enable him to gather again the remnants of that scattered flock, and "strengthen the things that remain that are ready to die." My heart has yearned over that mission and church. I have felt at times urgently "pressed in spirit,"—if there was no one else to go,—to ask permission of the Committee to go and see if I could do anything for them. So imperative seemed the case, and so imploring the cry for help, that I once had a letter written to the Committee on the subject; but circumstances here led me to defer sending it at the time. It seems now to have been the hand of God, who was doubtless then preparing for the work the man best fitted to go.

And then br. Dean's coming this way

seems to me providential. God speed his way to us! There are matters in Hongkong in which he can assist; and I trust too we shall see his face and be refreshed by his presence here.

**Dr. Dean's Assistant.**

Our oldest assistant, A Tui, the man whom Dr. Dean has for several years supported, left us in June to go to Hongkong, I hope not like Demas, "having loved the present world," though we feel very anxious about him. He has a son in Hongkong in business, who had been very sick, and his business became involved. He urged his father's going to his help. A Tui hoped, in going, to help his son, and at the same time look after the scattered members of our fold there and in the vicinity,—and to preach to the Tie Chiu people. This he seems thus far to have faithfully done, and his going may turn out every way for the furtherance of the truth. I am anxious for Dr. Dean to see him; perhaps he may be able to take him with him to Bangkok.

A Tui's leaving weakened us here somewhat, but others have been brought into the work, who, we hope, will prove useful laborers. Two are under Dr. Ashmore's special direction. One of them, a doctor, a Tat-hau-po man, was among the first we received here. The other, a Chunglim man, a most zealous and indefatigable laborer, was baptized in 1862. Besides these two, the old incense maker, of whom I have written before,—has been employed for some time as a colporteur. Since May he has been in the Hu city, and has been doing a good and an important work.

**Wide and effectual Door Opened.**

Our hearts are greatly gladdened with the reports from the Hu city, Tie Chiu Hu. God seems to be opening a wide door for the gospel in that great city; "the set time to favor" it seems truly to have come. The time for which we had rented the place occupied hitherto, having expired, we made an effort in May to secure a larger and more suitable house. God blessed the effort, and directed to a good house in an excellent

locality, from which the sound has been for several months spreading throughout that vast city, and many profess to believe. Three intelligent men were here with the brethren last week, who had come to receive the Lord's Supper. At the previous communion, too, others came out to see and hear. Three have applied for baptism, and several others, the brethren tell us, seem to have intelligently received the truth. We have now in connection with the different outstations fifteen and more applicants for baptism. Many of the cases are very interesting.

Since writing the above, a letter from the brethren in the Hu city says, "Our Heavenly Father is opening still wider the door of mercy here. He desires the salvation of the Hu city people; daily do they come in one continuous stream, men and women, to hear and to ask about the doctrine. Because of this our hearts are full of joy." May their hearts continue to be thus made glad. You will rejoice with us, and tell others too of this good news, that they may rejoice with us and pray for us.

**Ripe Fruit Gathered.**

On the 2d inst. we buried our oldest church-member,—dear old Apua, mother-in-law of our good brother, A Sun. She was eighty-five years old. She was baptized in Hongkong, ten years ago the third of this month. I find this record of her, when she was received for baptism. She had been a violent opposer of the truth, and used bitterly to revile her children for having embraced it,—forsaking the religion of their fathers; but the Holy Spirit's power was too much for even her resistance. She was compelled to submit, and became as loving and gentle as a child. I said to her, on the occasion of her examination,—“Apua, you know you have been very bitter against the truth, and have long and violently opposed; and you are now old and feeble. Why do you wish to be baptized and enter the church? What good do you hope to do?” “Yes,” she replied, “I have been a very wicked woman, and have long hated the name of Jesus, and

persecuted his people; and I am now old and worthless, and can never do anything for the truth. But I feel that Jesus loves me, and that God has for Jesus' sake forgiven all my former sins; and now I want to go down into the water as Jesus did, and be baptized as Jesus was, and then I want to go to heaven and see Jesus and tell Him how much I love Him now, and how sorry I am I did not begin to love and serve Him sooner."

Dear old saint, she has gone, and has received, we cannot doubt, a loving welcome. She had been feeble for a long time and almost helpless; but her faith has never faltered. The nearer she approached her heavenly home, the brighter and more joyous was her hope. She longed to depart. Death for her had no terrors, the grave, no darkness. Her remains rest in our garden beside those of little Willie Telford. Youth and old age sleep sweetly, side by side, a

"blessed sleep,

From which none ever wakes to weep."

She left us not so soon as she expected; not so soon as she wanted to. For ten years it was appointed she should go out and in among us, a monument of saving grace, and leave with us the precious legacy of a faithful testimony and a holy life.

#### TELOOGOO MISSION.

LETTER FROM MR. DOUGLASS.

##### Itinerant Labors.

Nellore, Sept. 25, 1864.—I have written before of the regular system of itineracy among the villages which I began in January of this year. The native helpers have been touring near Ongole, having gone thence by a new road. They came in the 15th inst., having been absent just two months, in which time they have done a highly important work, visiting and preaching in seventy-three villages, and in many of them more than once or twice.

For want of money this important work stopped here for the present, and that too at just the time when the weather permits me to join in it for the next four

months, if not longer. I might be out in the districts until about the 1st of April, 1865.

It is now clear to my mind and the minds of the catechists that this is a practicable thing, that there is no obstacle in the way except want of money, and also that its importance cannot be measured by any human standard. So here we pause again in pain; but we will make farther effort here in India to get means; and, if we succeed, we shall go forward, trusting that though we sow in tears, either we or our successors will reap in joy, and return home with large sacks of grain.

##### A Slow Process.

Sept. 26.—The move to the point indicated in your paper to the Burman missionaries, pointing to the right policy in conducting missions,\* rejoices our heart. But in our joy we feel keenly the great disparity between our condition and theirs.

If we attempted a Convention, what should we convene? Who would be on the several committees? In this broad field I can see nothing before us but long years of sowing, except God in his wonder-working power of grace were to turn this people as the streams in India are coming, in mighty floods; crowds flocking to the great Saviour of souls.

\* See Macedonian for Sept., 1864, p. 84.

#### FRANCE.

LETTER FROM MR. C—.

##### More Baptisms.

D—, Oct. 5, 1864.—Our work has difficulties, struggles and miseries, but thanks to God, there is also some progress and encouragements. I only regret to be left alone to work in this great field. We had last Sabbath day five baptisms. Our chapel could not hold all our hearers even in the morning; in the afternoon it was still more crowded.

##### First Fruit in a New Place.

One of those who applied for baptism is a Mr. E—, a shoemaker, at P—. He is the first fruit in this Catholic village, where we have a religious revival. I need a workman to help me to go there;

it is ten miles from this, and a very interesting village. This man is thirty-seven years old; he is earnest, serious, and clever. I hope he will have a good influence. Another, Mr. G—, was formerly a glass-maker. In the very beginning of his knowledge of the truth, he left his trade in order to have his Sabbaths free from work. He began to hawk about, selling haberdashery, with 50 francs' worth of different things he obtained on credit. Everybody feared lest he should fail, and his wife, who was as yet a Roman Catholic, blamed him for his rashness. What would become of her with her little ones? God blessed him, and he is now able to earn his bread, and has the confidence of the tradesmen, who gave him 800 francs' worth upon credit. He is clever, earnest, bold to imprudence; but piety has already reformed his character. I hope he will become one of the pillars of the church of D—. His wife has greatly improved; I think it will not be long before she applies for baptism.

B—, is a youth of twenty-four, from the department of P—, where we have several members. There is much good to be done there, but I cannot go and visit them.

#### Not to be Put Down.

S. H—, of C—, is a young man, aged nineteen. His family visited us last year, and felt rather inclined to our doctrines; but they were staggered and drawn back to nationalism by the pastor of that town.

Through their means this minister proposed to me difficulties in the way of baptism, and we had a controversy in writing. The minister's personal influence was such as to reattach them, as we thought, to the national church. But this young man wrote to us that the idea of baptism came back constantly to his mind, and whilst reading the passages in his Bible his conscience accused him; so he applied for baptism. He is a timid, but pious young man.

My second daughter was the fifth candidate. God has granted me this grace, that three of my daughters have entered the church by baptism. Not having means to educate my children in France, she went to England to teach French and learn English. May God grant us to see the youngest also brought to the faith. It was indeed a day of rejoicing for us. Pray for my scattered family and my work.

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## MISCELLANY.

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### MISSIONARY MEETING IN DENMARK.

In the little town of Sorø the Danish Mission Society held recently its great annual meeting. This ancient town is one of the most interesting places in Denmark, and many of our most glorious remembrances are traced to it. Here the celebrated bishop Absalom lived, and is buried; here lived and wrote also his friend Saxe Grammaticus, who is the author of a Danish history which is still preserved and read with much interest in recent times. Here, also, Halberg founded his academy, a college where a number of boys are educated and instructed, partly from his legacies; and in this town many of our most celebrated poets have passed their lives.

The meeting brought together a great number of clergymen and other friends of the mission, all of whom were hospitably received by the inhabitants of Sorø. It commenced at 11 o'clock with a service in the church, a fine building of considerable age. Mr. Smieth, from Svendborg, preached a very edifying and spiritual sermon on Matt. xiv. 12, 14. Before and after the sermon hymns were sung, taken from a little collection made especially for this purpose, and one of these hymns was also sung after each of the addresses, the one chosen being adapted to the topic that was to be treated next in order.

After service, the meeting began in the hall of the academy, which is situated

close to the church. Every possible place was filled by an attentive audience. After a short prayer, a hymn, and a few introductory words, the Rev. Mr. Wulff, from Roángo, was elected chairman, and the director of the Mission Society, Dr. Kalkar, opened the discussion with a review of mission work in general, its past, its present, and its future, touching at the same time on the principal objections made to missions. After him came the Rev. Mr. Hansen, one of the exiled clergymen from Schleswig. In a most eloquent address on the passage, "I will make of thee a great nation," he stated his views of missions, and told many interesting facts from his travels. He had sojourned at Frankobar at the time when the colony was sold, and described the sorrow of the natives when they heard that they were to be given up. He told them about the Hawaii Isles, where he also had spent some time; and made then a comparison between Roman Catholic and Protestant missions, describing the animosity that often reigned between the missionaries of different religions, who, instead of laboring together in a friendly spirit, did not lift the hat to one another in the street. He complained that missionaries gave too much of their time to the translation of books and to teaching in the schools, which prevented their periodical intercourse with the natives; and concluded with the hope that missions would now merit something of that praise that had sometimes been lavished too richly upon them.

Dr. Kalkar first opposed the last speaker, because he had said that the Roman Catholic Mission was not nearly so expensive as the Protestant. He proved that the priests, even if they could themselves exist more cheaply, used much money for images of saints, for altar adornments, and incense. They could well live more cheaply, because they were not married; but that was the great benefit of the Protestant mission, that the missionaries could live with their families in the dearest and nearest ties. This also acted, as an example of Christian domestic life,

much upon the heathen. The Rev. Mr. Fich, of Copenhagen, then opposed Mr. Hansen, in saying that the missionaries lost the time they gave to instruction in the schools; because, as he said, the missionaries should not only act upon the present generation, but through the schools upon that which was to come, and that much benefit had arisen through the translation of Bibles and other religious books. A hymn and evening prayer, by the Rev. Mr. Sonno, of Thisted, concluded the meeting of the first day. But the wish for hearing the word of God was not yet satisfied, and in the evening a great gathering took place, when the Rev. Mr. Clausen (who had been a minister in the army) and the Rev. Mr. Fich preached to a late hour.

The meeting commenced again at nine on the following morning, with a prayer by the Rev. Mr. Friusadt, of Copenhagen; and then, after the usual hymn, the Rev. Mr. Fich described the life and sufferings of the late Dr. Judson. The Rev. Dr. Risdoun then gave his views of missions, and said that it was his conviction that there would be a great many souls of all people that would be led to the Lord; it was only needful to labor patiently and diligently, and not to be abashed by those who said that the present day was no time for missions; it was always a time to enlarge the kingdom of our Lord.

The next speaker was the Rev. Mr. Beck, from Udby, who commenced by remonstrating fervently against the many meetings for foreign missions held in different parts of the country, both in what he styled the living and the dead congregations. He thought that there was too much done for foreign, and too little for home missions; it was far better to awaken a little more life among ourselves, before we ventured to do something for others. It was a kind of mockery to speak of Christian zeal and missions to those who showed no interest for their own spiritual welfare. He then strongly recommended the Union for Home Missions, of which he is one of the leaders,

and from which much was to be expected; and told of the establishment and institution of this Union, of the great benefit that was derived from it, of the many books sold and given away by the colporteurs and others.

The Rev. Mr. Rothe first opposed the last speaker, saying that the Home Mission was not an institution of recent birth, but had existed as long as an established church had existed, and that every minister in that church was to be regarded as a home missionary; to regard those established by that union in any other light, was to institute another church in the church, whose functionaries were to act quite independent from those appointed by the state, and that would cause dissolution instead of harmony. The Rev. Dr. Kalkar remonstrated against Mr. Beck, that he had held many mission meetings as well in what was termed the living as the dead parts of the country, and never felt any difference between them. He strongly opposed the names living or dead, as nobody but the Lord could count the believing souls spread in all parts. He had often found that much good had arisen from meetings held in what were styled dead congregations, and many a spark had on those occasions been lighted for the glory of God among those who had perhaps not before shown much interest in religion.

After several minor discussions concerning this point, an opportunity was again given to the Rev. Dr. Kalkar, who described the present state of the Danish Missions, and what had been done during late years. In Greenland they had sustained those labors which they had taken upon them; but there was nothing of peculiar interest to tell about that colony. On the other hand, he had the great joy to communicate that Denmark had recommenced its mission in the East Indies. A highly respectable and distinguished missionary, Mr. Ocks, who had labored there for sixteen years, but could not agree with the Mission Society of Leipzig, in whose service he was, regarding the observances of ritual, had offered

his services to the Danish Society, and they had, after due consideration, been accepted. Now he has passed into Danish service, and is waiting for two of the pupils of the mission school, who are to be sent over to him as soon as their necessary preparation is completed. The speaker was, in consequence of the late hour, obliged to abbreviate much more he had to say upon that subject. After a hymn, the concluding prayer was offered by the Rev. Mr. Anderson, of Noadruga, in which he thanked God for the blessing that was given to us in these days, and prayed that all might take it with them to their homes.

The final service in the church commenced at three o'clock. The Rev. Mr. Hartrup, from Fredericksborg, preached, choosing for his text the Gospel of St. Luke xi. 5—9. At five o'clock, as many of the guests as could find room partook of a common and frugal dinner, which a friendly spirit pervaded, and where the acquaintances made in these days were renewed and strengthened, and where many good wishes for the future advancement of missions, and for further happy meetings, were pronounced. At seven we separated, all thankful for the blessed days we had spent together, the remembrance of which we hope may last long. —*Christian Work.*

#### THE GERMAN BAPTIST CHURCH IN CAFFRARIA.

Late information has been received from the first German Baptist Church in Caffraria, the constitution of which was announced in the Magazine for April, 1862, p. 121. Soon after the joyful commencement there described,—and after it had grown to the number of sixty members,—a root of bitterness crept in and the church was divided. Some of the members with the pastor formed one party, and the rest of the church formed another, and elected Mr. Sandow, of Templin, pastor. This occurred in April, 1862. Since that time most of the members have united themselves with the

latter body, which has enjoyed the Divine blessing to such a degree that the church had increased in September last to 160 members. Powerful awakenings have occurred from time to time, so that the people have sometimes remained together for a long time, once for two days and a night continuously; on one Sabbath, ten were baptized, on the next day, eleven, and on the Sabbath following, seventeen.

Five brethren aid Mr. Sandow in preaching the gospel at the five out-stations. Mr. S. is sensible of his weakness, and asks the prayers of his brethren.

He writes to the church in Templin—"I am inexperienced, and far removed from my brethren. In God's providence, feeble as I am, I am called to be a leader of the flock. I watch over them with tears, laboring for them day and night, and I often lie sleepless on account of the anxiety I feel for them."

#### SKETCH OF RAMA CHUNDR, OF CUTTACK.

Rama Chundra Jacheek was of Mahratta descent, and his ancestors came from Nagpore to Cuttack in the service of the Mahratta government. His grandfather and father were successively governors of the fort at Cuttack but in the autumn of 1803, when he was about seven years old, an event occurred deeply humiliating to his family, but which has been, in the providence of God, fraught with the richest mercy to them and many others. The Mahratta rule ceased in Orissa,\* and the English govern-

\*A deeply interesting incident occurred in connection with the taking of the fort, which has never before been published. Not far from the place where the companies of the 22d were encamped, the horrid rite of Suttee was about to be perpetrated. "Our men," said one of the privates of the regiment, "saw the Hindas going to burn a living woman with her dead husband, and they took her away by force from a great multitude that was assembled to perform and witness the awful ceremony. After conquering their enemies, they brought the woman down to the regiment." It is particularly in-

teresting to remark that more than a quarter of a century before the Honorable Company abolished the atrocious rite, and indeed before the question of its abolition had in any way, by missionary protest or otherwise, come before the Supreme Council, these rough English soldiers signalized their conquest of Orissa by forcibly preventing it.

ment was established in its place. The family at once fled to Kokoakund, where they had an estate, and dwelt in the village of Bhoriapore, which is about ten miles distant from Cuttack.

It would not interest the reader to describe the early years of Rama Chundra. It will be sufficient to state that till he was more than thirty years of age he was a zealous idolater; and the regularity with which he worshipped the family idols, the reverence with which he adored his spiritual guide, and the readiness he displayed to offer sacrifices, or go on pilgrimage, or do anything required by his religion, might well put to shame the professors of a purer faith. Evidently he desired to know God, and the way of acceptably worshipping Him; and to such, I believe, the God of all grace always shows the way of life. While a devoted disciple of Sundera Das, he and the other disciples of the gooroo received and eagerly read the New Testament, and several tracts, among which the First Catechism and the Jewel Mine may be especially mentioned. The gooroo explained the Christian books as well as he could; but his teaching was a strange mixture of Hindu philosophy and Christian truth. When his "children," as he called his disciples, could not understand his explanation, he flogged them, and they received the chastisement like naughty children, conscious of deserving it; but Rama made the testimony of the Lord his meditation, and was soon wiser than his teacher. He reasoned with himself—Can one blind man lead another? Can a sinner save a sinner? Can I find out the truth by trusting in that which is false? At this time he lost all reverence for Juggernath and the idols he had formerly worshipped. Some he broke to

teresting to remark that more than a quarter of a century before the Honorable Company abolished the atrocious rite, and indeed before the question of its abolition had in any way, by missionary protest or otherwise, come before the Supreme Council, these rough English soldiers signalized their conquest of Orissa by forcibly preventing it.

pieces, some he threw away, some he burned, and some he trampled upon. He also renounced the fire worship in which he had before delighted, and the worship of the heavenly bodies.

Another effect of his reading the Testament and the tracts was that he had a deep and awful sense of sin, and as yet he knew not who could deliver him from the burden. To use his own expressive language, he was baptized in a sea of trouble. He knew by bitter experience the meaning of the words, "A wounded spirit who can bear!" He often cried out in the anguish of his soul, "O that I had never been born! Why did I not die in my mother's womb? Or why did I not die in infancy or early youth?" He sometimes reproached himself for reading the Scriptures and tracts, as by this means he had learnt his state as a sinner, and had found that the wages of sin was death. "O," he said, "that I had died in ignorance, for then should I have had no guilt! I may be called into eternity to-day, and if it be so, hell will be my portion. O, how shall I dwell with everlasting burnings? How shall I endure devouring fire?" In this state of mental agony months passed away, and to add to his distress, the forgotten sins of former years were remembered, and were as a frightful spectre to his soul. He wept and trembled at the thought of a judgment to come, and was sorely tempted by the great adversary to destroy himself; but God gave him grace to resist the temptation. At times a ray of hope like a shooting star darted through his mind, "Who can tell but the All-merciful God may pardon and save me?" But this hope was soon damped by the thought that "God was holy, and would not hear the words of sinners." In this state he could neither sleep by night nor work by day. He had no appetite for his food, and no pleasure in any thing on earth.

At length the Book which had revealed his disease revealed also his remedy. "God," as he said, "discovered unto me the glorious remedy He had himself prepared, and that remedy was Christ slain

on the cross. This I saw, and I wanted no other. In that cross I reposed my confidence." The darkness now passed away, and light and peace broke in on his soul. Now his grateful language was, "Thou God of heaven and earth, I will bless thy name a thousand times; for whereas I was in the valley of death, thou hast opened unto me the path of life; I was overwhelmed in guilt, but thou hast revealed the way of righteousness. That righteousness is our Lord Jesus Christ." The humility, contrition, and entire dependence on Christ which characterized the happy convert will be best expressed in the devout language in which he addressed his Lord and Saviour—language which not only happily expresses the feelings of a sinking soul laying hold of Christ, but which also pleasingly illustrates the figurative way in which a Hindu delights to express himself.

"O Lord, save me by thy grace. My sins are more in number than the sands of the sea, and are more weighty than the high mountains. Extend, O Lord, thy mercy to me, and remove this load which presses so heavily on my head. Weary and heavy laden, bearing the burden of sin, O Jesus, I lie at thy feet. Heal my wounded spirit; I have fallen into the slough of despond, and cannot rise. Put forth thy hand and raise me from the mire. I am like a man drowning in deep waters. Sinking in the waves, I cry, 'O, save my sinking soul, and place me in the ship of salvation.' I am in dreadful darkness; the shades of night have gathered round. O dispel my darkness, and let the lamp of righteousness burn in my house. O Jesus! thou alone art righteous. Thou didst pay my debt. Save me by thy righteousness. Let a spark of thy love fall on the mountain of my sin, and burn it up. Give me a new heart. Give me life by thy death, ease by thy pain, and let me live forever."

Another important resolve was now formed. He had for some time desired openly to confess his Lord, and this desire was greatly strengthened by the bap-



tism of Gunga Dhor. But when he informed his wife that he had decided to go to Cuttack and be baptized, the difficulties and trials that beset his path were such as required a martyr's firmness to surmount. His wife, naturally of a very mild and lovely disposition, was deeply aggrieved and angry. She besought him with tears to defer his baptism till his children were married, and threatened to destroy herself if he did not yield; for who, she asked, would marry the children of an outcast? His son, Sudanund Jacheek, followed him as he left for Cuttack, fell at his feet, and entreated him not to go, protesting that if he did, he would go at once and hang or drown himself. But he had counted the cost, and none of these things shook his purpose. He calmly said to his son, "If you will destroy yourself, what can I do? I must go to Cuttack and profess the Lord; from this day I am dead towards these people, and towards all, and towards thee. If thou wilt be the Lord's, then I will be thine." He added a verse to the following effect:—

"Follow, my soul, the certain light  
Which Jesus to thee gives;  
The soul that firmly follows Him  
With Him forever lives."

The family went with him as far as Koojebur, the residence of Sundera Das, in the hope that the entreaties of the gooroo would be more effectual than their own; but it was in vain. Rama preached the gospel plainly and faithfully to his former spiritual guide, told him he was a deceiver and a false Christ, that he was seeking his own praise and glory, and not the good of his disciples. He then proceeded to Cuttack.

The next day was the Sabbath, and on this day, November 1st, 1829, he was baptized by Mr. Lacey, in the Mahanuddi river. His relatives had spent the morning with him alone, endeavoring to persuade him to recant, and go back with them. In the afternoon they went to the missionary, and begged of him not to baptize the convert. They reasoned with Mr. Lacey,—“He is a great man's son,

and his name is known very far; it will be a sad thing for him to become a Ferinjee. His caste will go, and with him will sink a whole race. His wife will put a rope round her neck and hang herself. All his children will become unprotected.”

As soon as they left the house to proceed to the waterside, Rama's brother went up to him and hung upon him, weeping, and entreating him not to go, while the whole of his friends were much affected. Nothing daunted, this heroic man proceeded, and presently he witnessed in the ordinance of baptism that “good confession before many witnesses,” which forever separated him from his former idols and all his idolatrous rites.

Thirty-four years of life had now passed. The remaining thirty-four were, with the exception of a brief and unhappy interval, spent in the service of Christ, and in active efforts to convert sinners from the error of their ways. He was the second native preacher engaged in Orissa, (Gunga Dhor being the first,) and was called to the work a few months after his baptism. His abilities for the work were of a high order. He held fast the faithful word as he had been taught, and always exhibited Christ on the cross as the sinner's only hope. In preaching to the heathen he did not deal so much as many in quotations from the Hindu shasters, but he appealed often in a strikingly impressive manner to “the law written in the hearts” of his hearers, and proved on their own principles that they were guilty and deserving of punishment. I have a lively remembrance of an address of this kind which he delivered fifteen years ago in the Cuttack bazaar, and of the impression it produced on his hearers. It was a deeply affecting comment on Romans ii. 14, 15. His discourses to the Christians were solid and instructive, often delivered in an earnest and impressive manner, and remarkable for the pertinence and abundance of Scripture quotations. Mr. Lacey, in informing the Society, thirty-three years ago, of his reception as a native preacher, described the peculiarities of his preaching in language

that might be fitly used of his whole ministerial course.

"He preaches clearly with great affection and force, and he preaches the gospel. Jesus Christ and his cross are the essence of his discourses. He has learned to look to his Book for what he should say, and therefore says what his Book says more than he speaks the knowledge which he possesses independently thereof." He was a close student of the Book to the end of his life.

His ordination to the work of an evangelist took place in September, 1834. Gunga and he were ordained together, and it was the first service of the kind ever held in Orissa. An able introductory discourse was delivered in English by Mr. John Goadby. The other parts of the service were in Oriya, and were conducted by Mr. Lacey. He offered the ordination prayer, and delivered the charge from 2 Tim. iv. 5, "Do the work of an evangelist." One who heard this discourse described it as "a very superior one, exactly suited to the occasion, and calculated to do much good, delivered as exactly in the Oriya idiom and attitude as if a brahmin had been the speaker."

The gratitude which our late dear friend ever expressed for the gospel of Christ was one of the marked features of his character. Long before he knew the gospel he sought rest to his soul in the devout observance of pagan rites; but he found it not. He found in the atonement of Christ all that he had vainly sought in heathenism. He felt this doctrine to be in every way adapted to his state as a ruined sinner. It assured him of pardon. It delivered him from those fearful forebodings of eternal woe which had led him to say, with the first murderer, "My punishment is greater than I can bear." It brought light and peace to his soul. He felt that it was a firm foundation, and he never let go his hope. His whole soul responded to the sentiment,

"O, never let my thoughts renounce  
The gospel of my God;  
Where vilest crimes are cleansed at once,  
In my Redeemer's blood."

Eighteen years ago a Christian friend in England sent him a present of warm clothing, with a view of contributing to his comfort when itinerating to preach the gospel. In acknowledging the gift in a letter to this friend, he said that he prized it much, and should find it very useful; but he was much more delighted with the love it manifested. He did not, however, forget to add, that the highest mark of love which the English Christians had shown was in sending the ministers of Christ with "the inestimable treasure of the gospel" to Orissa. This was grace, he observed, of which his forefathers were never privileged to hear. The gospel was the great light. It revealed the way of eternal life, and the good he had obtained by it was more than he could express.

It is refreshing in this connection to notice the deep affection which he ever cherished for his spiritual father, Mr. Lacey, and how in expressing this affection he could never forget that he was the instrument of communicating to him the knowledge of the gospel of Christ. The following extract of a letter written by Rama, in the name of the native Christians to his beloved pastor when in England, is a pleasing illustration of this.

"Thou hast shown unto us the great and glorious way of salvation. In the midst of darkness we have by thy instructions seen a great light, and thou hast been an example to us in the way of righteousness. Affording us various help and all kinds of excellent instructions, thou hast firmly settled and established our minds; and therefore by thee we have in the Lord Jesus Christ received a new birth unto life. We are become of the household of God, and continually rejoice in the Lord Jesus Christ, offering praise to the Lord our God. Moreover, we enjoy the sweet hope of everlasting life, and therefore, O our greatly beloved, since the day thou didst depart from this place and set out on thy journey to thine own country, taking with thee thy wife and children, even from that day tears have not ceased to run down from our

eyes for thee; for as a father and mother love and protect their children, so hast thou, with all knowledge and understanding, and love of God, fed and nourished our precious souls. This instruction even now we daily digest in our minds, and for thee we never cease to pray to God."

The interest which he manifested in the arrival of new missionaries, and the fervor of his supplications for the enlargement of the Redeemer's kingdom, were pleasing to notice. Twenty years ago, when the mission had been greatly enfeebled by removals and death, he wrote a letter to the young ministers of the denomination, which was translated by Mr. Lacey. An extract or two will illustrate the affectionate earnestness of his appeal.

"O my young brethren, O that you could see how many who are related to us by the common ties of humanity are walking the road to death unwarned, uninstructed. Will you not come and warn and save them? They are preparing themselves for misery, and are dropping into hell; will you not come and try to save them? They are deluded by the fables and follies of idolatry, and are entirely ignorant of the solemn realities of eternity, which nevertheless they must soon behold."

In another part of the same letter he says:

"Our beloved missionary brethren have succeeded in getting out some stones from the temple of Satan; but, my young brethren, it is hard work getting out these stones. They are now weaker than they were, and we are all weak; but you are young and strong; come and get out a few of these stones; this will cause the temple of Satan the sooner to fall. These stones which you may get out are good to build the temple of Christ, and then the offerings of love may be made. If by the salvation of one soul you should add one gem to the diadem of Christ, O what a work would that be! What more can I say? Our country is burnt up: come and save it by guiding the stream of living water everywhere."

His similes were often striking and impressive, and greatly helped his hearers in understanding the spiritual truth conveyed. He was also the author of two pleasing hymns, which the churches in Orissa will not willingly let die. One of these commences with the following lines:

"Beyond these heavens with ether filled,  
Beyond unmeasured space,  
God dwells upon a throne of light,  
And manifests his grace.  
Then come, my soul, and worship Him;  
In Christ salvation dwells."

The chorus of the other is

"O Jesus! attired in pity,  
The friend of the friendless, the ocean of  
mercy art Thou—"

and the whole of the hymn is in harmony with the chorus.

The close of our aged brother's course was not marked by the transporting raptures sometimes vouchsafed to the dying saint; but there was a calm and unwavering confidence in the atonement of Christ, which dispelled all fear and sustained him when flesh and heart were failing. The Mungala Sumachar (i. e. the gospel) had always been a great word with him, and the hope it reveals comforted and cheered his spirit when eternity was near. "I feel," he said, in one of his conversations with me, "that I have been an unprofitable servant. My sins have been innumerable; but one drop of the blood of Christ is sufficient to cleanse me from them all. Jesus bore my sins. He paid my debts and set me free. This is my hope; I have no other. I have no fear; I know that for me to die would be gain."

The history of our aged brother pleasingly illustrates the important results flowing from the conversion of one sinner to Christ. God permitted him to see a considerable number of his family united to the church of Christ. His wife—Lachmi Bai—who violently opposed his baptism, was led by the grace of God into the way of holiness, and after adorning her profession by a consistent walk and conversation for a few years, died in the faith and hope of the gospel. Her name

is remembered with honor among the first-fruits of Orissa's daughters to Christ. His son, who threatened to destroy himself if his father was baptized, has been for twenty-eight years a worthy member of the church, and for a considerable portion of the time a useful deacon, and he is beloved and honored by the heathen as well as by his brethren in Christ. His daughter, Bochmi Bai, was also added to the flock of Christ, and fifteen years since died in the full assurance of faith. When asked by her father whether she had any fear of death, she answered, "Why should I fear death? I am a Christian. Christ conquered death: why then should I fear it?" His daughter by his second wife, Pili Bai, confessed her Lord a few months before his death. His elder brother Balaram was strongly opposed to his baptism. He has long been a consistent member of the church, so has his wife. Some of their children and grandchildren are also united with us in the fellowship of the gospel. He lived to see not less than twenty-one of his family baptized and united to the church, three of whom were his grandchildren; and all of them, with the exception of two who sleep in Jesus, are still, it is trusted, walking in the way of Heaven. If results so interesting and important as these be witnessed in a little more than thirty years, what may we not hope for when centuries have passed away!

This narrative may fitly close with Rama's own words in commencing the narrative of his Christian experience.—  
 "Now to God the Father, the Sovereign of heaven and earth; and to his beloved Son the Lord Jesus Christ, be the kingdom and the power; eternal salvation and glory; praise, blessing, and thanksgiving, forever and ever. Amen."  
 —*Rev. Mr. Buckley, of Cuttack, India.*

#### THE CHUMBA MISSION.

The history of the introduction of Christianity into any country is an event of sufficient interest and importance to deserve a chapter to itself; but its intro-

duction into the Himalayan province of Chumba has been marked by features which contrast so strongly with the reception of Christianity in the plains of India, as to demand a more particular notice; and while the apparent success which the proclamation of the gospel in this hill State has met with may serve to encourage those who look upon missionary work in India as almost impossible, it may at the same time suggest, even to the older missionaries, a new mode of attacking the false systems of India, and of obtaining a more interested hearing for the religion of the white man. With the statistics before us of the progress which Christianity has made in India, referring more especially to the Bengal Presidency, it would certainly seem as if the country was not ripe for the gospel, and the door for the missionary not yet open. Compare what has been done here with what has been effected in other places of the world; consider the loss of valuable lives, the waste of precious time, and the almost insignificant result; and the thoughtful observer must come to the conclusion that, however valuable the efforts of missionaries as schoolmasters and pioneers of civilization in the educational department may be, still, for their proper work, that of preachers of the gospel, missionaries have either rashly entered upon a field which all experience proves to be unready for tillage, or else there is some radical mistake in the *modus operandi*.

The territory of Chumba lies in the depths of the Himalaya, with Cashmere on one side and Thibet on the other. Every variety of scenery and every kind of climate, as also every diversity of fruit and flower, are to be met with in this mountain district. Here are precipitous mountains covered with perpetual snow, and there lofty grassy slopes, like the downs of England, clad with everlasting verdure. In the valleys and gorges, or among the passes of these hills, scenery quite Alpine in character is to be met with; while abundance of mountain torrents, forming cascades and waterfalls as

they run their race, and wayside temples picturesquely situated in the midst of the sacred cedars, or forts and castles perched on lofty crags, the retreat of many a robber chief, add beauty and interest to the scenery.

The people who inhabit this hilly region are frank and independent in their character, but very poor; and, till lately, much oppressed by the priestly brahmins, or ministers of the court. It is only now while we write that the present civil officer, Donald M'Nabb, Esq., the superintendent of Chumba, following out the reforms introduced by the first superintendent, Major Reid, has brought in a law for the emancipation gradually, and by steps easy to the proprietors, of the slaves of Chumba. During the minority of the present Rajah, and the rapacity and oppression of the hangers-on of the court, the kingdom was almost reduced to bankruptcy; and as neither life, property, nor female virtue was safe, not a few emigrated to other places. It was at this crisis that the present Rajah, an amiable young man, partial to Europeans, and really anxious for the improvement of his country, applied for, and obtained, the services of a British officer as superintendent; and under his management prosperity and law have been restored, in a great degree, to this smiling land.

Chumba itself is an ancient city, pleasantly situated on the sloping side of one hill, and surrounded on all sides by others, on the banks of the noisy Ravee, which rolls its turbid and rapid waters some 300 feet below. The city is the residence of the Rajah and a corrupt court; and as luxury and vice, with superstition, too often go together, it is the seat of numerous temples dedicated to the goddess Deoi, or Kalee, richly endowed out of the lands of the Rajah, and swarming with a lazy, ignorant and profligate priesthood. In pleasing contrast to the wretched shingle-roofed houses of which Chumba is composed, and the gross superstitions which hover round the numerous temples of the city,

is the college green, where groups of beautiful and happy children play something like English games. The inhabitants of the city, the hill and valley, are in caste and character much like those who are to be met with in the plains. Having come less into contact with European civilization, they are more natural and less spoilt than our own subjects.

One tribe peculiar to these hills deserves a more particular notice. The Guddees, a nomadic shepherd race, driven by the Mohammedan invasion, according to their account, into the hills, have here settled; but both in address, appearance and manners, they are very much altered from their brethren of the plains. They belong to no particular caste, having among them representatives of every class. With a wise discrimination they wander from place to place for pasture, according to the seasons; in the cold weather residing with their flocks and herds and households, in real patriarchal state, in the lowlands which lie at the foot of the higher hills, and seeking cooler and less rainy districts as the hot weather approaches. We have never met with any natives so pleasant to deal with as these Guddees, nor any so much like the inhabitants of European countries. Such is a brief sketch of the province of Chumba in its physical and moral aspects.

When the Rev. Mr. Ferguson first thought of commencing a mission there, the superintendent, Major Reid, rather discouraged the project — wishing, at least, that the introduction might be deferred. Major Reid had found it necessary, on his first appointment, to use measures for the restoration of justice and order, which could not but be distasteful to a corrupt court and its hangers-on. A Ranee, dissolute beyond even the custom of Eastern princes, whose lands had been forfeited for gross misconduct, and brahmins mulcted of more than half their usual gains, were not people the most likely to welcome the missionary; and the superintendent not unnaturally thought that the advent of the missionary at such a time, taken in connection with his own

reforms, would seem to the people (ever ready to misconstrue our policy and take alarm) as part of a set plan for the annexation or conversion of the country.

Notwithstanding this discouragement on the part of the civil officer which the missionary met with, and which was a clear gain to the cause, disconnecting it from the government, the missionary went over to see the Rajah in October last, and met with a very kind reception. Quarters were temporarily allotted to him in the old palace, ground and materials promised for building a house, church and school, and, in a word, every facility offered for the promotion of the cause. To say that the whole city lay in idolatry, while a corrupt court and profligate priesthood fattened on the labors of the people, would only be to tell half the truth. The people themselves were wholly dissolute, chastity and virtue being qualities almost unknown in Chumba.

Such, briefly, was the state of affairs, when the Rev. Mr. Ferguson, Presbyterian chaplain of H. M.'s 71st, set his foot on the soil of that lovely country, and determined to plant the cross of Christ in the midst of it. As might have been expected of a chaplain, the reverend gentleman was little acquainted with the language of Hindustan, and was altogether ignorant of the *patois* of Chumba; and, to some, it seemed as if he was unsuited for missionary work, both from this cause and the difficulty which he found in acquiring the language. But if he was feeble in speech, his earnestness and his love were great. It seemed as if his whole being was consumed by a great desire to make Christ known. His eye kindled with light and intelligence, and his whole frame was moved within him, as he spake of the darkness of superstition, and his intense desire to set forth Christ crucified. No doubt some of his notions were crude; no doubt his method of evangelization seemed peculiar; but men of his stamp are not to be measured by the ordinary rules of human life. He felt himself to be an apostle. To his mind it was clear, by repeated self-searchings, that he was called

to devote himself to missionary work, and difficulties and obstacles were cleared away before him.

To this fervor and apostolic earnestness must be added another recommendation, which, to our minds, he possesses as a missionary to the heathens of India. He is a vegetarian and a teetotaler, living a frugal life on herbs and water, and realizing before them the idea of a Christian fakier. Moreover, with some knowledge of the properties of drugs and herbs as medicine, he goes forth a real joy to the bedside of the lowest to administer some healing draught. His fame as a medicine man has, no doubt, added not a little to his success as a missionary.

In appearance, the reverend gentleman is not less remarkable than in the views he holds. Tall and well-made, his countenance bespeaks the attention and love of the beholder by its singularly placid and benevolent expression, while his flowing beard gives dignity to his appearance. Such is the missionary. Knowing well the plans adopted by missionaries generally for making known the gospel to the heathen, and the almost infinitesimal result, Mr. Ferguson hit upon a plan of his own which had at least the rare virtue of being strikingly original.

Having got a footing in the province, and the good-will of the Rajah secured, the reverend gentleman, followed by two catechists, one speaking Hindi and the other Urdu, sallied forth to make proclamation through the streets and alleys of Chumba. Advanced into the middle of a street, or before some native house, the strange cortège halted, when the missionary, in a loud voice, repeated a well-known text of the gospel, which, in its turn, was uttered by the two catechists successively. The text the first day was, "Glory to God in the highest, and on earth peace, and good-will towards men;" the next day, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Having made the proclamation without any

exposition or commentary, the procession moved on, and thus for fourteen days marched through the city, till the manner and matter of the preacher were well-known to high and low, rich and poor.

One incident in the history of this strange procession must be mentioned: arrived at the entrance of the Rajah's palace, the procession stopped and again made proclamation; when the Rajah, surrounded by his ministers, came out, made a profound salaam, and offered, in the name of the god of Chumba, a year's provision for the missionary. From that day the mission may be said to have been established, and success speedily followed. Numbers regularly attended the services of the church or the Bible-readings of the catechists. Up to this date thirteen persons who have been baptized have remained firm, not only to their profession but to their trade, and do not desire to leave Chumba or to alter their mode of life. One man, a syce, in the employ of the Rajah, has asked to be allowed to remain where he is, rather than take service as a Christian evangelist, which he was invited to do. By the last accounts the work was going on well, and some fifty families had signified their intention to make a visible profession of Christianity.

Nearly all the converts have been among the lowest castes, chumars. This was the case also in Tinnevely, and, more lately still, among the conversions of Agra. But what of this? "To the poor," said the Great Preacher, "the gospel is preached." The work is carried on, not by controversial preaching in the bazaars, but by house to house visitation and daily Bible-readings, first in one place and then in another.

Such, briefly, is an account of the introduction of Christ into Chumba.—Clearly an attentive hearing has been gained and a footing made. Clearly the deep earnestness and conviction of the man, and his skill as a medical man, have won him respect.—*Church of Scotland Record.*

#### FEMALE EDUCATION IN THE EAST.

The Society for Promoting Female Education in the East was formed in England, by a few ladies, in the year 1834, for the purpose of conveying the glad tidings of salvation to the females of Eastern lands who are inaccessible to the teaching of male missionaries, and who, therefore, require the agency of their own sex for their evangelization, as well as for their education. To carry out this object, the committee train and send out European teachers, who carry the word which "giveth light" to the high-born ladies secluded within the walls of the harem and the zenana; they gather into Bible and sewing classes, wherever practicable, the women of the lower ranks; they organize, conduct, or assist in orphanages, boarding, day, infant, and ragged schools; and superintend the training of native teachers. The committee also render help in various ways to female schools, already established in connection with other Protestant missionary societies.

One hundred and fifteen qualified teachers have been sent out by the Society, and two hundred and twenty-seven young native school mistresses, trained by them, are now in active employment. Two hundred and sixty-nine schools are in correspondence with the Society, containing, according to the latest accounts, above ten thousand scholars, including some of all ages, from the lisping babe to the aged grandmother.

The philanthropist will rejoice to find amongst them many rescued from slavery; others, saved from the revolting human sacrifices of Orissa; and others, again, from intended murder by their own parents, who had thrown them out for destruction. The ethnologist may be informed that these pupils display every shade of color, from the swarthy African to the fair Syrian; and present types of the Caucasian, Mongolian, Ethiopian, and Malay races, besides Eurasians and Creoles; and the philologist will be inter-

ested in hearing that instruction is given to the children in thirty-nine languages, while the dialects spoken among themselves amount to more than triple that number.

To the heart of the Christian, however, the interest attaching to these pupils will be yet more deep and solemn, when he hears that they represent many of the false and corrupted systems of religion; there are Buddhists, Mohammedans, Hindus, and Papists; fetish and devil worshippers; members of Coptic, Greek, and Armenian churches; the daughters of Isaac and of Ishmael; Druses; and many children of native converts.

The sphere of labor included in the Society's operations extends from the Mediterranean eastward to China, and includes the Malayan peninsula and archipelago, Burmah, India, Ceylon, Mauritius, Africa, and the Levant.

China was the country to which the attention of the committee was first directed, but it is only now beginning to open fully for the labors of its teachers. Sixteen schools are all that the committee can count in correspondence with them in that vast empire; and 3000 miles intervene between the most northern and the most southern of them.

At the time of the formation of the Society, in 1834, the committee anxiously inquired of those missionary friends to whom they addressed themselves, whether any openings then existed for introducing education among the higher classes of native women; and the agents they sent out were instructed to communicate with them on the subject. The result of their investigation was a full conviction that the time had then not arrived for entering upon "zenana work," and the committee had to wait and watch for the fitting opportunity.

A missionary's wife wrote from Bengal, in 1835:—"Access may, in due time, be obtained to the higher or more respectable females; our present efforts are all among the very dregs." One of the Society's own teachers wrote in the same year:—"At present all attempts to get

admittance to native females among the higher classes appear utterly useless." At the same time a missionary's wife wrote from Upper India:—"I entreat you to abound in prayers on our behalf, that a way may be opened for us among the women of respectability." And another wrote from the Bombay Presidency: "As yet there exists not among any classes whatever the slightest desire for female education."

Still, even in this thick darkness, faint gleams of light appeared from time to time. In 1837 four Baboos (native gentlemen) in Calcutta employed a young girl, who had been under the instruction of one of the Society's agents, to teach their wives to read Bengali; and in Tinnevely also, some effort of the kind was made. In 1836, however, the committee began their own direct work amongst Oriental ladies of the upper classes, by sending a lady to Egypt for this express purpose. She obtained access to the harem of the Pasha, and was engaged by him to educate the ladies of his family. In 1842 they entered, in a similar manner, upon zenana teaching in India, and for three years their agent carried on that work in Bombay; but there the natives were alarmed at the Christian element; the committee met with disappointment, and again they had to wait and watch for the opening of the prison-doors. Native gentlemen who visited England, communicated with the committee from time to time, and various efforts were made, with different results. Mrs. Sale, and subsequently Mrs. Mullens, must unquestionably be considered the pioneers in regular zenana teaching, and the committee rejoiced to help them on in their important work. After these ladies had thus made a beginning, each successive year facts were brought to the knowledge of the committee which proved that a desire for female education was spreading amongst the natives of the upper classes themselves.

Now the committee rejoice over fifty-two zenanas being open to their own correspondents in Calcutta alone, in which



upwards of 300 ladies are at this time receiving Christian instruction from them.

Eleven years ago there were, in Upper India, no means of education for young ladies born in the country, and whose parents were able to pay for their instruction, but those afforded by the Romish convent schools situated in the healthy climate of the Himalayas. Several friends of the Society, chaplains, missionaries and officers, urged upon the committee the necessity of "putting forth their whole energy in counteracting the deadliness of the effects of Romanism upon the summits of those mountain peaks." This led to the establishment by the society of the Protestant girls' school at Landour, on the Himalayas, in 1854. The school has been self-supporting for some years, and in consequence of the success which has attended it, the Calcutta Diocesan Board of Education have resolved, after friendly correspondence with this committee, (to whom they have applied to select their teachers,) to establish a similar school at another station on the hills.

Many of the schools in other parts of the East possess features of interest peculiar to themselves. We mention especially the Diocesan Native Female Training School at Hongkong, the Chinese girls' school, Singapore, visited by Admiral Sir James Hope, who has borne strong testimony to its value and efficiency, and its proposed little offshoot, the Chinese Ragged School; the Lady Grey Memorial School, Mauritius; the well-attended schools at Cape Town, held in a building which was formerly a theatre and in which the teacher carries on his own duties on the stage; the Anna Braithwaite Orphan Asylum, Sierra Leone; the Training-school on the Lebanon, with its little practising day-school with several Druse children; and the girls' school at Nazareth.

The Columbo School for the Daughters of Native Gentlemen, established by Mr. Clayton; the training-school and three day-schools in the north of Ceylon,

in a district which contains thirty-five heathen schools and fifty heathen temples; the Kaffir schools in the diocese of Graham's Town; and the Cairo Ragged-school, have recently been aided by grants of money, of school materials, or of boxes of work for sale. In India alone there are 185 schools in correspondence with the Society.

The training of native teachers forms another important branch of the Society's operations, and is carried on by every agent the committee have sent out.

The Widow's Training-class at Kushnagur, conducted by Mr. Blumhardt, has proved a satisfactory experiment, and funds only are wanting to enable similar classes to be established at other stations.

The Society for "Promoting Female Education in the East" was the first to appeal to English Christians on behalf of Eastern females; but since its formation, other societies with the same object have arisen in Great Britain and on the continent. Some have taken one part of the field, some another; others restrict themselves to one denomination of Christian missions. Each has its own slight variation from this Society's work. But to each of these younger sisters we would bid a God-speed. The field is wide, the need is great; there is work enough and room enough for all.

The income of the Society for the year 1863 amounted only to 4271*l*. This sum is far short of the requirements of the work, which may be attributed to the difficulty necessarily experienced by a Society of ladies in making their wants and their wishes publicly known; and it may be added that the labor of education, under any circumstances, presents little of the excitement which even Christians of the present day seem to demand before they will give of their abundance for the cause of their Master. Yet the committee have much to encourage them to go on, and to adopt as their motto the words of the Psalmist, "The Lord HATH BEEN mindful of us; He will bless us."—*Christian Work.*

## MISSION WORK IN TRAVANCORE.

The missionary who first preached the gospel of our Lord Jesus Christ to the people of Travancore came here more than fifty years ago. At that time Travancore was not so open to the missionary as it now is. Nor, indeed, was it permitted to any European to walk on the high roads, or to visit the capital city. If a great man from Madras, the representative of the British Government, wished to come into Travancore to see the Rajah, on even government business, he was obliged to travel all along the sea coast, and was not then allowed to enter the capital. The Rajah used then to go out of the city, and meet and talk with the British Resident, from Madras; and as soon as he and all the other so-called holy people got back to the palace in Trevandrum, they went off and bathed, in order to wash away the pollution contracted by such a visit.

The reason of all this was, because the brahmins believed Europeans to be such wretchedly low-caste people, that for them to walk on roads which had been trodden by their unholy feet would make them also unclean. Nor were Europeans alone forbidden to travel on the high roads. Both at that time (fifty years ago) and now, in some parts of Travancore, low-caste natives, though they be ever so wealthy, or clean, or clever, or well-behaved, just because they are low-caste people, were and still are kept from walking on certain roads.

The first missionary came from Tinnivelly, in British India, and the first people he preached to were the low-caste people who were, and still are, so despised by the high-castes. But a few were after a time led to believe his message, and to profess Christ. He went about, and preached and prayed; and God blessed his preaching, and heard his prayer. Others were converted, who, turning from dumb idols, or the worship of malignant fiends, began to serve the only true and living God.

After a time this first missionary left the country, when the people were for a

time as sheep without a shepherd. But in a few years more other missionaries came to carry on the work which he had begun and to gather the Christian people into congregations, as well as to preach the gospel to the heathen. Friends in England became so much interested in their work as to send out money to them for the purpose of building chapels and schools, and to support the men who had been set apart as catechists and teachers in the different congregations.

By the preaching and teaching of the missionaries and their native assistants, and by the presence and influence of the British Resident, great changes were at length seen to take place. Europeans and the low-caste natives were allowed to walk where formerly only high-caste people were seen. Instead of the British Resident being waited upon by the Rajah, the way to the capital, the capital itself, and the Rajah's palace were thrown open to him and his attendants. Instead of the missionaries being compelled to travel through the country along the sea shore, and through the villages of the low-caste fishermen and others who were too low to be contaminated by them, tracts of land, rice fields, houses and gardens were made over to the London Missionary Society and its representatives by the Travancore Government, and many social privileges were granted to the native Christians. Instead of the low-caste people among the Christians being compelled to act according to the rules of their several castes, especially in the matter of not covering the upper part of their bodies with clothing, a proclamation was made by the government to the effect that the women should be allowed to wear a kind of spencer, or jacket, made of cotton cloth; and another proclamation to the effect that all Christians were to be exempt from serving heathen temples, and from forced labor on the Sabbath days.

There can be no doubt that the granting of these privileges, and the issuing of these proclamations, tended greatly to the increase of the number of Christians

in Travancore. For several years, therefore, the numbers continued to increase, and from one end of Travancore to the other, in several of the large towns, and in the capital itself, Christians from the various castes were found, and chapels and schools were built. When I arrived at Travancore, in February, 1856, there were about fifteen thousand professing Christians of all ages. In the report for the year 1863 there were no fewer than 24,142 — showing an increase of more than one thousand per year, over and above the deaths that occur among the people.

Nor are the numbers of the people the only evidence of the success of the gospel in Travancore. The people are, I am sure, learning more than ever to "show forth the praises of Him who hath called them out of darkness into his marvellous light." The Sabbath, to a people who before had no Sabbath, but to whom every day was alike, at first appeared a great hindrance to worldly gain and pleasure. Now, however, it is kept with much more regard to the Lord's day than was thought possible a few years ago. St. Paul said to Titus, "The Cretans are always liars." Could Paul have gone to India then, or could he come here now, he could say of the two hundred millions of people in this dark land, "The Hindus are always liars." The Christian people, and many of the heathen too, I hope, are now learning to speak the truth in the love of it. The name of God, moreover, is mentioned with greater reverence, and prayer is made to Him continually.

Besides these marks of success and progress, the people generally are more attentive to the public means of grace; more of them are learning to read and study the Bible, and they are becoming more liberal in giving to the Lord's work.

And now you may ask, how is it that this work so progresses? Who is the cause, and what are the means, by which so much success is being accomplished? First, as it is the Lord's work, He sees to it that it shall prosper. He it is who,

by the power of his good Spirit, causes the fulfilment of Isaiah's prophecy. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," Isa. lv. 12. This He hath done in fulfilment of his gracious promises to his servants, who went out "weeping, bearing precious seed." They now "return rejoicing, bringing their sheaves with them." The missionaries and their native assistants have been sowing the good seed; the Spirit has been preparing the ground and watering it; and the result is, the seed is growing and bringing forth fruit a hundred fold.

The missionaries, especially those who have been laboring here during the last fifteen or twenty years, do not say, nor do they think, that they have been the chief workers in this plentiful field, or that it is by their labors chiefly that so rich a harvest has been gathered in. They are ready to admit that they have had fellow-laborers in the good men among the catechists and teachers who have been called out from their countrymen to preach the Word of Life. These men have gone, and continue to go, in and out amongst the people. They know them better than the missionaries do, and they have been very successful in leading many to seek redemption through the blood of Christ.

There are now laboring in all Travancore, in connection with the missions of the London Missionary Society, as many as 450 men and women, who are daily engaged in teaching the Word of God. These men and women are divided into classes, consisting of evangelists, catechists, assistant catechists, both male and female, and schoolmasters and mistresses.

—*Rev J. J. Dennis in Lond. Miss. Mag.*

#### A DAY AMONG CANNIBALS IN POLYNESIA.

Under this heading recent Sandwich Island papers publish a narrative of an adventure by a whaler at the Marquesas Islands, which is not only of thrilling interest in itself, but well ex-

habits, in one aspect, the great advantages which commerce may and does derive from Christian missions—from the presence and influence among savage tribes of Christian missionaries. The value of this case as a testimony to the happy influence of missions, is certainly not diminished by the fact that the man who so nobly used all his influence, ready to sacrifice everything he had, in the effort to save the life of a stranger, was a missionary not from England or the United States, but from the Sandwich Islands, himself a fruit of modern missions. It appears that the American whaleship *Congress*, which sailed from New Bedford, in June, 1863, for the North Pacific, arrived before the harbor of Puaman, on Hivaoa, Marquesas Islands, the 13th of January last, and commenced trading with the natives. Mr. Whalon, first officer, went on shore for purposes of traffic, and passed up the valley with a chief, when the natives commenced chasing pigs, and at the same time shouting, apparently for the purpose of calling the people, who came "rushing from all parts of the valley, armed with hatchets and knives." The narrative states:—

"Mr. Whalon, fearing that they meant no good, proposed to the chief to return to the boat; upon which the latter stepped up to him, suddenly seized his hat, and placed it upon his own head. This he thinks was a well-known signal among them; for he was instantly seized by a score of natives, thrown down and stripped naked, his hands and feet bound with ropes, which the chief had in his hands, but which he supposed were intended to tie the pigs.

"The natives then proceeded to tear up his clothes into small pieces, and cut the buttons off, making a distribution among the crowd. After this they paid their attentions to their prisoner by pinching him severely, bending his fingers and thumbs over the backs of his hands, wrenching his nose, and torturing him in every imaginable way. They would strike at his head and limbs with their hatchets, always missing him by a hair's-breadth. For about three hours they continued to amuse themselves and torment him in this manner. He supposes this was the custom preparatory to being killed, as it doubtless is. Some of the

natives tried to entice the ship's two boats to come to the shore, and Mr. Whalon's boat-steerer was on the point of landing to find him, when they were warned off by a young Marquesan girl, belonging to the family of the Hawaiian missionary, Kekela."

This girl had previously tried to warn Mr. Whalon against going inland with the chief; but she could not speak English, and was not understood. One of the Hawaiian missionaries, whose name he did not learn, having heard of the trouble, now came, but was unable to converse with Mr. Whalon. A German carpenter also soon arrived, and being unable to procure his release, promised to stay by, and do what he could to save him. At night he was put in the house of a "chiefess," who had tried in vain to procure his release, and in the morning the natives again assembled, noisy for their victim.

"All his hopes of relief had now fled, and he began to look for death as certain, as the chiefess would soon be called on to release him. About this time, which was early in the morning, the German, hearing the natives speaking of the arrival of the Hawaiian missionaries, Mr. Kekela and wife, despatched the other Hawaiian for him; and the natives, finding that Kekela had been sent for, hastily untied the hands and feet of their prisoner.

"Kekela and his wife are Hawaiian missionaries, sent out from the Sandwich Islands, and supported by the Hawaiians. They live in a neighboring valley, but at the time of the capture of Mr. Whalon were on a visit to another island. Kekela soon arrived with the chief under whose protection he lives, and instantly commenced remonstrating with the natives for their inhuman treatment, and besought them to release him. They demanded a ransom, and after a council among themselves, decided to release him for a whaleboat and six oars, upon which Kekela told them to take his boat. At the offer, however, Kekela's chief demurred, as this would deprive their settlement of their only boat. The discussion now waxed warm between the two chiefs, during which Kekela declared that he was ready to give up anything and everything he possessed, if he could but save the foreigner's life—an instance of disinterested philanthropy which the annals of missions cannot equal. After

some further parley, it was agreed to give a musket and some other trade in exchange for Mr. Whalon, which was immediately done, and he was led beyond the boundary which separated the domain of the two chiefs."

Mr. Whalon was now taken to the house of Kekela, and was "astonished to find a pleasant, airy cottage, furnished in a neat and tasty manner, much after the style of a New England farm-house, surrounded by a garden where flowers, trees and vegetables grew abundantly."

"Kekela assured Mr. Whalon that, had the natives demanded all he had, he should have given it to release him. In conversation with Kekela regarding the progress which Christianity was making among the people, Kekela stated it as his opinion that his efforts among the adults were almost useless, but that among the youth he had promise of great success, having now forty regular attendants on divine worship on the Sabbath. Mr. Whalon bears testimony to the upright Christian character of Kekela and wife, and to the great influence which they have over the natives in their settlement. Kekela is a most industrious man, thus setting a worthy example to the islanders.

"Mr. Whalon's emotions on reaching the ship can better be imagined than described. He had been rescued from the savages and returned to his vessel through the efforts of a native Hawaiian—a stranger, who had been prompted to act in his behalf by the teachings of the Christian religion, of which he gave the most exemplary evidence. During twenty-three years' voyaging around the world, he says he has never passed through a more eventful cruise than this one, nor anywhere met with strangers who have won his gratitude and affection as these humble Hawaiian missionaries, living on the island of Hivaoo, to whose efforts alone he owes his life. Nothing that he could give to them could cancel the debt he owes. Of course, both Capt. Stranburg and Mr. Whalon rewarded Mr. Kekela and his chief with such gifts as they had at their disposal, and they returned to the shore.

"After Mr. Whalon had been released, and escaped to Kekela's house, he inquired the cause of his seizure by the natives, and learned that it was done out of revenge for the kidnapping of Marquesans by the Peruvians, who had stolen a cargo of men and women from this and

the neighboring islands. Some of these kidnapped natives had been returned by the Peruvian government, but many had died on the passage to or from Peru, while others had had various diseases, including the smallpox, which they brought back to the group, and it was spreading over the island. The Marquesans were so incensed with these outrages of the Peruvians, that they took vengeance on any foreigners that might fall into their power, regardless as to who they were."—*Home and For. Record.*

#### SAILING OF MISSIONARIES.

Rev. Lyman Jewett, of the Telooogoo Mission, sailed from Boston, on his return to his field of labor, Wednesday, Nov. 30th, 1864. He was accompanied by Rev. J. E. Clough and wife, formerly of Iowa, as a reinforcement of the same mission.

#### DONATIONS.

RECEIVED IN DECEMBER, 1864.

##### Maine.

Auburn, Spring st. ch. \$2.45;  
 Warren, Ladies' Bap. For.  
 Miss. Soc., per E. A. Kennedy  
 tr., 12; Manchester, S. D. Rich-  
 ardson 2; New Gloucester,  
 Sab. sch. 4; No. Livermore, a  
 friend 5; Portland, Geo. L.  
 Churchill, for the Shans, 5; Al-  
 fred, Rev. A. Dunbar 2; R. C.  
 and Mrs. J. Spaulding, 1 ea.,  
 per Rev. Jas. French, Dist.  
 Sec., 2; 64.45  
 Lincoln Asso., So. Thomaston,  
 2nd ch. 2.50; St. George, 2nd  
 ch. 15; 3d ch. 7; Thomaston,  
 1st ch. 4.40; 2nd ch., Ladies'  
 For. Miss. Soc. 90; Rockland,  
 1st ch. 65; per William Wil-  
 son, tr. of Asso., 113.90

— 178.35

##### New Hampshire.

Stratham, Rev. Jacob Tuck 2;  
 Salisbury Asso., Hopkinton,  
 ch. 2.25; Sutton, ch. 1.50; Bow,  
 ch. 5; Henniker, ch. 3; 11.75; 18.75

##### Vermont.

West Enosburgh, H. M. Smith  
 5; Franklin, Elias Truax 90  
 cts.; Albany, ch., per Mrs. F.  
 C. Hovey, 5.32; 11.22

##### Massachusetts.

Ashland, Miss Nancy Brewer 1;  
 a friend 2; Worcester, Rev. M.  
 G. Dodge 5; Orleans, Thad-  
 deus Snow 5; Boston, Fam.

|  |        |        |
|--|--------|--------|
| member of Rowe st. ch., for the Telooogo Miss., 10; Malden, "a sister," Christmas gift, 2; Thorndike, Rev. Geo. Mixer 5;   | 30.00  |        |
| Boston North Asso., Boston, Baldwin Place ch., per A. G. Stimson tr., 73.85; West Acton, ch., per Jas. M. Brown tr., 9.46; Charlestown, 1st ch., Boardman Miss. Soc., S. A. R. DeWolf tr., 200;  | 283.31 |        |
| Boston South Asso., Needham, ch., per John Burnham tr.,  | 5.14   |        |
| Lowell Asso., Andover, ch., per J. F. Shattuck tr., 24; Lawrence, 1st ch., benevolent fund, per Charles F. Crocker tr., 29.75;   | 53.75  |        |
| Salem Asso., Lowell, Worthen st. ch., per D. W. Long tr.,  | 45.77  |        |
| Berkshire Asso., Savoy, 1st ch. 1; 2nd ch. 50 cts.; Pittsfield, ch. 60.25; Egremont, ch. 4; per Geo. Millard tr.,  | 65.75  |        |
| Worcester Asso., Worcester, 1st ch., per G. W. Rugg tr.,   | 40.00  | 523.72 |
| <b>Rhode Island.</b>   |        |        |
| Portsmouth Grove, Lovell General Hospital, mon. con., per Rev. Alex. Proudft, chaplain U. S. A.,   | 15.00  |        |
| R. I. State Convention, Providence, 1st ch., mon. con., 75.88; Central ch., an. sub., per T. R. Rathbun, coll. 121.75; per R. B. Chapman, tr. of con.,   | 197.63 | 212.63 |
| <b>Connecticut.</b>  |        |        |
| Milton, H. G. Dean 10; Essex, J. C. Redfield 1;  | 11.00  |        |
| <b>New York.</b>   |        |        |
| Trumansburg, James McLallen 1.26; Fabius, ch., S. H. Corbin, clerk, 100.11; Lowville, G. Wilbur 10; Shusham, Mrs. D. Dobbin 2; Clifton Park, ch. and soc., per Dea. Luther Benedict, 45.85; Lambs Corners, M. M. Everts 5; Rochester, S. H. Phinney, tow. sup. of nat. pr. among the Shans, care Rev. M. H. Bixby, Toungoo, Burmah, 25; Morrisania, German Bap. ch., per Rev. Jas. French, Dist. Sec., 10; | 199.32 |        |
| Coll. per Rev. O. Dodge, Dist. Sec.,   |        |        |
| Rensselaerville Asso., Sloansville, ch. 18; Charleston, ch. 12.18; North Baltimore, ch. 2.25; Westerlo, ch., of wh. 25 is fr. Fem. Miss. Soc., 35.15; Greenville, ch., of wh. 9.75 is fr. Fem. Miss. Soc., 16.20; Rensselaerville, ch. 14.50; Duaneburgh and Florida, ch. 22.25; Berne and Knox, ch. 19; D. B. Harrey 50 cts.; Nancy Mackey 2; Louisa Barlow 1; coll. at Asso. 53.39;                      | 197.42 |        |
| Dutchess Asso., C. A. Hotchkiss 50; Amenia, ch., bal., 3; Gail Borden, to const. Mrs. E. E. C.   |        |        |
| Borden H. L. M., 100;  | 153.00 |        |
| New York Asso., Brooklyn, Central ch., Sab. sch., Juv. Miss. Soc. 37.50; E. Marion, ch. 18;  | 55.50  |        |
| Hudson River Central Asso., Kingston, ch., with other donas., to const., Rev. Zelotus Grinnell H. L. M., 33.90, Thos. Cornell, in part, 200;   | 223.90 |        |
| Saratoga Asso., Glenville, ch. 6.25; E. Hewett 4;  | 10.25  |        |
| Hudson River North Asso., Athens, ch., of wh. 1.12 is fr. Sab. sch., 16.57; A. Van De Boe 10; W. H. Gifford 5;   | 21.57  |        |
| Washington Union Asso., Mrs. Lucy Herrington and son   | 7.00   |        |
| Genesee River Asso., Nunda, ch.  | 15.00  |        |
| Hudson River South Asso., W. P. Groom, mon. sub., tow. sup. of Rev. M. J. Knowlton,  | 75.00  | 977.86 |
| <b>New Jersey.</b>   |        |        |
| Coll. per Rev. James French, Dist. Sec.,   |        |        |
| West New Jersey Asso., Woodbury, ch. 10.59; Blackwoodtown, ch. 26.43; Camden, N. Bap. Sab. sch., care Rev. J. L. Douglass, Bassein, Burmah, 50;  | 87.02  |        |
| Central New Jersey Asso., Lambertsville, ch.   | 25.00  | 112.02 |
| <b>Ohio.</b>   |        |        |
| Norwalk, ch., per Moses Yale tr., 23; Painesville, Lake Erie Fem. Seminary, Ladies 2; Cleveland, Erie st. ch., per A. J. Farrar tr., 49; Painesville, 1st ch., per E. M. Bishop tr., 57; Granger, 1 ea. fr. Jessie H. and Polly Smith, 2;  | 133.00 |        |
| Coll. per Rev. James French, Dist. Sec.,   |        |        |
| Mt. Vernon, ch., for sup. of Louis Young, care Rev. E. P. Scott, Nowgong, Assam,   | 15.00  |        |
| Zanesville Asso., Blue Rock, ch. 5; Rockville, Sab. sch. 5;  | 10.00  |        |
| Miami Asso., Cincinnati, 9th st. ch.   | 143.00 | 301.00 |
| <b>Pennsylvania.</b>   |        |        |
| Pottsville, Welsh Bap. ch. 5; Philadelphia, A. W. Anable 20.27; "Rochester" 120; White's Tannery, P. O., Jos. McMaster 40; Bethany, of wh. 1.25 is fr. N. Brooks, 1 ea. fr. E. B. Reed, B. Johns, S. Brook, L. Torrey, and Ann E. Torrey, 50 cts. ea. fr. C. White, L. Gleason, and Ann Bartlow, 27 cts. fr. E. Torrey, 25 cts. fr. B. T. West, and 23 cts. fr. J. Parkyn, per Lois Torrey, 8.50;          | 193.77 |        |
| Coll. per Rev. Jas. French, Dist. Sec.,  |        |        |
| Abington Asso., Damascus, 1st ch.  | 2.13   |        |
| Bridgewater Asso., Middletown, ch.   | 12.50  |        |
| Centre Asso., Scottsville, ch.   | 7.17   |        |

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| Central Union Asso., Holmesburg, ch., of wh. 2 is fr. Sab. sch., infant class,   | 20.25  |
| French Creek Asso., Alleghany, of wh. 5 is fr. William Porter, 35.55; Tar Farm, Jas. M. Barria 25;   | 60.55  |
| Pittsburg Asso., Pittsburg, 1st ch. 31; 4th ch., of wh. 6.80 is coll., 25 fr. Abr. Reese, 5 fr. John Crawford, and 10 fr. G. W. D., 46.60; Sharpsburg, ch. 20;   | 97.60  |
| Welch Asso., Danville, ch., per T. M. Williams,  | 10.00  |
| No. Philadelphia Asso., Pequea, ch., per Rev. E. H. Ranney, 6; Philadelphia, 1st ch., Dr. W. P. Moon 5;  | 11.00  |
| Philadelphia Asso., Passyunk, ch. 1; Tabernacle, ch., Mrs. J. W. Sexton 1; Sailors' Bethel 7; 11th ch., of wh. 1 is fr. Mrs. Jac. Evans, 34.22; Philadelphia, Mrs. C. A. L., of wh. 5 is for nat. pr., Dec. offering, 20; J. M. Schmidt 25 cts.; D. and S. Wagner (little boys) 50 cts.; | 68.97  |
|  | 478.94 |
| <b>Illinois.</b>   |        |
| Quincy, William Stewart 50 cts.; Mr. and Mrs. Stanten, per Rev. Jas. French, Dist. Sec., 1;  | 1.50   |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |        |
| Carrolton Asso., Winchester, ch. 10; Virden, ch. 15;   | 25.00  |
| Dixon Asso., York, ch., of wh. 9 is tow. sup. of Rev. E. P. Scott's Mikir school, and 40 cts. fr. Mrs. Scott's former infant class in Sab. sch., tow. her sup., 9.40; Galena, ch., of wh. 6 is fr. Sab. sch., 17;  | 26.40  |
| Edwardsville Asso., Upper Alton, Miss. Soc. of Shurtleff College   | 8.55   |
| Illinois River East Asso., coll. at Asso., per Rev. C. D. Merritt, 10.60; Washington, ch. 3.75;  | 14.35  |
| Rock River Asso., Belvidere, ch., in part, tow. H. L. M.,  | 46.00  |
| So. District Asso., Oak Hill, ch., Sab. sch.   | 10.00  |
| Springfield Asso., Stonington, ch., Wm. Nesbit   | 10.00  |
| Aug. Schudt per Rev. James French, Dist. Sec.,   | 2.50   |
|  | 144.80 |
| <b>Indiana.</b>  |        |
| Lawrenceburgh, Sab. sch., of wh. 2 is fr. Lydia Bond, 60 cts. ea. fr. Annie and Ella Kiger, Annie and Emma Herestus, Rebecca Bond, Kate Ferris, Mary Cheek and Carrie Gysic, for Mrs. Johnson's sch., Swatow, China,   | 6.80   |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |        |
| Huntington Asso., Fort Wayne, ch.  | 12.00  |
| Long Run Asso., Vevay, J. L. Thiebaud, to pay exch. on 25 contrib. in Apr., to sup. boy named "Indiana," in Rev. E. P. Scott's Mikir sch.,   | 25.00  |
|  | 43.80  |

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|---|-----------|
| <b>Iowa.</b>  |           |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,  |           |
| Burlington Asso., Burlington, ch., 5 ea. fr. Rev. G. J. Johnson, M. C. McArthur and T. W. Newman, tow. fund for sup. of Rev. J. E. Clough, 15; Danville, ch., Edwin Cady, tow. sup. of Rev. J. E. Clough, 15; | 30.00     |
| Davenport Asso., Iowa City, Rev. D. P. Smith, tow. sup. of Rev. J. E. Clough,   | 5.00      |
| Keokuk Asso., Denmark, ch., Rev. John Warren, tow. sup. of Rev. J. E. Clough,   | 20.00     |
| Linn Asso., Marion, ch., Edward Knowlton 10; Parker's Grove, ch., add'l, 1.50; Shellsburg, ch., add'l, 1; all tow. sup. of Rev. J. E. Clough; Vinton, ch. 4;  | 18.50     |
| Oskaloosa Asso., coll. at Asso., by Rev. T. J. Stoddard, 12.05; Pella, ch., 5.45;   | 17.50     |
|   | 89.00     |
| <b>Michigan.</b>  |           |
| Grand Rapids, 1st ch. 13; Wash-tenaw Asso., Ann Arbor, ch., of wh. 1 is fr. Mrs. Mosher and 1.14 fr. Sab. sch., per Rev. S. M. Osgood, Dist. Sec., 23.17;   | 42.17     |
| <b>Wisconsin.</b>   |           |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,  |           |
| Lake Shore Asso., Racine, ch., Miss Elmyra Tanus  | 1.00      |
| Winnebago Asso., Waupun, ch., Nathaniel Owen, by Rev. P. Conrad,  | 1.50      |
| J. A. Pietsch 1; E. Wiganowski 50 cts. per Rev. Jas. French, Dist. Sec.,  | 1.50      |
|   | 4.00      |
| <b>Minnesota.</b>   |           |
| Minnesota Asso., Vassar, ch. 6.60; St. Paul, 1st ch., Sab. sch., for Mrs. Ward's sch., 30.20; per Rev. S. M. Osgood, Dist. Sec.,  | 36.80     |
| <b>Delaware.</b>  |           |
| Wilmington, John Mangolo  | 5.00      |
| <b>Nebraska.</b>  |           |
| Rev. J. W. Taggart 14; "a soldier," W. S. Spicer 1;   | 15.00     |
| <b>Washington, D. C.</b>  |           |
| A friend  | 1.00      |
| <b>Nova Scotia.</b>   |           |
| Guysboro', A. F. Porter   | 1.00      |
|   | 33,202.56 |
| <b>Legacies.</b>  |           |
| Fayette, Me., Allen Bachelder, per S. N. Watson, Exr., by Rev. S. G. Sargent,   | 284.44    |
| Sedgwick, Me., William Hooper, per D. Morgan, Exr., received in Sept.,  | 80.00     |
|   | 364.44    |
|   | 33,567.00 |
| Total from Apr. 1 to Dec. 31, 1864, \$44,177.91   |           |

## MISSIONARY MAGAZINE.

VOL. XLV.

MARCH, 1865.

No. 3.

## AMERICAN BAPTIST MISSIONARY UNION.

## TIE CHIU MISSION.

LETTER FROM MR. JOHNSON.

## Help in God's Time.

Swatow, Oct. 10, 1864.—The last accounts from home, to human view seem dark and disheartening. But our view in reference to these matters is not a human view, nor is our trust in an arm of flesh.

"The Lord can clear the darkest skies,  
Can give us day for night."

And in his own time and way He will. We must indeed carefully, actively and diligently prepare ourselves for any emergency, while we trust in Him with all our heart, leaning not to our own understanding. He has never failed us. He never will. Though his deliverance and interference may not be as or when we expected, it surely will be vouchsafed to us. That glorious old song of triumph, "How firm a foundation, ye saints of the Lord," &c.

has been ringing in my soul for days and nights past.

## The Work at the Outstations.

We will do the best we can for the outstations, but we cannot give them up; no, not one of them. They are so evidently of the Lord's own choice, and He has so manifestly set his seal upon them, that we cannot forsake them. I gave a short account last month of the very encouraging state of things at Tie-Chiu-Hu. Since then there has been a storm, that threatened for a while to destroy everything; but our good brethren there did

not quail. They stood nobly at their posts, and all is quiet again.

The chief magistrate desired the brethren to leave, and offered his own boat to convey them to Double Island. But no—they had come there, they said, in accordance with the treaty, to preach the gospel, and to heal the sick (one of them is a doctor), and they could not leave their work till they had first communicated with us, and requested protection, &c., in the peaceful pursuit of their work, and it has been given to them. Noble men! Thank God for their courage and faith.

At Tangleng and Chang-lim every thing is still unsettled, since our brethren there were maltreated, and the house we had secured there was torn down by the mob. Nothing has been done by the authorities; but we cannot forsake the brethren and sisters whom God has given us there. And He is still there, too, seeking out and bringing forward his chosen ones. We must hold on at any cost.

The rent for the year at Tat-hau-po has been paid; so we cannot withdraw from there, if we would. There are too signs of life among the dry bones in that valley of death. No, no, none of these posts can be abandoned. I will, God helping me, be responsible for them, using as far as it will go, my personal appropriation, having no doubt I shall have, when it is needed, what more is required. 'Occupy for me', seems to me written in living characters, on every one of these



positions, traced by our glorious Leader's own hand.

#### NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

##### Chinese Fast.

Ningpo, Sept. 17, 1864.—I forward to the Rooms a Chinese proclamation for a Fast. It is in consequence of prevailing sickness, and is the usual fast under such circumstances. Taouist priests officiate, during the seven days' fast, at the city temple, where are a quantity of offerings, consisting of fruit, nuts, vegetables, cakes, incense, lighted candles, &c., &c., arranged on tables which constitute the "altar." They chant prayers, sing, play on instruments of music, bow down and knock their heads in worship before the "altar," which is placed before the "city-king-goil." A large number of tablets to other gods are hung up around, before which are tables covered with offerings. A large number of scrolls, containing mottoes or poetic effusions respecting the gods, are also hung up; and long silken scarfs or tapestry hang in festoons from the beams above; thus the temple presents a very gaudy appearance. A large majority of the people of the city are expected, during the seven days of fasting, to eat nothing but rice and vegetables, and a little fruit, abstaining from all animal food, including fowls, eggs, fish, and everything that has been endowed with life. The merit consists chiefly in avoiding the destruction of life for the purpose of food.

The fast, no doubt, is useful in checking a pestilence, and promoting health; and thus the object sought is obtained, though on entirely different principles from what they imagine. They suppose that the gods regard their fasting, and hear their prayers; while the quieting of their minds by the precautionary measures used, and the observing of a strict vegetable diet, secure, in a measure, the desired result.

##### Nature of Chinese Divinities.

*Most of the worship in China has spe-*

cial reference to sickness; and all their offerings and religious observances whether pertaining to this life or the future, all have reference to happiness or ills which are of a temporal character. It is true, the soul, the spirit, and spiritual beings are spoken of; but they are treated in their religious observances as possessed of corporeal, sensual natures. They are supposed to require food, araiment, and money; and their reward and punishments are all of a corporeal earthly nature. From these facts some idea may be obtained of the difficulty that the missionary has to contend with in inculcating spiritual things.

I rejoice that the Jubilee Fund is meeting with so much success. When will you send a missionary to Peking, and to Hankow?

##### Additions by Baptism.

At the last communion at Ningpo, baptized five, and restored one. At Jih z-kong, last Sabbath, I baptized three converts.

#### ASSAM MISSION.

LETTER FROM MR. SCOTT.

##### Mercies and Labors of a Year.

Nowgong, Assam, Oct. 1, 1864.—The year just ended bears testimony to the manifold mercy of God to us. True we have not been spared from some afflictions and trials of our faith; but we trust they have proved "more precious than gold that perisheth." Besides these, we have had a large share of those blessings which are sweet to the taste. During most of the year Mrs. S. has been quite feeble; much of the time has been to be filled with intense suffering. But, perhaps, the greater trial to her has been to be hindered from the work she had planned. Doubtless it has greatly affected our united labors; yet she has been able to accomplish much, even from her sick couch. We are hoping that the Lord will commission the cold season to restore her to sound health.

Our work has been chiefly towards our own field, the Mikirs, in instructing the

who come within reach, in acquiring a knowledge of the language and translating such selections from Scripture, &c., as we shall wish to use during the coming cold season. At the same time we have so far acquired a knowledge of Assamese as to enable us partly to relieve br. and sr. Bronson in their work, which, with their poor health, presses heavily upon them.

#### **The Mikirs Seeking Light.**

The Providence of God seemed to thrust upon us the maintenance of a school for the Mikirs. We could not turn away from those earnestly seeking that truth which it is our special mission to give them. The sudden and general waking up of a nation from a sleep of unknown centuries, the casting away of former indifference, prejudices and fears, — a new and strange desire to drink at the pure fountain of Eternal Truth, are indications which, at the least, deserve this serious inquiry from the Christian world, — “Is not the set time for this people come?” “When the branch of the fig tree is yet tender and putteth forth leaves, ye know that summer is nigh.”

At our Sabbath service, weekly prayer and conference meetings, daily family worship, morning Bible instruction at the opening of school, by the wayside, wherever instruction may be gained respecting the True God, his Word, Jesus Christ and his atonement, there are few more constant attendants or so earnest listeners, — few who engage in our worship with more apparent feelings of true worshippers, than these same wild dwellers in the mountains and jungles. Some of our pupils already “see men as trees walking,” and eagerly bend their blind eyes towards the light. We trust their vision will soon be clear as noonday.

#### **Commencement of a Mikir School.**

Until the latter part of April, my Mikir pupils enjoyed only such school instruction as they could glean from br. B's school, which was designed and adapted to more advanced classes of Assamese youth. At that time we had about fif-

teen Mikir lads and young men, mostly of such an age as to render their labor at home valuable, and in many cases with difficulty spared. They were also living at my own private expense. We therefore thought that a wise expenditure of their time and our money demanded a more efficient programme. Br. and sr. B. concurring, I secured a separate teacher and schoolroom, and have so continued to this time, with results which gratify us, though they may not be quite satisfactory. I should also have added that one great reason for establishing a separate school was that the Mikir pupils were constantly annoyed by reproaches and insults from the Hindu and Mussulman pupils, because they (the Mikirs) knelt with us in prayer and used the New Testament as a text-book in school.

Whether you think best to adopt this our child or not, you will be interested in a few items concerning it.

#### **Statistics of the School.**

From our daily record I note the following facts: Number of pupils in the Mikir school Oct. 1, 1863, 3; number of pupils at the time of commencing the separate school, May 1, 1864, 15; number now in attendance, 25. Whole number enrolled during the year from Oct. 1, 1863, to Oct. 1, 1864, 36. Average monthly attendance, a fraction over 16.

#### **Cheering and Commendable Progress.**

I have been asked by the incredulous, “Can these wild men ever learn to read and write sufficiently well for any practical use?” In reply, I have only to say that ten months ago only three or four of all these pupils knew the alphabet. Now ten of them read with us in our daily worship, some of them quite fluently. They have also made commendable progress in Arithmetic, besides giving much time and attention to the study of the Scriptures. They are active and willing laborers with hoe or axe or da, (a native tool,) and close students. Yesterday I had occasion to call to account

three or four of my young men for being tardy at their morning work in the field. They hung their heads in silence, and I was about to reprove them, when one, bolder than his companions, said, "Yes, it is our fault; we are ashamed. But last night, as we sat down to read God's word and pray together before going to sleep, we found so many good words that we kept on reading and talking about them till the morning light came. Then we lay down to sleep, and overslept our time." I have found on inquiry that they often thus spend full one half the night.

#### **Government Aid, Unconditional.**

One word more—a word of cheer—which is that government, seeing what we are doing for the hill and bordering tribes, have given us a two-years' grant-in-aid to the amount of Rs. 50 per month for the support of a normal class at Now-gong school, and Rs. 10 per month for each village school on the hills or in the rural districts, to the number of fifteen schools, i. e., we can draw on the treasury to the extent of Rs. 150 per month as soon as we can get fifteen schools in operation, or for as many (less than fifteen) as we can maintain at Rs. 10. each.

Should we succeed in these schools, we are assured by government of an indefinite extension, beyond two years, of this grant-in-aid. In these times of pecuniary trial and high exchange, this aid is particularly acceptable. At the same time we are left free to use such books, and manage the schools as we think best; whereas the English Government, in all schools supported by them, require all school books to be entirely neutral on all religions, the observance of Christian, Hindu and Mohammedan holidays alike, the use of books in Bengali rather than Assamese. In all these respects we shall be obliged to differ from them essentially—as they understand.

#### **Help from the Union.**

Should the Executive Committee deem it advisable (we do not doubt their willingness), to share in the expense of this

school during the past year, we shall not refuse the proffered aid. For, notwithstanding our best attempts at economy, we find our purse somewhat more than emptied by reason of this extra expense. But should you not feel at liberty to do so, we shall not charge it to indifference, nor feel the shadow of a censure in our hearts. We leave the matter with you, and shall contentedly abide your judgment. With the aid for schools, we get now (from Sept. 1, probably, perhaps Oct. 1,) from government, and with the sized coat we have cut from our cloth for the coming year's wear, we shall, I hope, shortly be even with the world again.

Our prospects are rather encouraging; at least, we cannot but "thank God and take courage."

#### **Baptism—Tokens of Divine Favor.**

Oct. 3.—Since writing the above, one of our young men came quite unexpectedly and earnestly desired baptism. His thorough Christian walk before all the people for the last four or five months, and the touching story of his wandering in idolatry and his wonderful entrance into the light and life of the "new creature in Christ" left no doubt of his fitness to be numbered with the people of God. Accordingly, yesterday I baptized one of the happiest converts I ever saw. By birth he is not a Mikir, but from another tribe. When a child, being sickly, his parents, thinking he would die soon, or only live to be an expense to them, sold him to some Mikirs, who bought him from pity. He has lived with these Mikirs most of his life, and is in his ways a real Mikir. He has but an average intellect but the Holy Spirit has truly given him deep insight into the hidden mysteries of the gospel of Jesus Christ. Another Mikir is waiting for baptism. Thus the Lord is giving us tokens of his favor.

#### **MISSION TO THE SHANS.**

##### **LETTER FROM MR. BIZBY.**

Toungoo, July 8, 1864.—We wrote by the last semi-monthly mail,—giving as

account of our travels, reverses, successes and hopes, particularly among the mountain tribes between Toungoo and Camboza.\*

I will now give a few additional particulars.

We are receiving almost daily visits from several intelligent Shans who seem almost persuaded to be Christians. I cannot but think the Lord is working in them to will and to do his pleasure.

#### Paloung Convert.

Among them is one Paloung, formerly from the extreme north-east on the borders of China. His tribe subsist by raising tea. They have a distinct language, which resembles the dialects of Hither India rather than Farther India, and his figure, features, and complexion indicate a relationship to the tribes that inhabit the interior of Hindustan. But he speaks and writes both Burmese and Shan. His own language is unwritten. His tribe is said to be numerous, with a native Tsaubwa who takes rank with the highest chieftains in the Shan country. This man, after visiting me for three years at intervals, at length declares his faith in Jesus Christ and begs to be baptized. We think favorably of him.

#### Representative of the Kathaes.

We have also been visited occasionally by a Kathae, a representative of a tribe or nation, once powerful, living between Chittagong and Assam, to the west of Ava. In some respects he resembles the Shans, many of whom are said to live in that country; but more especially the tribes of Northern India, to whose religion he adheres. He informs me that a large number of his tribe live in and about Ava, the descendants of prisoners taken by Burmese kings in the wars which have taken place between the two countries. They still speak their own language, but more particularly learn Burmese, as all other tribes living in Burmah are sure to do.

No effort has as yet been put forth to evangelize this tribe. My first thought,

after learning these facts, was, I will try to raise up a missionary from among these exiles, who still speaks their language as well as the Burmese, and send him up there to herald in the day; but cannot yet speak of results. Is it not a legitimate subject for prayer and effort?

#### The Padoungs.

In my last letter I mentioned a Padoung from Mobyæ, who came down in company with the Geckhos. He returned with them, but after two days' journey, left the company and came back to Toungoo. He gave the reason for this step as follows: He had pondered by the way the things he had heard of the teacher; they had deeply impressed his mind; he wanted to know more about them; he was the first of his tribe who had heard about Jesus Christ, and he wanted all his people to hear; he did not understand enough to be their teacher; though if he came back to the teacher and studied books, he would soon be able to teach his people, and perhaps he could persuade the teacher to go home with him after the rains are over. Of course, I took him with joy, and at once put him to the study of the Burmese language. He is doing well. He is a sprightly young man, about twenty-five years of age, and speaks Shan perfectly. He gives interesting descriptions of his people. The village to which he belongs has 300 houses. They are ruled by an independent Tsaubwa of their own tribe. We saw some of this tribe in our journey to Mobyæ. The road is now open, and we have an outstation within one day's march of the village referred to above. Near this people are the Geckhos, Saukoos, Brecks, Harshwes and Tarus, to whom I am trying to give the bread of life as a part of the plan for evangelizing the Shan country.

#### God's Method—An Open Field.

The Lord's ways are high above our ways. Could I have had my own way, we would have pressed right through Camboza and made a strike at Western China; but the Lord would have the

\*See *Mag.* for Feb. p. 35.

Divine leaven work according to its law, leavening the nearest particles first, and expanding outwards. His will be done. But I do not think we shall need to tarry long by the way. The time is drawing near when "a nation will be born in a day." "Say not—four months."

Helps are already springing up among these newly discovered tribes. The "teacher's" name and influence are rapidly extending, heralded by the chiefs and their subjects, and request after request has already reached me for teachers. It is a real Macedonian cry. Let us heed it; let us believe in it; let us follow it, and not say, "O, it is a little clannish excitement, which will soon pass away; it is all because they think you will bring to them some worldly advantage."

#### The Duty of Christians.

We have prayed that the Lord would open "a wide door and effectual;" let us not shut it by our infidelity. We have prayed that the dark places of the earth might be opened to the glorious light of the gospel; they are being opened;—let us not prevent many mighty works by our unbelief. We have prayed the Lord of the harvest to send forth laborers into his vineyard;—let us not, when a man starts up to go, throw around him a network of difficulties, doubts and drawbacks. Let us rather bid him God speed, even though we may not see light in his path. God has not promised to give us light on our brother's path; but to every faithful servant He will surely give light ample and in due time. We have long prayed for the conversion of the world,—that God would ride forth, a mighty Conqueror, to subdue the nations to Himself. Let us not exclaim, then, when a small detachment or a picket is taken, "It is impossible, it is an exaggeration!"

We go forth as sowers, to sow. We are commanded to sow in the morning and in the evening, and to "sow by the side of all waters." We are not to stop to see whether there is little or much earth here, or stony ground or thorns there. We are not at liberty to say, 'I

will not sow on this spot because there is no hope; I will not sow there because I have no confidence in the soil.' We are to sow everywhere;—in the wilderness, for "the wilderness and the solitary place shall be glad for them"—in the desert, for even "the desert shall rejoice and blossom as the rose."

Some of our sowings will undoubtedly bring forth blighted grain, or no grain at all; but should we be discouraged? Some of our plans may prove futile, our fondest hopes may be blasted; who would sneer, who would depreciate the laborer?

When the Great Husbandman sows "some seed fell by the wayside, some stony ground," and some among thorns. Three parts out of four failed to produce fruit. Was He disappointed? Did He withhold? Did any disparage Him? Did the angels criticise Him? Did the jealous, the envious, the wicked call Him "rash," "ambitious," "presumptuous?"

"The servant is not greater than his Lord;" therefore let him

Bind reproach and human scorn,  
A wreath around his brow,  
For He who wore Judea's thorns  
Is crowned with glory now.

#### A Whole Village Abandoning Idolatry

July 12.—Moung Pho Min has just returned to his field of labor, after a short visit to town. His is the village where we spent our first Sabbath on our way to the Shan States. They promised to build a zayat. Now they have a zayat and a teacher. Twenty-one men and girls attend school regularly; men and women also come in to learn to read when they are able. They worship every night and three times on Sunday at the chapel. All work is laid aside on Sunday. They have abandoned the worship of deities (ardent spirit) and the worship of deities. Here is the case of a whole village turning to the Lord.

Wah Bo, the chief of Karen Khow, who was our first guide on our late journey, has applied to government for a grant of timber to build a substantial

vat, having covenanted with me to build and support a chapel, provided I will furnish a good Burmese teacher. There are several small Shan settlements in that vicinity, and now two of their principal men are here listening daily to the truth. To-day they assured me that when Wah Bo's chapel is done, they will all come and worship with us.

The chief of one of these settlements intends to go up to Moonæ after the rains to bring down his relatives and friends; and, as they have here an abundance of good land, free of taxation for the first five years, and a government that protects them in all their rights, these settlements are sure to grow and become permanent.

#### New Road to Shan Land.

There is now a movement made to plant a settlement of Shans in the Lapet Ing valley, where there was once a large body of water, but now only a small stream, with rich rice fields. The Geckho road to the Shan States, which was opened by us, runs through this valley. More than one thousand bullocks, it is said, have passed through there since we returned, going and coming to and from the Shan country. It saves them five nights' sleep by the way over all other routes. Some of these people saw the deep, rich, unoccupied soil of this valley, and asked permission to come and settle on it, which the chief granted, and it has since been confirmed by the local government.

A Shan settlement here would doubtless prosper, and become a help in reaching the Shan country.

There is a strong feeling in the Shan country against their oppressive Burmese rulers, and a determination to shake off the galling yoke. If they could be assured of British protection, the people with their chiefs would rise *en masse* and drive the Burmans from their territory. But at present their only hope of relief is to flee: and, while their country is far preferable to British Burmah, and the climate far more salubrious, yet whole

villages are begging to be taken down to Toungoo.

One Tsaubwa, said to be only second in authority and rank, attempted to escape with his followers; but all were taken or cut down except himself. He managed to escape, and came into Toungoo, destitute and alone.

He says there are ten thousand people watching for a chance to come; but the Burmese authorities keep the roads blockaded. This chief was a prominent leader in the late rebellion in the Shan country.

In Burmese Camboza there are nine Tsaubwas of almost kingly rank; they are not only vassals to the Burman king, but he puts a Lieut. Governor over them, to rule with a rod of iron. Each Tsaubwa is required to put a daughter in the king's harem, and the eldest son, the heir to the Tsaubwaship, must live at Mandalay; therefore he has great power over them. "Might makes right" with the king.

#### Promise of the Shan Mission.

But a change is destined to come, and we think soon. The whole country will soon be open to the gospel. We have access now to more than we can occupy. Let us be ready to go up and possess the land. I am surprised that there is so little interest felt in the Shan mission; I do not mean in the missionaries, but in the field. How wide it is! How populous! How rapidly it is opening! What a multitude of races! I have heard of no less than thirty dialects; but nearly or quite all speak Shan or Burmese.

What a field! We have no other that can be compared with it. Yet how few and feeble the laborers! How long, O Lord, how long?

#### Decision and Self-denial of a Native Preacher.

When the Geckho chief Neghyau, selected Mounng Ong to be his teacher, the young man was called upon to decide whether he would go. He was very usefully employed and pleasantly situated, and we were afraid he would not like to go. It would involve much self-denial

and personal sacrifice. It was no light thing to give up his position as teacher in the school, as well as preacher in the town, and his studies with us, of which he was very fond, to leave the comforts of a city life to go far into the mountains, to live alone with a half-savage people and take mountain fare.

It was a great undertaking, and he had not even a wife to share his sorrows. He had only one day to decide the momentous question. He was not seen much that day. In the evening he came to me with a subdued, but cheerful countenance. "Well, Mounng Ong, what about going home with Neghyau?" I asked. "Teacher," he replied, "when people are thirsty we must give them water; by and by, when their thirst is gone, we cannot make them drink."

The question was decided. He was ready to hazard his life for Christ's sake.

A supply of medicines was procured, instructions were given and we commended him to the Lord and his grace. The next morning early he slung his quarto Bible on the back of a wild Geckho, and went to the mountains to be the first settled preacher in Geckho Proper.

Precious freight that Geckho bore away with him to his mountain home. How unconscious of its hidden store—its future fund of blessing! What a light that precious book will be on those dark mountains! How delightful it will be to trace it in its mighty working!

The Divine leaven is in the heart of Geckho. Who will follow that Bible, that teacher, that tribe, with daily prayer, with earnest supplication!

#### Specific Prayer for Missions.

Do we not need more specific prayer for our missions?

Let the friends of missions look over the field, take into careful consideration its waste places, view its wants and woes until the spirit becomes burdened with the souls of men who are perishing, and then settle the mind on some field, as the Geckho tribe, or the Saukoo tribe, or Brec tribe, or the Padoung tribe, as a subject for daily intercession. Desultory

prayers, general, random prayers, where no want is recognized, no necessity felt, however sincere they may be, are wanting in the elements of that "effectual, fervent prayer that availeth much." If the fields be properly studied, and the Lord be diligently inquired of, there will be some barren spot for each praying soul to water with his or her tears. Let such friends write to the missionaries who know most of the fields on which their minds have rested when most prayerful and spiritual, and they will get information respecting their wants, and woes, and weal, and will be the better prepared to lay them before Him who has never said to Israel, "Seek ye my face in vain."

Then let those friends plead in behalf of their fields at the monthly concerts, and enlist the sympathies of others with their own, and appoint meetings especially to pray for such fields. Then it may be the Lord will open a way for them to become executors of their own prayers, either by a personal consecration to missionary work, or by the employment of native preachers. Thus the work of missions might be carried on most effectually, at home.

May we not all learn a lesson from this devoted young preacher, who three years ago came to me a dark-minded heathen?

Will not the Executive Committee, will not the American churches, will not young pastors and teachers, ponder well the remark of Mounng Shwee Ong?—"When the people are thirsty, we must give them water; by and by, when their thirst is gone, we cannot make them drink."

#### More Helpers Needed.

Can one missionary give the water of life to these numerous Shan tribes?—Can it be expected that one man can explore and preach, plant and train churches, establish and teach schools, superintend the work of raising up and guiding a multitude of teachers and take charge of all the interests of the mission, and not break down?

It is impossible! I cannot continue long with this great burden upon me. If I fall, it will be a long time before another man can take up the work where I lay it down.

We ought to have two new missionaries at once, one to take charge of our training school for teachers and preachers with Mrs. Bixby, who cannot possibly do the work needed with her many cares, alone; and I want to relieve her in part at least, that she may employ her knowledge of languages in the preparation of tracts and books for the Shans.

Then I want a man to rove with me, one who is fond of adventure, afraid of nothing but sin, capable of long-continued privations and hardships, inured to toil, burning with love for souls, willing to hazard his life for them, "full of faith and the Holy Ghost."

It is not safe for a man to travel alone over these mountains, where wild beasts abound, where the cholera and jungle fevers prevail, and where the people are little better than savages. But until you send help from your many sanctuaries, I must do it. I hear the "sound of a going," and must go to the battle. Hitherto God has covered my defenceless head.

On the eve of our departure from Providence, my dear friend and brother, Dr Caldwell, said to me, "Br. Bixby, live twenty-five years." It was a sentence full of meaning. I understood its import well.

Not long since, by a gentle hint, he reminded me of this remark, thinking probably that he had seen at least circumstantial proof that it had been forgotten or unheeded. Since my journey to the Shan country I have a stronger desire than ever to live twenty-five years; but am coming to think that one of the conditions of the fulfilment of the brotherly injunction should be that he shall find and forward to me immediately a faithful coadjutor. "A word to the wise."

If all our churches and pastors had the spirit of consecration, so conspicuous in Moungh Ong, above mentioned, it would not be long before all our missions

would be supplied with means and men.

It is but too well known that appeals often made but disregarded tend to harden the heart against all appeals. Therefore I am afraid the Committee have become appeal-hardened. Am I mistaken? O, I did hope this grand jubilee year would have a glorious beginning!

But alas! No, I will not give vent to any more feeling of discouragement, for it is not yet too late to realize our fondest hopes. And "the pleasures of hope," in this instance, are certainly better than the "pleasures of memory."

#### **Tidings from the Geckho Preacher.**

23.—We have received a very satisfactory letter from Moungh Ong. He was well received by the people everywhere, especially in the village where he is to reside. He entered at once upon the work of preaching, teaching the people to read, healing the sick, and comforting the afflicted. He was able at once, with the chief Neghyau's consent and aid, to open daily evening worship at which the people generally attend;—even those who do not understand, bow with them around the altar of prayer. On the Sabbath he preaches three times, and all the people attend.

He had been able to restore to health several persons who were ill, by the blessing of God on his medicines, and the people have given up their offerings to evil spirits. They do not yet abandon their "koun?," but he thinks they will do so when they know more of the law.—Their prejudices against ponies are giving way, and the chief proposes to purchase one for himself and one for Moungh Ong.

He says, "It is a small matter whether I have or do not have a pony; but it is a cause of great encouragement to see their superstitions die away."

#### **The Gospel Pulling Down Prejudices.**

The power of the gospel to pull down strong holds and remove all superstitions and prejudices is truly wonderful.

Things which have been the cause of many a bloody affray, prejudices and hate



that have been handed down from generation to generation, melt away like snow in summer before the rays of our gospel sun. There was a striking example of this in the late baptism which I reported in my last letter.\* To facilitate my work, I requested the people of the several villages represented to meet me in a deep gorge between the villages, where a mountain stream had chiselled out a beautiful baptistery, and I would baptize them all at the same time. "No, no, no," they say, "that will not do. We cannot all be baptized in the same water!" "But how is that?" I asked.— They referred to some old animosities.

Amused, I exclaimed, "What! are not your old hearts dead yet? Are you going to take them with you into the church? What have you to do with dead hearts? Why! Were you not washed in the same blood? Are you not joined to one Spirit? Are you not going to the same heavenly home? Who will put up a wall of partition between you there?"

"O, never mind, never mind, teacher. We will be baptized in the same water."

#### Christian Mountain Echoes.

Friday and Saturday were spent in examining candidates. On Saturday two companies were formed at the two nearest villages that hang to the sides of the mountains, on either side of the gorge where we found the baptistery. At the ringing of a large gong in the morning of the Lord's day they were all to move down the hill and meet for worship in the valley. At 9 o'clock the gong was rung, and the company on our side went down the steep mountain, a motley multitude of men, women and children, dressed in their best crimson silks. It was an interesting scene, far surpassing anything I had ever witnessed before.

Seeing and hearing nothing of the other party, one of our number called out to them. There was an immediate reply; then our whole company shouted out, and were responded to by the whole company

on the other side, their voices echoing and reëchoing among the mountains.

They soon emerged from the thick jungle and greeted each other most cordially as brethren in the Lord. They then joined in praise to God. "The solitary place was glad for them."

"Break forth into singing, ye mountains." "Sing, O ye heavens, shout ye lower parts of the earth, for the Lord hath done it." "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills." "The winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell."

"Let my beloved come into his garden and eat his pleasant fruits."

#### Visits to the Several Tribes.

25—Moung Ah has just returned to the mountains after a short visit to Toungoo. He has now gone on an expedition through the tribes, the Geckhos, Sakkoos, Brees, Harshwes, and Padoungs, the eastern Red Karens, in company with Moung Shwa Yah, the government agent for the Geckhos, who goes on important business. Moung Ah goes as a writer, and he will not fail to preach by the way. I have sent letters to the several chiefs in that region. Our Padoung pupil was required to go as guide. He reluctantly left us, but promises to return with the expedition, and bring some of his people with him. We hope to hear a good report on the return of the Christian men, and trust they may do something towards opening the country to the gospel.

We look forward to next dry season with deep interest. We are now training teachers for the newly opened fields.

#### How to Receive Trials.

Toungoo, August 10, 1864. — I have written of the good things of our mission. Shall I not tell also of the evil?

"We receive good at the hand of God

\*See *Mag.* for Jan. pp. 19, 20.

and shall we not receive evil?" A vine so recently planted as the Shan Mission, in so fertile a soil, and springing into so rapid a growth, would be in danger of running to rank foliage rather than ripe fruit, were it not for an occasional wintry blast or biting frost. The cold winter of adversity, no less than the warm sunshine of prosperity, contributes to a full harvest. Indeed, there is no adversity to the full believer. Affliction full of profound sorrow has a profounder joy, and a joy that is the fruitage of sorrow.

The Jews, it is said, open their windows in a thunder storm, because they expect their Messiah will come amid mighty thundering and lightnings. Those who are Jews inwardly, if they wear what an old author calls "one of the seven beams of Divine knowledge," will throw open their hearts, to receive their approaching Lord when the storm beats, the winds howl and the thunders roar; for amid the foam of every rough sea, He comes walking on the waves.

The first Shan and Burmese church of Toungoo has had its trials, and those trials have fallen heavily on the heart of him whose lot it is to have the care of the churches. We have said little about those trials; for when faith has dealt with them up to the time of putting them on paper, the darkness turns to light, the night to day, the tin to gold;—the keenness of disappointment, regret or grief turns into rejoicing, that God vouchsafes to us the sterner mercies. Faith is the stone that turns every thing it touches into gold—the philosopher's dream, the Christian's verity.

#### Exclusions from the Church.

It is a painful operation to cut off from the church the members over whom we have wept and prayed, and for whom we have all but laid down our lives; and particularly is it trying to sever our connection with those who seemed to be pillars in our spiritual temple, and, according to human vision, were the hope of the church for the future. God will not allow us to build on any human foundation, or look to man for strength.

Last year we mentioned one member who was cast off for the sin of bigamy. Now we lose another from the same cause, Moung Wine, whom I have often mentioned before. For a long time he struggled against the temptation; but it is fashionable to have several wives, and unfortunately we have no law to prevent it. He had a good salary from government; and as most native men in government employ, sooner or later, get two or more wives, or turn off old ones and get new at pleasure, he at length, after a hard struggle with conscience, broke over all restraint, left his real wife, who is in feeble health and a disciple, and took a dashing young girl, a heathen, continuing to his real wife only an irregular and uncertain support. We could do no more and no less than exclude him from the church. But there ought to be a stringent law to prevent such conduct. I cannot think but Moung Wine is a converted man, and that he will yet repent of his sin. He ran well for a season, and even now declares he has not forsaken his God.

The heathen, notwithstanding the sin is so common among themselves and is winked at, true to the instincts of human nature, made a great talk about Moung Wine, because he was a professed disciple of Christ. I rejoice to know that they recognize a higher standard of morality in our church than they claim for themselves.

We have had recently another painful case. An influential Burman disciple was found in a gambling room with cards in his possession; and while it was not proved that he had actually played games of chance for money, it was clearly established that he had loaned money to gambling parties for enormous profits, thereby countenancing the unlawful and dishonest gain and participating in it. He claimed that on his part it was not gambling but legitimate money-letting. We claimed that he was as wicked as any of them, and more so, for he had had greater light, and we made an example of him without delay.

The church feels the blow, but is better

off without than with such members. Still the exclusion of three, influential though they all are, in three years, in a membership of nearly fifty, is not a very heavy percentage. Two or three more may need the pruning knife, or weeding hook, but the majority, for aught I know, walk as well as church members usually do at home.

Some of the Shans live by trading and therefore are often absent, some of them for months together; which weakens the working force of the church; but when they return, they appear steadfast in the faith. It is difficult to keep the Shans together; but if I could thoroughly instruct them in the Scriptures, there would be hope that some good seed might be scattered by them as they go from place to place.

#### Overworked—Necessity of Aid.

My field has grown so large and the work has grown so on my hands, that I cannot do one half as much as ought to be done in Biblical instruction. My burden is heavy; I cannot carry it; some of the interests of the mission must surely suffer, if we do not ourselves break down.

The rains have been unusually severe; the whole country except the mountains is flooded. There is a great amount of dysentery and fever among the natives. For a few weeks the health of myself and family has been impaired. Both children have been poorly, so much so as to cause much solicitude for nearly three months. Mrs. Bixby had labored hard without change for more than three years. Besides the care of her family, she has taken upon herself all the teaching that she could possibly do to relieve me, and she had become much worn, so much so that I began to be alarmed, and persuaded her to take the two children and go to Rangoon, for a season of rest and a change of air.

I remain to keep up the work of the mission, and particularly our Normal school, on which we must rely mainly, if not wholly, for teachers, to fill the newly opened fields next dry season.

Still I need rest, if not a change, for a few weeks. I have preached, and lectured, and taught, more or less, every day for months, and for two weeks with an intermittent fever which returns every other day, and sometimes every day.

I cannot bear the thought of giving up the school, but may be compelled to do so for a season.

How I wish I had a little help! somebody to fall back upon, when worn out with care and toil! But it is work—work—work—and die! “The rest remaineth.”

We have no professors, teachers, editors, secretaries, agents or unemployed ministers here, that we can call upon for help in our emergency. No, not even a good substantial deacon, or Sabbath school superintendent or teacher, who can take the pastor's place for a day. I have not an assistant in the field who was ever employed elsewhere, and one only who was a baptized believer three years ago. I have useful men, full of promise for the future; but I cannot leave them without supervision, nor can I lean upon them. I must hold them up. Who will come to help us in this great work? It is no wonder that missionaries break down. It is a wonder that so many live so long.

#### • Influence of Correspondence.

The last mail brought us a few good letters, mainly from Providence, which greatly comforted us, and strengthened our hands; but letters are few and short. Who ever thinks of writing to a missionary? If brethren and sisters would have stirring letters from mission fields, let them speak personally to their missionaries. If they cannot do it by letter, let them do it through the *Macedonian* and *Magazine*, or the religious papers.—Streams dry up that are never fed. All the missionaries get the *Magazine* and *Macedonian*. Why not open those periodicals to the churches, that they may speak to their missionaries, as well as to the ministers, that they may speak to the churches?

No body can be expected to give—

give—and never receive. Communications must be mutual; and if a way could be devised which would put the churches in direct living, communication with the missionaries, as well as the missionaries with the churches, our moral power would be greatly enhanced.

As the ocean sends her misty treasures back to the mountains, and waters every hill and dale, and receives therefrom thousands of living streams of pure water, so let the church first send broadcast over their mission fields words of love and good cheer, and they will receive such returns as will fill the whole land with rejoicing. May the Lord lead us where the hidden springs of life and action lie, and help us to touch them in the right place and at the right time.

#### **More Baptisms.**

Last Sabbath I baptized seven, from five races or tribes, and there are now five applicants for baptism, all Shans.

Our three churches now number about one hundred members, and we expect soon, if the Lord will, to form an Association.

Pray the Lord to spare my life until the gospel reaches China from the west. And if you have any young man who enters into this scheme fully, other things being equal, send him speedily to Toungoo.

We await with the deepest interest the reports of the annual meeting, the grand jubilee. What will our next jubilee bring forth? The fulfilment of our fondest hopes and wildest dreams concerning Camboza and Sinim.

#### **Resting in Rangoon.**

Rangoon, Sept. 19, 1864.—Having been harrassed and weakened by an intermittent fever, which had followed me for several weeks, I concluded to seek a change, lest by too long delay I might be disabled for travelling next season. The theological department of my school was therefore closed; but to improve the long days of the long journey on the river, and to make the most of their opportunities, I took with me the six young

men whom I intend to locate in the dry season among the Geckhoes.

#### **Expedition of Native Assistants.**

Since my arrival in Rangoon, Moung Oh has returned from the expedition to Mobyæ and Karennee, having been as far as Pokhai, the chief who has given the Christians so much trouble.

He was well received throughout the length and breadth of Karennee, except among Pokhai's people, where it was found necessary to be silent about Christianity, on account of the strong prejudices of the people, and because he was in an expedition that was sent to conciliate Pokhai, and induce him, if possible, to discontinue his depredations on the Paku Christians. Whether they have succeeded or not remains to be seen; but he made fair promises.

But in other parts of Karennee, and particularly among the Padoungs, in Mobyæ, the assistants were well received. Friendly messages were brought back to me, with earnest requests that I should visit them at an early day.

My Padoung pupil, who left me reluctantly, because his services were required as a guide, has returned according to his promise, bringing with him six of his countrymen, who now await my return at Toungoo. I am anxious to get back again on their account, as well as others, for many and urgent are the claims of my mission.

#### **The Work in Rangoon.**

Br. Brayton has a large and prosperous school, and every member of his family, including Mrs. Rose, his daughter, is efficiently employed in it. Br. Rose is laboring with earnestness and a good degree of success among the Burmans. He has just come in from a twenty days' tour in the jungles, where he has had encouragement.

He has also a zayat not far from his house, in a most favorable location, where large numbers of Burmans call to hear the gospel and get books.

The Pwo Karens, under Mrs. Mary Brayton Rose's instructions, have attain-

ed a higher degree of excellence in singing, than any other people that I have ever known in Burmah.

It is delightful to sing with them, and to hear them sing the praise of God. Br. and sister Brayton are doing a great and good work among the Pwoes, and deserve all the help and encouragement you can give them. They greatly need an associate, and you could scarcely do better than to send them a good missionary and wife at once.

Br. Stevens is laboring still with cheering success. The pastor baptized five yesterday.

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#### HENTHADA MISSION.

LETTER FROM MR. THOMAS.

##### Fifteen Preachers Sent Out—Baptisms.

Oct. 5, 1864.—We are just now dismissing our Karen Normal School, and sending out its pupils as ministers of the gospel. When this letter reaches Boston, fifteen of our pupils, at least, will be "holding forth the word of life" to their countrymen. Do aid us by your prayers.

Last Sabbath was a happy, solemn day to us here. After a short prayer meeting in the morning, we repaired to the river, where I baptized five converts.

In the forenoon all were in the house of God, and listened most attentively while we declared to them what Paul declared to the Corinthians (1 Cor. 1: 23, 24), that Christ, though "foolishness" to the heathen, is the "power of God" to them that are called; hence He must be preached.\*

In the afternoon we commemorated the dying love of Jesus. I too had earnestly desired to eat this feast with these disciples before they went to their important work.

##### Monthly Concert.

In the evening we had our monthly concert of prayer for the conversion of the heathen. Ah, there is a meaning to this concert here, surrounded as we are by the heathen and their dumb idols.

\*The Karens sometimes go around the cross in the presence of the worst Burmese scoffers.

Yet we too read the 62nd chapter of Isaiah, and took the whole world in our prayers before the throne.

##### Conversions and Baptisms.

It is a time of some interest with us now. All the older disciples seem to be firm in the faith. I am hearing of some conversions here and there. Since our last Associational meeting about thirty have been baptized. We hope God will appear in mercy; that He will call in his elect here. However this may be, his "word will accomplish that whereunto He hath sent it."

##### Patriotic Emotion.

Still our hearts are pained at the war news from America. I assure you, there is only one cause dearer to us than that of our beloved country. Were we released from this work, we would bend our steps to our bleeding country—to the scene of action—"to the front."

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#### TAVOY MISSION.

LETTER FROM MR. COLBURN.

##### Responsibility of the Missionary.

Maulmain, Oct. 3, 1864.—While we endeavor to lean upon God's unfailing promises, it is still refreshing to be occasionally reminded of the interest of our friends in us, and of their prayers for the ultimate triumph of that gospel which we have come hither to proclaim to those who know little of its exceeding preciousness.

The preacher's responsibility is great even at home, where men form their own opinions; but it seems to be still greater here, where those at all inclined to listen to the word of life receive the "teacher's" dictum on a par with the word of God, and where, too, the word preached is unto the great mass "a savour of death."

Your heart has ached over the moral desolation of the heathen, and the recording angel has noted many tears that you have shed on account of it; but you would weep again, and entreat more earnestly for the fulfilment of prophecy,

if you could look upon this generation of men, with fine figures, and intellectual faces, and generous dispositions, yet living in the dark,—and O, how great is that darkness,—when all their science is most absurd and false, and all their history, incongruous fables, to say nothing of their religious notions,—and doomed to eternal death.

I say a generation doomed; because here in Maulmain, more highly favored with long-continued missionary labors than any other place in Burmah, less than one-fourth of one per cent., i.e., less than one soul in every four hundred, has embraced Christ, and will escape the "wrath to come."

#### Personal Blessings and Duties.

God has been good to us, much better than we have deserved. We have formed true friends for associates at this station; and have also a pleasant correspondence with some other missionaries whom we have never seen.

We have been favored with frequent letters from home, and more than all with a contented mind, which is "a continual feast." We have not seen the moment that we regretted our decision to come to Burmah. At times we have had a deep sense of our unfitness to feed the flock of Christ, and have yearned for that entire consecration of heart to God so manifest in the life of our worthy pioneer in the mission cause, and in the life of the youthful pioneer of the Tavoy station. O for that sensible communion with God, which Judson and Boardman felt habitually! Without it I am nothing, and worse than nothing as a minister of Christ here where example is of such great importance.

But this is not all; my obligations to Him who has redeemed me, and who will shortly be my judge, requires from me a whole heart. It is a just demand. There is nothing in this world that should tempt me to withhold it. I cannot feel satisfied without it. I must, I must "cleave unto the Lord Jesus Christ with full purpose of heart."

Though I had grieved so much over my slow progress, I could not say that it was difficult for me "to communicate with those about me in broken sentences," even before the expiration of six months. But to become familiar with a language so unlike our own is a long and tedious process. The eye, the ear, and all the organs of speech must be educated to perform rapidly and accurately a new work. The old adage—

*Nil sine labore magno  
Vita mortalibus dedit,\**

comes to mind in full force in such an undertaking.

#### Native Taste for Music.

Scarcely a day passes without a group of natives coming in and requesting the new mamma to play and sing a little for them. She has them sing usually,—and now that she can sing in their language, their admiration is almost unbounded. Often we have had between thirty and forty in at one time, of all ages, from one year and less to eighty and upwards.

#### Anticipated Labors at Tavoy.

While Tavoy is not the place I should have chosen on some accounts, I shall cheerfully enter upon the duties of that field, because, all things considered, I do not think I can be as useful in any other place. The claims of the people are stronger, it seems to me, than those of any other station in Burmah, and it is policy to hold what we have obtained, if possible, rather than to form a new base of operations.

Several months before I was aware of my destination, the Tavoyans were expecting me, and began to send letters which came to Rangoon and Maulmain before my arrival. On learning the wish of the Executive Committee, I at once identified myself with that mission, and have allowed no other claims to draw me elsewhere.

#### Duties for Tavoy Begun.

My first official act was to obtain from government a license for ten of the Ta-

\* Life has given nothing to mortals without great labor.

voy and Mergui pastors to solemnize marriage, according to a new law coming into force in July. My second was to procure for a native Christian a license to purchase and hold possession of a gun. Since these acts, I have made arrangements to provide my station with medicines and books, and to procure such articles as the natives should order from time to time.

It was arranged before our arrival that Dr. Wade and wife should accompany us to Tavoy. We expect to go in the November steamer.

#### The Wants of Tavoy.

Where so many pleas are entered for assistance, it is perhaps vain for me to speak in behalf of the 60,000 inhabitants of the Tavoy district alone. You will consider its claims, and if your judgment approves of sending any good brother, with a heart to work and endure privation for Christ's sake, I have no doubt but abundance of work can be found in Tavoy and Mergui.

#### How to Build up Tavoy.

The churches greatly need "toning up," as physicians say of the human system, and I know of no better way than to get them engaged in carrying the gospel to the heathen villages all about them, and into Siam, where Sau Moo found the people anxious to receive teachers. Such efforts will give them confidence in themselves, will enlarge and help to purify their hearts. If men competent to teach are not still to be found in Tavoy, I think they can be drawn from other places. Br. Thomas has already signified his willingness to send me one good man. If circumstances will warrant, I hope, after the Association, to send Sau Moo with a few young again men to be stationed there for the rains, and I am now looking about for funds to that end. I think of putting my teacher, who is a young man, a graduate of Dr. B.'s school, into the work. He needs to be acquiring practice in preaching and teaching, while an older man who cannot preach will be quite as profitable for me.

#### Tavoy as a Residence.

Tavoy is not as other stations, nor as it once was; no English church or people to draw upon; no American or English captains to make occasional donations. We shall be 150 miles from any missionary or any European family, with only monthly communication, and not regular at that. For food we shall have to depend upon the native bazaar. There are no mechanics of any kind, no butchers, bakers, or even coolies in the place, I am told; not a carriage, except the civil officer's, who has no family. Our conveniences will be like those of the earlier missionaries. O that our life may be like theirs also! The extreme dampness of the climate has been injurious to others of a rheumatic tendency.

But we go to Tavoy cheerfully, and not without hope. If the dampness should prove too great, I trust some dryer field among the hills will be opened to us. Here in Maulmain we have about 200 inches of rain annually, while in Toungoo there are only about seventy on an average.

Yes, we go to Tavoy. Remember us, and do the best you can for us, and we will forget that we are alone. Not alone; Boardman's grave will be there! His holy example will be reflected by faces of men and women who still hold him in grateful remembrance, and his pure zeal will spring forth from the jungle paths that he traversed in his pious efforts to win souls to Christ. The memory of Ko-thah-byu's childlike faith and manly efforts will be there, as well as the labors of Mason, of Wade, and others, and, more than all, Christ will be there to strengthen and to comfort us.

But pray for us. And send us aid if you can without robbing other stations more needy.

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#### GERMANY.

We translate from the *Missionsblatt*, published at Hamburg, the Minutes of the last session of the North-Western Association, held at Hamburg, Aug. 11-16, 1864. It is interesting to learn how these Associational meetings are

conducted by the churches in Germany, and to observe the matters on which the members act.

#### Minutes of the North Western Association.

Mount Zion is like a beautiful branch covering all the land. The tribes of Israel go up thither with joy, not hindered by the often wearisome way. The end is a compensation for the journey. The church at Hamburg is also a fruitful branch, although it does not yet cover the whole land. Still this is the case so far as our churches have extended. Going to Hamburg always has a charm for our brethren, as when the Jews went up to Jerusalem.

The delegates of the North Western Association, when at the last meeting the question came up—'Where shall our next session be held?' and br. Oncken proposed Hamburg, voted for it unanimously. Hence, on the 11th of August, they came with joy to the dear old city. The meeting had been delayed on account of the absence of br. Oncken in England.

#### The Association Organized.

The session was opened with singing, and the Master of assemblies was present with his servants. Two brethren in succession offered prayer. Br. Oncken, having been chosen Moderator, saluted the delegates, in the name of the Lord and of the church in Hamburg, as witnesses of the risen Saviour. Alluding to the greatest man in the New Testament history, who, when he came to Appi Forum and the Three Taverns and had seen the brethren, "thanked God and took courage," he showed what a blessing rests upon the fellowship of the children of God, who find their highest pleasure in loving one another, and who will reach their highest aim when they "see Him as he is."

Two brethren were appointed clerks, and the names of the delegates were recorded; about twenty-four were present, representing fourteen churches. Among the number was br. Schauffler, who had been absent several years in Buenos Ayres.

#### Matters of Business.

Mr. Braun, secretary, presented the report of the Executive Committee, showing that the expenses of the year had been met, and a small balance was left in the treasury. After this the regular business of the Association was transacted.

It was voted to erect certain outstations of the church of Hanover into an independent station.

A second missionary was requested for Schleswig, on account of the extent of the field, the fewness of the helpers, and the many openings for the diffusion of the word of God. The request would have been granted, but laborers are almost entirely wanting.

The question was proposed, whether the travelling expenses of missionaries should be paid, and answered in the negative, partly because the treasury is too scanty, and partly because it is to be feared that to institute such a custom would be fatal to much honorable and self-sustained effort; but exceptional cases might occur. A brother suggested that the churches might, by a united effort, relieve to some extent out of their own funds the travelling expenses of brethren while laboring in the gospel.

It was suggested that the meeting ought to be better attended, and that the churches did wrong which sent no delegates. Also that there was no ground for the opinion of those brethren who thought the only object of the meeting was to have a good time, whereas the chief end of it is to promote the common cause, and to advance the welfare of the churches.

#### Is Jestng Right?

Mr. Wilkens proposed the question whether jesting is right. It is condemned by the Scriptures; nevertheless it is very common even among the people of God.

The Moderator remarked that true piety demands that a man should be always ready to confess the name of Christ, and this is no more inconsistent with a lively and cheerful spirit than with a sober de-



meanor; but a spirit of levity and jesting, and all undue sharpness ought to be repressed. He related that he once travelled in company with an English brother, a man particularly serious, and on one occasion he asked him—"Did you never joke in your life?" The brother replied that that very sin had cost him the greatest conflict, until with God's help he conquered it.

The brethren all acknowledged the great danger connected with joking, and condemned it in themselves and others.

#### **Missionary Plans.**

The Moderator announced that the new and hopeful mission in Holland would probably make it necessary for br. de Neui, who is at home in the Dutch language, to remove from his present extensive field in East Friesland, to settle in Holland. So that one brother, if possible two, ought to be sent to East Friesland.

Letters of great interest were read, one from a brother in Ihren, and the other from a brother in Franeker. It was unanimously agreed that this was a call from God, and measures were adopted to supply laborers for these promising harvests.

Br. Scheve having been condemned in Bückeburg to an imprisonment of a year and a half, the meeting resolved that in case the appeal to the government of Bückeburg in his behalf were rejected, an application should be made by the Association, sustained by the English brethren, and a petition signed by all the brethren.

#### **Matters of Church Discipline.**

One of the brethren inquired whether the command of Christ in Mat. xviii. referred to public sins; and whether in such a case the usual course of admonition should be omitted, and information given to the church at once. Br. Schauffler thought the passage in question referred to all sins, even to those which were not against a member personally, because sins against the individual may easily become the source of public grief.

The Association decided that though it is not necessary to treat open sins in the same manner as those against the individual, still it is always desirable that members to whom the knowledge of an offence first comes should make it a matter of private admonition, before it is brought to the church.

Br. F. Oncken inquired as to notices of betrothal, whether they are simply announcements of an engagement, or an acknowledgment and confirmation of the engagement. The church at Varel takes the latter view, the church in Bremen the former. After considerable discussion, it was answered that notices of betrothal are only announcements of the fact, and neither an acknowledgment nor confirmation of the engagement; but the churches should use all means to guard against thoughtless engagements.

#### **Missionary Activity.**

The association then received the reports of its missionaries. Mr. Haupt, of Bremen, reported that two new stations had been added to his field; the first, Zeven, where the late br. Lange cast the gospel net fifteen years ago. "One soweth and another reapeth." In this field Mr. H. had not only been called to sow, but also to reap. The other station was opened through the instrumentality of a poor young girl who was a Christian. Though detained by sickness from the public worship, she had a longing desire for it, and did not rest till she had obtained the consent of the owner of the house where she lived to have a room opened for the service of God. By this means many heard the word of life. In Scharmbeck, at the beginning of the year a gentle wind of the Spirit breathed over the garden of the Lord, and three souls were brought into the church. Seven were baptized during the year, and more are in a hopeful condition.

More attention has been given to tract distribution. The Sabbath school numbered 50 scholars. Mr. H. visited the House of Correction also, with the consent of the authorities, and many times

dispensed the truth. Meetings held during the year, 250, exclusive of prayer-meetings, singing-schools, &c.

Mr. Wilkens reported that the church organized by him in Bremerhaven, in Nov., 1863, now numbers 29 members. A Ladies' Missionary Society has made weekly gifts to the cause, amounting in all to \$103. Meetings for emigrants gave many of that class an opportunity to hear the word of life, and they often departed leaving the request, "Pray for us." The attendance on the Sabbath school averaged from 25 to 30, and during the winter it increased to 80. In April two were baptized and admitted to the church, and others were awakened; one of them has since come to the knowledge of the truth.

At 18 different outstations Mr. W. held more than 250 meetings, and made about 800 visits, partly on board emigrant ships, and in lodging-houses. Tracts were generally received with gladness; 57 Bibles were distributed, and about 9,000 tracts and 80 copies of a monthly paper by different brethren.

At Schleswig an old dancing hall has been transformed into a place of worship for the church, and furnished with seats and a pulpit, at the expense of 200 Prussian dollars. The meetings are thinly attended on account of the war and the general indifference to religion.

The labors of the year extended both to the people of the country and to strangers. Since last autumn, the Danish army has been encamped at Schleswig, which invited attention to the soldiers. Most of the members, both male and female, with baskets full of tracts have gone among the soldiers, distributing the word of life.

When the Danes were here, a colporteur of the British and Foreign Bible Society, from Copenhagen, sold many Testaments among the soldiers, besides giving away tracts. He held a meeting every evening, often so full that many could not get in. One was baptized, and others would soon have followed, had not the army moved so soon.

Mr. W. afterwards visited the Austrians

in the castle of Gottorf, and distributed tracts among them. Some of them said they had received similar books in Hamburg and thrown them away. These soldiers were generally very ignorant of the word of God, but in course of time they seemed very tender and thankful for it. Sometimes Mr. W. spent the entire day in the hospital from morning till night, going from bed to bed and making known the way of life.

The Association was invited by three churches to hold its next session with them, and concluded to meet at Hanover, in July, 1865. The Executive Committee for the year was chosen, and the business being concluded, the brethren enjoyed afterwards a delightful Sabbath and celebrated together the Lord's Supper.

#### FRANCE.

##### LETTER FROM MR. C—.

##### Victory over Popery.

D—, Nov. 28, 1864.—At the charcoal pits of D—, we had a young man, who was mortally wounded. And as he had been with us only a few months, as soon as his dying condition was perceived, the nuns, according to their custom, sent for a priest. The latter, seeing that the wounded man would not confess, said to him in a threatening manner that he was going to die and that he would go to hell. The sick man sent away the priest, and commissioned his brother-in-law to invite me to visit him. The sisters, hearing that I was the Baptist pastor, forbade me to speak to the sick man, saying that he was not a Protestant, and affirming that it was their business to talk with him.

For several days they continued to stand in my way; once they shut the door against me. The physician, who was under their direction, also begged me not to visit the patient so often. They induced the sufferer to send me away, and being feeble and wholly in their hands, he scarcely dared to say anything in their presence.

But the victory was with us. The sick

man wished to see none but me. His father affirmed that he was a Protestant. Thanks to God, we had the man thenceforth, and the sisters were forced to yield, and to promise to say no more about their religion to the sick man. He had left the Catholic church several months before the accident, and appeared very zealous.

I hope he has now gone to be with Christ, which is far better. A multitude were at the funeral. A person who was desirous of being at the ceremony said to me, I do not believe any more in the priests; they do every thing for effect. If people were Christians, as you have just said, they would be happier.

LETTER FROM MR. L—.

#### Rejoicing in American Success.

P—, Dec, 2, 1864.—I wish you could know with what anxiety and with what a spirit of prayer we watched your late political struggle in reference to the election of President, and with what joy we learned that the honest Abraham Lincoln was reëlected. God be thanked; for we believe that with him at the head of affairs you will soon enjoy the reëstablishment of the Union, deliverance from the plague of slavery, and peace and renewed pros-

perity in your beloved country for a long time to come.

May our fervent prayers for you be soon realized through the help of Almighty God.

#### The Missionary Work Onward.

We continue to be blessed in our work in P—, and our meetings are well attended. Some have been awakened. Others have found peace, and are inclined to become members of the church.

Two of our friends have long been unhappy because they were required to work on the Lord's day. God has granted me the favor to secure for them rest on this day from their employers. We hope they will soon join the church. The brethren have re-commenced their prayer-meetings in various quarters of the city; we hope they will be blessed.

The valley of C— also continues to give us encouragement. We have established regular meetings there once a month, that we may the sooner have a new field of labor in that locality, if the Lord wills.

God will provide, will He not? Let us walk by faith, and may the Lord be our helper in bringing souls to Himself.

## MISCELLANY.

### MISSIONARY AND RELIGIOUS PROGRESS IN RUSSIA.

The future of Central Asia is closely identified with Russia, whose political and geographical position gives her a strong hold over that region. Any information, therefore, that throws light on the tendency of Russia towards religious and social reform, must be acceptable to all those who venture to entertain the hope that the Slavonic race may yet act an important part in Central Asia in reclaiming to civilization and the gospel these now moral wastes, and particularly since Russia has set out as the champion of peasant rights and of an open Bible. We give on this subject some extracts

from letters addressed from Russia by the Rev. J. Long to the Secretaries of the Church Missionary Society, during a tour he made in that country last year. They indicate that though dark has been the condition of the Russian church, yet streams of light appear on the horizon, indicating the approach of a bright dawn.

#### Missionary Spirit in Russia.

"At St. Petersburg I addressed three meetings in private houses, on the subject of Indian Missions: the deepest interest was shown, as evinced by various questions asked me after the address.

"At one meeting the audience was chiefly German, and a Russian naval officer translated my address into German; af-

ter the meeting, a Russian general came up to me, and proposed many inquiries on the opium question, and on education in India; he himself has long labored here in the cause of education. This meeting was held at the house of a Pole, a thoroughly Christian man; and here all were in harmony, whilst Poles and Russians elsewhere were fighting. A strong interest is taken in St. Petersburg in the Berlin and Leipsic Missions, and I found various missionary periodicals in circulation.

"At the close of every meeting, and in private conversation, I have been pressing one subject especially—Is not the time come when evangelical men in Russia should form a Russian Missionary Society, having a committee at St. Petersburg, which should send out agents to the Russian frontiers, to the Mongolians, Buddhists, Thibetans, and Tartars?—There is an increasing number of good men in the Russian service, who, like our Indian officials, would give local aid to missionary objects; besides, the Germans in St. Petersburg subscribe about 1,200l. annually for missions, which goes now to Germany. The people of Finland lately organized a missionary society, and sent their first year's subscriptions to Leipsic, stating that they would discontinue as soon as they could get Russian agents to carry on a mission from Russia itself. I have pressed on the Russians this point, that, from their geographical and political position, they can act on Central Asia for Christian objects, in a way that no other nation can; and, as the head of the great Slavonic race, it is their duty so to do, particularly as religious toleration is now enjoyed to a considerable extent in Russia. On his last birthday, the Czar announced to a deputation of Roskolnski, i. e., Dissenters, that he would allow no man to molest them; his father would have imprisoned them.

"I am invited, on my return to St. Petersburg from the interior, to a meeting of German pastors, to discuss with them the subject of having a Russian Missionary Society organized. May the Lord an-

swer my prayers for this great object. After another meeting I held, a Russian noble, a member of the Council of State, was much interested in the proposal of a Russian Missionary Society, and wished to introduce me to the emperor's physician, a pious man, who takes a deep interest in missions. Accordingly, the next day he took me to the emperor's palace of Tsérko Selo, twenty miles from St. Petersburg, where we had an interview with the physician, and he has promised to speak to the emperor and members of the imperial family, so as to remove obstacles, etc.

#### Bible Circulation in Russia.

"Bible circulation is increasing in Russia, and the holy synod of the Greek Russian church has itself put in circulation a new and improved version of the gospels in Russ. The Russian clergy have never made, like the Council of Trent, a decree against Bible circulation among the people, and, though apathetic, put no bar in the way. I spent some time lately in the company of Kasim Beg, Professor of Persian at the University of St. Petersburg, who is a Christian, and greatly respected. He told me he had translated the New Testament into the Tartar language, at the express request and with the aid of the archbishop of Kazan, whom he describes as a man ready for every good work and word. He, in common with others, spoke to me of various elements of good at work in the Russian church.

At Nijni Novogorod there was an immense assemblage at the fair, probably about 200,000 people. Russian friends at St. Petersburg resolved to send this year a colporteur to Nijni, for the sale of Bibles; but before he got half way, there was such a demand that he sold all his stock, and had to write back to St. Petersburg to get a fresh supply for the fair. I saw copies of the Scriptures for sale in some of the shops at Nijni. The emperor came to Nijni, and it was quite surprising to witness the intense enthusiasm that prevailed towards him among the

peasants. I went to service to the cathedral at Nijni: he was present, and the shouts of the peasants as he ascended the steps were quite deafening. He has had the hatred of the nobles, but the good will of the people. I have had ample opportunity of seeing the working of the emancipation of the serfs; it is literally the waking up of a nation. Schools are multiplying among the peasantry; already there are more than 150,000 children in them, and, in consequence, the circulation of the Bible is rapidly increasing. A Russian nobleman, who lived in the interior of the country, told me that he had sold or given away about 400 copies of the Gospels. One of the most hopeful signs of the Greek church is, she has never interdicted the Scriptures. I have never found among the Russians a suspicion of God's word. The Holy Synod are now publishing an edition of 80,000 copies of the Testament, which will be sold at 15 copeks a copy, or about 6d.

#### **Missionaries in the Russian Church.**

"I was introduced lately to the bishop of Niborg, who is head of the Russian academy at St. Petersburg for training priests. He informed me that the Russian church has about 100 missionaries and missionary agents at work in Siberia and the adjacent districts. I spent an evening in company with a Prince Yususoff, one of the Chamberlains of the Imperial Court, who is deeply interested in a plan they have for a missionary seminary at Novogorod, and, on my return to St. Petersburg, he wished to see me about it, and to procure any information I can give him as to the best mode of carrying out this plan into practice. Were a missionary spirit infused into members of the Russian church, it might contribute powerfully to a reform in the Russian church itself, and might serve as a nucleus for God's people who are in it, who, notwithstanding doctrinal errors, may be more numerous than is commonly thought.

#### **Peasant Education.**

"I was invited to spend an evening with the Minister of Public Instruction,

and we had an interesting conversation on popular education in Russia and India. He told me they felt in Russia the danger of confining education to the higher classes, and of excluding the masses from knowledge. Since emancipation, education is making great strides among the peasantry; their social improvement is creating the desire for knowledge, justifying the views of those who regard the social elevation of the peasantry of every country as inseparably connected with their moral and religious welfare. All the accounts I hear of the results of serf emancipation are most encouraging in this respect: the hand of God is in the matter, and He can create a nation in a day.

#### **Russian Ecclesiastics.**

"I have visited three out of four Russian Academies for the training of the clergy, and I have found great progress is being made in a high and liberal course of study, comprising four years in the academy and six years in the seminary. None of the clergy come from the universities, but they receive an equally liberal training. These academies, however, are only for a select body of the clergy; the majority of the parish priests are educated at seminaries, where the education is poor indeed. I spent four days at the Moscow Academy, and met there a missionary from the Caucasus, and spent some time with a very intelligent monk, who was entering on a course of study for three years, in order to go out as a missionary to the Caucasus. I left with him an English Bible, and found his mind was awaking to spiritual things. I had much conversation on missions with Professor S—, who has lately returned, after spending a year in England, and he thinks a great reform is gradually taking place with the Russian clergy. I was invited to dine in the convent of Troitza at the feast of St. Sergius, in company with the archbishop and the monks. We sat down three hundred to dinner: grace was chanted, and the life of St. Sergius was being read while we

dined ; but little of it was heard amid the clatter of knives and forks. I was amused with a monk who sat next to me, who, on hearing I was an English clergyman, asked me, as a most important question, how many fingers the English used in making the sign of the Cross. Yet light is spreading.

"At Moscow I had two interviews with bishop Leontides. He speaks English, and is the only bishop of the Russian church who has not been brought up a monk : he served formerly as an officer in the Russian navy. He is a man of enlightened views, anxious for reform, as is Philaret, the archbishop of Moscow, who reminded me, by his manner and tone of mind, very much of bishop Wilson ; he has done much good to the Russian church, but the old school have still great influence.

"There is evidently a tide setting in in favor of reform. Everywhere I found, among the Russian laity, a wish to know more of the English church, and to follow England in her religious as well as her political development. The admiration of English institutions is intense in Russia among the upper classes : many Russians travelling on the continent are seen in English churches, and have attended the services with pleasure ; they have seen so much of Romish intrigue in Poland, that it disposes them in favor of a church which combines apostolical order with evangelical doctrine. Were there more intercourse between religious people in England and Russia, the effects on Russia might be very beneficial.

#### **The Tartars.**

I spent four days at Kazan and had much intercourse there with the Professors of the Russian academy for priests. There is a Professor of the Tartar language. A descendant of Jenghis Khan is living in Kazan.

"Accompanied by a Russian gentleman, I spent an evening with a Tartar merchant. I find the Tartars here are advancing in influence and knowledge, but nothing has been of late done for

them in a religious way. Some time ago a Russian gentleman wrote an able pamphlet against Mohammedanism. As the Russian censorship prohibits any work being published against Christianity, these Tartar merchants could not reply to it ; they therefore bought up all the copies of the work, and burnt them. I had the pleasure here of meeting the daughter of a Mollah at Orenburg, the wife of a Tartar merchant, who came out unveiled. She spoke French and Russian, and asked me many questions about females in India. The Tartars are not allowed by the Russian government to marry their girls before sixteen, and their boys before eighteen. The sisters of this lady read Arabic and Persian. This is a rare case, as the Tartar ladies are generally secluded and ignorant. I called on another Tartar gentleman, but could not see the ladies, as they were confined. There are six mosques at Kazan, and a boarding school for Tartar children—founded by a merchant.

#### **Headmen for Villages.**

"The excellent letter recently sent to India by the Church Missionary committee, recommending that native churches should have the principle of self-government among themselves, by appointing headmen, would receive ample illustration in Russia. I have been present frequently at the places where the Russian peasantry regulate their own affairs, and settle their disputes by judges elected by themselves, and I am told it works satisfactorily. The commune, or village municipal system, is the basis of the serf emancipation act. Every village elects its own head for the management of its own affairs, and the heads of a number of villages form the council for the district. Surely, what has succeeded in Russia may succeed in India, particularly as the old municipal or village system of India is similar to that of Russia ; and sure I am that in India, Christianity will have a deeper root among native Christians when they enter more on the management of their own affairs. With re-

sponsibility thrown on them, they will be more willing to contribute to the expenses of public worship.

#### **Missionaries from Russia.**

"A Russian nobleman, a member of the Council of State, whom I had met some months ago at a missionary meeting I held in St. Petersburg, wished me to call on him on my return from the interior. I did so a week ago. He told me he had thought much over what I had proposed, viz., that evangelical Russians should do something themselves in sending out missionaries from Russia to Central Asia and Northern China; but there was one obstacle to it, the Russian law required all converts to be members of the Greek church. He wished me to see on this subject General Ignatief, who is at the head of the Foreign Department for Asiatic matters, and who had expressed himself favorable to removing all obstacles to missionary exertions. He fixed a day for me to see him on the subject; but I was out of town on that day, and the general has left St. Petersburg for a month. This Russian gentleman urged me very much to visit Finland, where a missionary spirit has lately been awakened: the people have collected within the last few years thirty thousand roubles, or five thousand pounds for missions. They have begun a seminary for training missionaries, and are most anxious to enter on work; they are Lutherans, and are imbued with an evangelical spirit. The Lutherans at St. Petersburg are also anxious to do something in the same cause.

"I preached in the English church in St. Petersburg lately, on the subject of missions to India. There are about four thousand English in St. Petersburg.

"I spent an evening recently in company with a Russian noble, who is one of the emperor's chamberlains, and takes an interest in missions. He gave me much information on what the Russian church is doing for the missionary cause; they have missionaries located in the Altai mountains, at Kamtschatka, and the Caucasus, near Lake Baikal, and have

also a number who labor among the Buriats, who are Buddhists. He has promised to procure me a translation of some of their proceedings from the Russian into the English language, and wished me to procure for him the publications of the Missionary Societies of the English church, which I promised to do. The Russians intend shortly to found a missionary seminary, to be located either at Kazan or Irkutsk, as St. Petersburg is unsuited for it, and they wish to have it in a place where the Oriental languages can be taught to the students; as also to write an address on the duty of Russians with respect to missions in Central Asia, giving them suggestions drawn from the history of our Indian Missions, which he would translate into Russian, and print in all the leading journals and magazines of Russia; and may the Lord send his blessing with it! I spoke with him also on the importance of enlisting the services of Russian ladies as missionary collectors; he is determined to do something in this respect. I feel very strongly that Russia, from her geographical and political position as respects Central Asia, must be the base for missionary operation in these countries; while Russian missionaries, as semi-Orientalists, would have in this respect a great advantage over Anglo-Saxons, whose natural temperament alienates them from the Asiatic.

#### **Religious Toleration.**

"I was introduced lately to Lord Napier, the English ambassador. We had a long conversation on the subject of India and of self emancipation in Russia; he feels a very deep interest in the last question, and thinks that a bright future awaits Russia, which is now entering on a career of noble and permanent reforms. I told him I wished to see the Russian Minister of the Interior, in order to procure certain returns respecting the Russian vernacular press. Lord Napier said he would be very glad to introduce me. I went with him accordingly, and the minister promised to furnish me with the returns. Lord Napier said he would

and them to me in London, through the embassy. I spoke with the minister also on the subject of the law requiring heathen converts to be members of the Russian church. He expressed himself as favorable to the repeal of such a law, and was glad that I brought it to his notice.

#### Missionary Meeting Among the English.

"On last Wednesday evening I had a missionary conversazione at Peterhoff, about six miles from St. Petersburg. A number of English families reside here in the summer. The meeting was held at the house of the English doctor of the station, who invited about thirty persons, all English, to meet me to hear an account about India. I gave them an account of India, its peoples, religion, and the progress of Christianity. After speaking about half an hour, I invited any of the company to ask questions on the subject I had been speaking on. The result was, a brisk fire of questions and answers was kept up, and the meeting lasted from 9 till 11. After the meeting, various parties came up to express to me the gratification they had found in the meeting—the first, I believe, of a missionary kind held here. I have seen elsewhere, at Dresden, Paris, etc., that, for creating interest a missionary conversazione has the decided advantage over a public meeting.

"A few weeks ago I attended a religious meeting at a Russian general's house, who took much interest in missionary subjects. He had been a long time in the Caucasus. I preached yesterday a sermon on Indian Missions in the English church at Cronstadt. The chaplain is brother-in-law to the bishop of Columbia. It is, I believe, the first time that the missionary question was brought into the pulpit here.

"I spent lately ten days with Prince Cheratsky on his estates, 120 miles from Moscow. He and his wife are two of the most enlightened persons I have ever met with. Both read English books, and admire English institutions. The prince has translated Hannah More's life

into Russian; she visits schools, the poor, etc. I had some interesting conversation with her on religion. I spent subsequently four weeks in Moscow, and met there various good people of whom I shall retain a most pleasing recollection; among the rest, the Princess Lieven and her daughter; they were very much interested in Indian missions, and in the condition of the Indian people. A relative of hers was President of the Bible Society in Russia; and her brother-in-law was ambassador at the court of London for many years.

"I spent several days at the monastery of Troitza, near Moscow, in company with a Greek monk, who is going out as a missionary to the Caucasus, where the Russian church is prosecuting its missions vigorously in Siberia and Eastern Asia. The Principal of the Russian Academy at Moscow gave me an interesting work on 'History of the Missions of the Russian church.'

"I feel very much gratified, on my departure from Russia, to have met so many things to encourage. There are the germs of a slow but sure reformation in the Russian church, an important consideration, when one views the increasing influence Russia is destined to exercise on Asia. As the head of the Slavonic race, and a great semi-Oriental empire, she holds an important position as a bridge between Europe and Asia: while her struggles in the cause of moral and social reform deserve the sympathies of the friends of religion in England, and above all, of the friends of the ryot in India, who see in Russia the advocate of the principal of a peasant proprietary, which is beginning to operate now so much in the promotion of education and Bible circulation.—*Church Miss. Intelligencer*, April, 1864.

#### THE MISSION IN PEKING.

In former years, if the imagination presented itself of public preaching in Peking, it was too romantic to be entertained. But when, at the end of



1860 the allied armies marched up from Takoo, the presence of Protestant missionaries here became possible. We see the action of Providence in the opening of the gates of this city to the messengers of the gospel. Dr. Lockhart was early on the ground, and the hospital he established three years ago paved the way admirably for further movements in advance. It was nine months after this auspicious event that, in the summer of 1862, I began public religious instruction within the walls of the hospital. This continued till the summer of 1863, when I commenced some quiet movements in the suburbs. A Tien-tsin convert, of unassuming and grave deportment, visited many of the outlying portions of the city with copies of the Scriptures. In one journey, near a busy gate in the west part of the Tartar city, he met an old Manchu who knew the Roman Catholic doctrines. He was impressed with what he heard from the Bible distributor; ultimately he became a convert, and has been of great assistance since in the formation of a preaching station in his vicinity. His position as an office-holder in the emperor's household, and his extensive acquaintance with young Manchus, gave him an influence which he has used well, adding to the number of our auditors and the readers of our books. Near the end of last year the Tien-tsin convert Mau was able to obtain, first a room in a temple, and then a house, through the assistance of the convert just mentioned, which was the beginning of regular work in the west part of the city; for the building, while used as a dwelling-house, was also intended as a chapel.

"For a period now extending to between eight and nine months, daily preaching has been carried on in that important part of Peking, without appearance of displeasure or hostility in the behavior of any one who has witnessed it. In addition to daily instruction imparted to all comers in the afternoons, the preacher, who has proved himself to be very faithful and useful, has held

meetings for prayer every evening. I have visited the station on most Sabbath days myself, and have uniformly been much gratified with the extent and decorous behavior of the auditory. Eight persons who have been brought to the knowledge of the truth, principally at this station, have now been baptized. Most of them are young Manchus. Two are employed to write in Manchu and Chinese in public offices. Three belong to the household of Prince Le, who distinguished himself by remaining at his post courageously, at the time when our troops were besieging the city. The emperor fled to Jehol, and the princess to the western mountains; but this prince, by staying in his palace, showed something of the bravery of his ancestor, who was named Prince of Corea for effecting the conquest of that country in the seventeenth century. Two others are relations of the old man first baptized. The eighth is an old schoolmaster—a Chinese.

A school has been commenced at our second preaching station, half an English mile from the hospital. The father of one of the scholars has since become a Christian. A Manchu officer residing in the neighborhood, and a Chinese from Tien-tsin, have also been baptized as the first fruits of this effort. A special agency for women has lately been commenced at the school. Efficient and unexpected aid has been rendered in this department by one who has warmly at heart the cause of missions. Linked to us only by the desire to see Chinese women converted to Christianity, she has encouraged by her presence the formation of a female class, and shown a deep interest in the individual members of it. There are now about ten regular attendants. They form, with other women, a part of the Sabbath congregation, and the conversion of some of them is highly probable. The principal speaker is the mother of the schoolmaster. She, with her two sons, were till recently Mohammedans. Seeing her sons one after the other embrace Christianity, she has herself become favorably disposed to it.

One of her sons sits by to prompt her while she teaches. Several of the women come because they have sons in the school—an instance of the beneficial effect of a charitable institution like this in extending the influence of the gospel among the parents and neighbors.

"From the hospital, now under the care of Dr. Dudgeon, the number of patients who have been baptized during two years is six. One hospital servant has also been received. Among the six, a converted Mohammedan was appointed last winter, as already mentioned, to be schoolmaster; and his brother has given up his opposition to Christianity, and also joined the ranks of the Lord's servants. His abilities mark him out as capable of becoming a useful native helper. I have received him, with one of the Manchus, to go through a course of preparatory study as assistant preachers. This converted Mohammedan was, previous to his public confession of Christianity, attacked on one occasion by a drunken neighbor in front of the chapel, and wounded in the head. When receiving the provocation and injury, he behaved in a Christianlike manner, expressed his pleasure afterwards at suffering for the gospel's sake (the offender being an avowed enemy to the preaching of the truth), and frankly forgave the wrong, when the wrong-doer confessed his fault.

"Three of the hospital converts have returned to their homes in the country, carrying with them Christian books, and we hear from them occasionally.

"The whole number received here is twenty. Three of the Tien-tain converts are still here, assisting in the work of the mission.

"I have only to speak now of the need of reinforcements. The operations of the mission are likely to extend. The hospital is near the centre of a population spread over at least seventeen square miles of houses. It will be easy to form new preaching stations, as native helpers offer themselves. The existence of this vast field for the gospel, with its more

than a million inhabitants, shows that more help is needed for superintending stations and training preachers. In China the native literature and philosophy are paramount in their influence. Englishmen in China think that philosophy must be met by philosophy, literary skill by literary skill, and classical lore by classical lore. They think that men of superior minds and scholarly education should be induced to come to China, first, to spend ten years in acquiring a facile command of the native language as spoken and written, and then proceed to compose suitable treatises on Christianity, adapted to instruct and convince the learned classes in the country.

"I do not believe in this theory; but it is held by many whose opinions are worthy of respect. And, besides, we all agree that all talents should be devoted to the service of God. If men of shining abilities and the faculty of adaptation in a rare degree should come here, they would find a sphere highly agreeable and highly important. They would have the opportunity of laboring for Christ's cause in one of the high places of the field. Scholars from all the provinces come here, and the missionary may dispute with them as soon as he has gained the power to do so. High officers of government find their way to the hospital, and our books find their way into the palace. Representatives of all the adjacent Asiatic nations are found here, speaking their respective languages. Men content to study patiently, and possessing the faculties of acquisition, retention, and expression, loving Divine truth and zealous in its propagation, apt in teaching, and exhibiting power in convincing—if they come here, may run a bright career.

"Missions take their place before all speculations and philosophical theories upon them. We do not come out among the heathen to carry into effect a philosophical theory, but to follow in the footsteps of our Lord, his apostles, and all faithful missionaries, in seeking to bring back a lost world to God. We want no better theory than this. But we do need

men of intellectual and moral power in the inviting field now presented in China, and especially in its metropolis."—*Joseph Edkins, in Lond. Chron.*

#### THE LONDON MISSION IN SOUTH TRAVANCORE.

As early as the year 1805, the London Missionary party took possession of the whole of the southern portion of the native State of Travancore, comprising an extent of country ninety miles in length, by upwards of thirty in average breadth, stretching along the Malabar coast, from Quilon to Cape Comorin (the southern extremity of this great continent), separated from the British territory of Tinnevely, the well-known mission-field of the Church of England Societies, by a range of mountains running in a north-westerly direction from the cape. Ever since then, this field of mission labor has been occupied by the London Missionary Society in greater or less force; and at the present time, with the exception of another missionary promised to be sent out to the capital, we have our full complement of European laborers in the field—eight in number.

The field of labor is divided into seven districts, each comprising a compact extent of territory surrounding its head station, at which the missionary resides. Of these districts, the first formed, and that from which all the others may be said to have sprung, was Nagercoil, situated twelve miles north-west of the cape. In this district, as now limited, there are twenty-two village congregations, and in those of James Town and Sauthapuram, immediately adjoining, there are, respectively, twenty-nine and twenty-six such congregations attached to the central stations. Ten miles west of Nagercoil is the head station of Nezoor, with fifty-two congregations. Farther west from this, at a distance of fifteen miles, is the head station of Pareychaley, connected with which are seventy-seven congregations. Trevaodrum, the capital of

the native State, has been occupied since 1838, and has now nineteen branch congregations in the surrounding villages, and various agencies are at work in the town itself, for the benefit of the large heathen population there. Beyond Trevaodrum, at a distance of forty miles, is our farthest outpost, viz: Quilon, with four village congregations attached.—There are thus in South Travancore, in connection with the London Missionary Society, no less than 229 Christian congregations, all under the efficient superintendence of the European missionaries and their native assistants.

Up to the present time none of the native helpers in this mission have been ordained to the work of the ministry. The title of Assistant Missionary has been conferred upon one of these brethren; but the strength of the native agency here ranks under the heads of Evangelists, of whom there are 18; superintending catechists, 8; catechists, 146; assistant catechists, 40; and female assistants, 80; in all, 237. In the educational department of the mission there are 213 agents of various grades, so that the entire staff of native agents throughout the whole mission is 450. Nearly all the Evangelists have received a special training for their work; many of the catechists are graduates of the Mission Seminary, while others have been educated in boarding-schools, or in preparandi classes at the head stations.

In connection with the mission, there are 1475 church members. During 1863, 180 were newly admitted to the church, and at the close of the year, 434 persons were registered as candidates for church fellowship. In a large mission, such as this, these numbers may not seem high; but when it is borne in mind that every precaution is taken to prevent the admission to full communion of persons of unsatisfactory character, the above facts are encouraging, and indicate that considerable concern for spiritual things is evinced among the congregation.

The proportion of persons admitted to the church, to the entire number of ad-

herents, is small, arising from the fact that none have been admitted, excepting such only as have come up to a standard of Christian knowledge and character somewhat high.

As just stated, the number of congregations in the mission is 229. Besides the regular Sunday services, sermons are preached, or prayer-meetings held throughout the week, more or less frequently. The average attendance at the Sunday services during the year, was 16,151 each Lord's day; the total number of professing Christians being 24,142. We do not regard the majority of these as other than learners in the school of Christ, many of them being children in knowledge and understanding of spiritual things. Nevertheless, we rejoice in the fact that so many thousands have, outwardly at least, renounced the hidden things of darkness; and, Sabbath after Sabbath, as the church gongs resound through the palm forests that stretch along the shore, or among the dense jungles adjoining the neighboring hills, assemble themselves together in temples dedicated to the worship of Jehovah, to hear from the mouth of the preacher words whereby they may be saved. It is moreover encouraging to know that not only do they hear the word preached, but a very considerable proportion are able to read the inspired volume for themselves.

The seminary at Nagercoil, for the training of native agents for the entire mission, stands at the head of the educational department of our labors, and is superintended by one of the missionaries, the greater part of whose time is given to this work, assisted by an efficient staff of native teachers. This institution has been in existence for many years, and the success and prosperity of our work generally, must in large measure be ascribed to the men who have been educated in connection with it, and are now actively engaged in the mission. A class of theological students left the seminary last year, and are now laboring in the capacity of evangelists; also six of

the boarders, who had finished the usual course of study, and are now usefully employed as catechists or schoolmasters. At the close of the year, the number of students being educated for mission work was sixty-eight; also, fifty-five day scholars, and a training-class for teachers numbering fourteen. Next in importance to the seminary are the boarding-schools for Protestants of both sexes, at the head stations. Of these, four are for boys, and six for girls, superintended by the missionaries' wives. The number of boys in these schools is sixty-eight, and of girls, two hundred and twenty-three.

The education imparted in the above-mentioned establishments is throughout more or less thorough. In most cases an elementary training precedes or is a necessary qualification for admission to them; but the great bulk of our schools is of a different description, being (with few exceptions) purely elementary. Of these village schools there are in all 188, —143 being for boys, and 45 for girls. In the boys' school there are 1831 Protestants, 385 Romanists, and 3069 heathen; making in all 5285 boys receiving a plain, useful, elementary education in the vernacular. In the schools for girls there are 1186 Protestants, 27 Romanists, and 342 heathen; in all 1555. Two years ago an effort was made in one of the districts to establish mixed night schools, in the hope that adults might be induced to attend after the labors of the day were over. This experiment has proved very successful, and is likely to be tried extensively throughout the entire mission. By this means a very interesting class of people is reached and benefited, who could not otherwise be easily brought under Christian and enlightening influences. In these night schools, which now number 18, there are 426 males, and 30 females.

The total number of schools of all descriptions in connection with the mission is 220, with an attendance of 5918 boys, and 1808 girls, making the goodly number of 7726 scholars under regular daily instruction.—*J. Duthie, in Ch. Work.*

## DONATIONS.

RECEIVED IN JANUARY, 1885.

## Maine.

Lebanon, Mrs. M. B. Goodwin 103; Warren, Ladies' Bap. For. Miss. Soc., per E. A. Kennedy tr., 12; Bethel, Millicent J. Newton 5; Hallowell, ch., S. Hersey tr., 35; Bangor, 1st ch., per A. Thompson tr., 100; Kenduskeag, Rev. T. B. Robinson 15; Etna, J. C. Friend 5, per J. C. White, 120.04;

275.04

## New Hampshire.

Concord, Pleasant st. ch., per Dea. John Morgan, 31.50; Coos, E. A. Baldwin 1; Stratham, J. T. Smith 2; Nashua, 1st ch. 100;

124.50

## Vermont.

Essex, ch., per P. C. Abbey tr., 11.25; Richford, ch. 7; Burlington, ch., per E. A. Fuller, 20.78; Montgomery, a female friend, of wh. 4 is for Bible distrib. in Burmah, 5;

44.03

## Massachusetts.

Wendell, Thos. E. Sawin 2; So. Scituate, Rev. D. B. Ford, avails of preaching, 50; West Dedham, Fem. Mite Soc., per Betsy Baker tr., 6; Kingston, Rev. J. H. Tilton 21.28; Taunton, Philip E. Hill 30; So. Framingham, a female friend, 5; No. Chelmsford, N. B. Edwards 5;

119.96

Boston North Asso., Melrose, Sab. sch., per F. W. A. Rankin, 31; Malden, 1st ch., per Dea. A. R. Turner tr., to const. F. H. Ludington and A. R. Brown, H. L. M., 130.05; East Boston, Central sq. ch. 90; West Cambridge, ch., per Dea. T. O. Hutchinson tr., 50; East Boston, Central sq. ch., Chas. Wright, addl., tow. H. L. M. of Dea. Ransselaer Barker, 5; Charlestown, 1st ch., to const. Francis W. Dadmun H. L. M., per Dea. G. W. Little tr., 100;

406.05

Boston South Asso., Brookline, ch., per Geo. Brooks tr., 48.50; Boston, 1st ch. 14.30; Boston, South ch., per D. M. Mayhew tr., 238.45; Shawmut ave. ch., E. D. Everett 50;

349.25

Salem Asso., Beverly, 1st ch., per Geo. Roundy, 130; Lowell, Worthen st. ch., per D. W. Long tr., 12.20;

142.20

Franklin Asso., Shelburne Falls, ch., per J. B. Bardwell tr., to const. A. J. Sage H. L. M.,

50.00

Taunton Asso., New Bedford, 1st ch., Sab. sch., per Adoniram J. Rice tr.,

50.00

Lowell Asso., Littleton, ch.

15.00

—1181.76

## Rhode Island.

Providence, Rev. Dr. Wayland, of wh. 25 is to be expended under care of Rev. B. C. Thomas, Henthada, and 25

care of Rev. M. H. Bixby, Toungoo, Burmah, 50; Providence, Brown st. ch., A. G. Stillwell tr., 203.03; R. I. Bap. State Con., Providence, 1st ch., mon. con. 20.13; Pawtucket, 1st ch., of wh. 100 is fr. Dea. Nahum Bates, to const. his son, Frank May Bates H. L. M., per Jas. Olney tr., 295.54; per R. B. Chapman, tr. of Con., 315.67; Providence, an unknown friend, "avails of gold beads," per R. B. Chapman, 3; Providence, Dea. C. E. Hall, care of M. H. Bixby, for the Shans, 10; Portsmouth Grove, U. S. Lovell General Hospital, M. H. 7.10;

588.80

## Connecticut.

Litchfield, "friend" 50; Hartford, "a friend" 100;

150.00

## New York.

Rochester, S. H. Phinney, tow. sup. of nat. pr. among the Shans, care Rev. M. H. Bixby, Toungoo, 70; Springfield, Mrs. Prudence Ingersol 5; Macedon, Dea. V. Perry 3; Buffalo, 1st German Bap. ch., per Hugh Webster tr. of Asso., 15.30; Gloversville, Karen Sewing Soc., tow. sup. of Loo Bau, care of Rev. B. C. Thomas, Henthada, per Mrs. I. K. Sexton, 107.81; Sandusky, Freedom Welsh Bap. ch. 11.50; Skaneateles, Almyra Town 9; Delhi, Rev. John Little 2; Brooklyn, Carol Park Miss. sch., Dea. Daniel Martin, supt., for the Assam Miss., care of Mrs. Ward, Sibsagor, 40;

263.41

Coll. per Rev. O. Dodge, Dist. Sec.,

Worcester Asso., B. Worcester, ch. 9.35; Summit, 2nd ch. 10; W. Worcester, ch. 25; Mrs. Munger 1; Rev. A. Martin 1; Maryland, ch. 16.60; collection at semi-an. meeting 13.65;

76.60

Hudson River So. Asso., W. P. Groom, mon. sub. tow. sup. of Rev. M. J. Knowlton, 75; Williamsburg, 1st ch., in part, 248.12; a lady 1;

324.12

Hudson River North Asso., Kingston, ch., bal. 34; East Hillsdale, ch. 15;

49.00

Chenango Asso., McDonough, ch. 3.48; a sister 5; Central Greene, ch. 10; Oxford and Greene, ch. 6; Pitcher, ch. 9; Coventry, ch. 4.50; Oxford, ch. 16.10; Plymouth, ch. 5; Triangle, ch. 10;

69.08

Onondaga Asso., Thorn Hill, ch.

8.25

Broome and Tioga Asso., Vestal Centre, ch.

5.00

New York Asso., Brooklyn, East ch. 70.25; New York, North ch., Sab. sch., of wh. 26 is for Mrs. Wade's sch. and 26 for Mrs. Johnson's sch., 106.90; Cortlandt Asso., Cincinnati, ch. 5; Hattie N. Brunell 2; a

177.15

friend 1; coll. at semi-an. meet-  
ing 34.25; 42.25  
Stephentown Asso., Stephen-  
town, ch. 18.00  
Dying bequest of Thos. Burns, a  
soldier in the Union Army,  
"his all," per Rev. Wm. Stod-  
dart, 90.00  
Durhamville, S. H. Fox, Esq.,  
tow. sup. of Karen pr., care of  
Dr. Kincaid, Promie, Burmah,  
Essex and Champlain Asso., Jay,  
ch. 3; Essex Village, ch. 5.55;  
Keeseville, ch. 26.50; 35.05  
— 1212.91

**New Jersey.**

Newark, 5th ch. 15; Hamilton,  
"children," per W. A. Kings-  
bury, 25 cts.; Elizabeth, ch., of  
wh. 19 is fr. Sab. sch., 45.55; 60.80  
Rev. W. V. Wilson, per Rev. O.  
Dodge, Dist. Sec., 30.00  
Coll. per Rev. Jas. French, Dist.  
Sec.,  
East N. Jersey Asso., Perth Am-  
boy, ch. 15.00  
West N. Jersey Asso., Pitts-  
grove, ch. 9; Cohansey, 1st ch.  
26.30; 45.30  
— 151.10

**Ohio.**

Ashtabula, S. F. P. 5; Columbia,  
Sab. sch. 5; New Philadelphia,  
David Alter 3; Zanesville,  
Market st. ch., Sab. sch., in-  
fant class, per Lydia Bliss, 2;  
Rawsonville, Mrs. W. Neabett  
4; Delta, Hiram P. Barlow 3-  
70; Cherry Valley, David Col-  
by, 5; 27.70  
Coll. per Rev. James French,  
Dist. Sec.,  
Scioto Asso., Lancaster, 1st ch.,  
per N. M. Whitney tr., 16.50  
Salem Asso., Troy, ch., of wh. 5  
is fr. F. W. Tipton, 10.00  
Meigs Creek Asso., Newport,  
ch., Geo. Stewart, a deceased  
soldier, 5; John Stewart 1;  
Rev. I. D. Riley 1; 30.00  
— 84.20

**Pennsylvania.**

So. Auburn, Huldah Gregory 8;  
Reading, ch. and Sab. sch., per  
Geo. Frear, 50; Warren Cen-  
tre, "young ladies," per A. J.  
Whitaker, 3; Philadelphia,  
John P. Crozer 1000; 1081.00  
Coll. per Rev. James French,  
Dist. Sec.,  
North Philadelphia Asso., Har-  
risburg, ch., "friend of mis-  
sions" 10; Manayunk, ch., of  
wh. 7.45 is fr. Sab. sch., 30;  
Davisville, ch. 5; German-  
town, ch. 60.40; Hatboro', ch.,  
5 ea. fr. Gen. J. Davis, Rev. M.  
S. Wood and Daniel Rorer, 3  
ea. fr. N. B. Johnson, Rev. G.  
Hand, and Benj. Probert, 2 ea.  
fr. D. Marple, H. Ashton, Har-  
rison Yerkes and C. Rorer, 1  
ea. fr. Mrs. Ervin, Lizzie Da-  
vis, Annie Ervin, Annie Wells,  
Marietta Wells, D. B. Dean,  
Mrs. Heines, Marietta Yerkes,  
Retha Yerkes, Miss J. Childs,

Ellie Ashton, Dr. C. H. Hill,  
C. Rorer, B. Rorer, Clara John-  
son, Rebecca Johnson, E.  
Richie, G. Bowen, Albert  
French and Bennett French,  
52; coll. 15.60; Sab. sch. 11-  
25; 78.85; 184.25  
Philadelphia Asso., Mrs. C. A.  
L., of wh. 5 is for nat. pra.,  
January offering, 20; 11th ch.  
28; Brandywine, ch. 16.70;  
12th ch., of wh. 25.80 is fr.  
Sab. sch., tow. sup. nat. pr.,  
care of Rev. J. L. Douglass,  
50; Spring Garden, Sab. sch.,  
Miss Soc., for nat. pr., care of  
Rev. E. Kincaid, 100; Upland,  
ch. 96.01; 310.71  
Pittsburg Asso., Pittsburg, 1st  
ch., of wh. 83 cts. is fr. John  
King, 11 yrs. of age, 10 fr. W.  
H. Everson, and 3 fr. J. S.  
King, 46.14; 4th ch., of wh. 5  
is fr. H. C. Lippincott, 8.50; E.  
Birmingham, ch. 2; Peters,  
Creek, ch., Juv. Miss. Soc.,  
per Miss Lizzie Angus tr., tow.  
sup. of nat. pr., care of Rev.  
J. L. Douglass, 55.65; 112.29  
Bradford Asso., East Smithfield,  
ch. 5.70  
Abington Asso., Damascus, 1st  
ch. 3.10  
Centre Asso., Milesburg, Sab.  
sch., of wh. 1.24 is fr. the pri-  
vate miss. box of Master Stew-  
art Richards, 6; Shirleysburg,  
ch. 13; 19.00  
— 1696.05

**Illinois.**

Upper Alton, ch., per Washing-  
ton Leverett tr., mon. con. 23-  
15; Beaver Creek, Louis La-  
cont 9; Lyndon, Congrega-  
tional, Sab. sch., tow. sup. of  
Rev. E. P. Scott's Mikir sch.,  
Nowgong, Assam, per Rev.  
W. D. Webb pastor, 26; Jack-  
sonville, Sab. Sch., For. Miss.  
Soc., of wh. 70 is tow. sup. of  
asst., care of Rev. E. P. Scott,  
Nowgong, Assam, per Charles  
E. Wheeler tr., 120; Metamo-  
ra, "Western Prairie friends,"  
per Rev. M. L. Fuller, 5; 183.15  
Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Bloomfield Asso., Zion, ch. 4.  
.93; Zolono, ch., Master A.  
Judson Elliott 50 cts.; Oscar  
W. Elliott 25 cts.; 5.68  
Carrollton Asso., Carrollton, ch.,  
Wm. Paul, a soldier in the  
Army of the Cumberland, 5.00  
Chicago Asso., Ringold, ch. 6-  
15; Elgin, ch., of wh. 100 is  
fr. Mrs. Jane W. Barker, tow.  
sup., of nat. pr., Gowahati, As-  
sam, care Rev. M. Bronson,  
162.34; 168.49  
Dixon Asso., Ridott, James G.  
Burden, Esq., 1.00  
Edwardsville Asso., Spanish  
Needle Prairie, ch. 13; Alton,  
1st ch., Sab. sch., for Dr. Bin-  
ney's Theol. sch., 17.85; Up-  
per Alton, Shurtleff College,

|  |        |
|--|--------|
| Miss. Soc., 10;  | 40.85  |
| Fox River Asso., Warrenville, ch. 22.60; Plainfield, ch., tow. sup. of Oungyee, care of Rev. D. L. Brayton, Rangoon, 17;   | 39.80  |
| Galesburg Asso., Galesburg, ch. 111.30   |        |
| Illinois River Asso., Peoria, Adams st. ch., a friend  | 2.00   |
| McLean Asso., Bloomington, ch., a Sab. sch. boy, for Bibles among the heathen, per Rev. D. Read,   | 5.00   |
| Ottawa Asso., Granville, ch. 4; Mendota, ch. 6;  | 10.00  |
| Quincy Asso., Payson, ch., Sab. sch., tow. sup. of boy in Rev. E. P. Scott's sch., Nowgong, Assam,   | 10.00  |
| Rock Island Asso., Edgington, ch.  | 19.00  |
| Rock River Asso., Rockford, State st. ch., of wh. 31 is for Bibles in Burmah,  | 74.50  |
|  | 675.57 |
| <b>Indiana.</b>  |        |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |        |
| Northern Indiana Asso., Crown Point, ch.   | 5.00   |
| Sand Creek Asso., Napoleon, ch., J. D. Stapp, Esq.,  | 5.00   |
| Tippecanoe Asso., LaFayette, ch., Sab. sch., tow. sup. of student in Rev. Dr. Binney's Theol. sch., Rangoon, Burmah,   | 27.12  |
|  | 37.12  |
| <b>Iowa.</b>   |        |
| Winterset, John McLeod, for Burman Mission,  | .50    |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |        |
| Bedford Asso., coll. at Asso., per Rev. C. C. Baird,   | 7.75   |
| Cedar Valley Asso., Waverly, ch., Rev. H. H.   | .50    |
| Davenport Asso., Mt. Olivet, ch., fund for sup. of Rev. J. E. Clough, 19; Hickory Grove, ch., for sup. of Rev. J. E. Clough, 6; Blue Grass, ch. 3.10;  | 26.10  |
| Keokuk Asso., Keokuk, ch., Sab. sch., tow. sup. of Rev. J. E. Clough, 10; Fort Madison, ch., 5 ea. fr. Rev. C. F. Tolman, Mrs. Mary B. Tolman and W. C. Woodworth, tow. sup. of Rev. J. E. Clough, 30; Denmark, ch., ab. sch., tow. sup. of nat. pr., care of Rev. E. A. Stevens, Rangoon, 10; | 50.00  |
| Oskaloosa Asso., Bluff Creek, ch., tow. sup. of Rev. J. E. Clough,   | 2.55   |
| South Western Iowa Asso., coll. at Asso., per Rev. C. C. Baird,  | 9.50   |
| Turkey River Asso., McGregor, ch., tow. sup. of Rev. J. E. Clough,   | 39.10  |
| Upper Des Moines Asso., Sweda Bend, ch., tow. sup. of Rev. J. E. Clough,   | 7.05   |
| Western Iowa Asso., Winterset, ch., of wh. 10 fr. W. A. Eggleston and 13.50 fr. Sab. sch.  |        |

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|---|-------|
| with previous donas. fr. Oskaloosa Asso. to const. Wm. A. Eggleston H. L. M., | 53.50 |
| Colesburg, Joseph Graham, tow. sup. of Rev. J. E. Clough,                     | 5.00  |
|   | 20    |

**Michigan.**

|   |        |
|---|--------|
| Coll. per Rev. S. M. Osgood, Dist. Sec.,  |        |
| Jackson Asso., Jackson, ch., in part,   | 42.62  |
| Kalamazoo Asso., Kalamazoo, 1st ch., of wh. 42.62 is fr. Sab. sch., for the sup. of Karen pra., | 125.95 |
| Balance from Treasury of State Convention,  | 5.85   |
|   | 17     |

**Wisconsin.**

|   |       |
|---|-------|
| Wauwatosa, O. J. Smith                              | 4.70  |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,            |       |
| Dane Asso., Columbus, ch., L. Wepp, Esq.,           | 1.00  |
| Dodge Asso., Fox Lake, ch.                          | 16.50 |
| La Crosse Asso., La Crosse, ch., Mrs. Mary H. Light | 4.00  |
|   | 2     |

**Kansas.**

|   |  |
|---|--|
| O. Bannon's, E. S. Gowdy 50 cts.; L. F. Gowdy 1; Topeka, ch., per Rev. E. Alvard, 5.10; |  |
|---|--|

**Tennessee.**

Memphis, S. G. Silliman

**Canada.**

|  |   |
|--|---|
| Woodstock, Rev. R. A. Fyfe 20; Caledonia, Robert Watson, per Rev. R. Telford, 5; | 1 |
|--|---|

**Tie Chiu Mission.**

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|--|----|
| Monthly contrib. for 1863-4, per Rev. J. W. Johnson, | 17 |
|--|----|

**Rangoon Mission.**

|                                |   |
|--------------------------------|---|
| Contrib. of Rev. D. L. Brayton | 6 |
|--------------------------------|---|

**England and France.**

|                               |      |
|-------------------------------|------|
| Collections, per Rev. A. Dez, | 4    |
|                               | 37.3 |

**Legacies.**

|   |        |
|---|--------|
| Vermillion, N. Y., Rev. Peter Witt, per E. Bartlett one of Exrs. in part, | 400.00 |
| Zanesville, O., Peter Mills, per E. T. Cox and A. Sullivan Exrs. in part, | 600.00 |
|   | 10     |

|                                       |              |
|---------------------------------------|--------------|
|                                       | 38.3         |
| Total from April 1, 1864, to Jan. 31, | \$52,494.58. |

**Donations in Medicines.**

|   |        |
|---|--------|
| Philadelphia, Dr. D. Jayne and Son, 2 boxes for Tie Chiu Mission; Rev. J. W. Johnson, | 62.00  |
| 3 boxes for the Maulmain, Burmah Mission, Rev. C. Hibbard,                            | 400.00 |
| 2 boxes for the Tavoy Mission, Rev. I. D. Colburn,                                    | 250.00 |
| 2 boxes for Mergui Mission, Rev. I. D. Colburn,                                       | 250.00 |
|   | 9      |

THE

# MISSIONARY MAGAZINE.

VOL. XLV.

APRIL, 1865.

No. 4.

## AMERICAN BAPTIST MISSIONARY UNION.

### TIE CHIU MISSION.

LETTER FROM DR. DEAN.

#### Satisfactory Character of a Native Convert.

Double Island, Nov. 18, 1864.—I left Hongkong yesterday morning by steamer, and in twenty-three hours, for \$25.00, reached this place, where I received a kind greeting from my old friends, Mr. and Mrs. Johnson, and some of the native Christians. This afternoon I called on A Sun, whom I baptized twenty years ago. He has for eighteen years been a faithful and successful preacher of the gospel; and was one of the two who were imprisoned at the provincial city, and beaten forty stripes by the Mandarins for preaching the gospel to his countrymen. This faithful servant of the Master is fifty-six years old, and his wife and children all cherish the Christian's hope, and all but the youngest, a girl of fourteen years, are members of the church. I am told by Dr. Johnson that A Sun affords a satisfactory testimony of his conversion to God and a growing ripeness for heaven. I felt, while listening to his conversation to-day and the evidence of this household conversion, that it afforded a rich reward for all it had cost the mission, even if no others had been saved; and in it does not the Redeemer see and feel satisfied with the travail of his soul for them?

#### Preaching to Beggars.

On Saturday, as usual, a company of twenty or thirty beggars came in to listen to the gospel, and were addressed by A Sun on the subject of the rich man and

Lazarus. After service they are furnished with something to eat; thus both soul and body are fed.

This morning Mr. and Mrs. Ashmore came from Kak chie, Stony Point, four or five miles distant from Double Island, and two miles from Swatow, on the opposite side of the river. This mission, since leaving Hongkong, has been located at Double Island; but now the island is about being abandoned by foreigners and Chinese, and the mission propose to move to Stony Point, where it is thought the mission families may be under the protection of the foreign community, and still reach the surrounding towns and stations as well as from here. Double Island is a small pile of granite rocks at the mouth of the Han river, furnishing a healthy and pleasant residence, provided the families there might be secure from pirates and robbers.

#### Preaching in Chinese.

On Sabbath morning, Nov. 20, I conducted the services in Chinese at the chapel in the mission house with about one hundred Chinese present, some of whom were for the first time listeners to the gospel. My feelings are not easily described while standing again in China before a Chinese congregation and addressing to them the messages of Jesus Christ. Having not for ten years attempted to pray or preach in the language, I find myself very rusty; but am encouraged by hearing the old disciples say they understand every word, and strangers understand mostly. I hope by



practice to be able to speak more satisfactorily. I desire more than ever to preach the gospel in its simplicity and saving power to this people.

#### A Wide Field.

We have, it is supposed, in this district alone, speaking our dialect, more people than are in the two states of New York and Massachusetts, to say nothing of all the Chinese of the same dialect in Hongkong, and Bangkok, and other places, and the untold millions of other provinces in this empire; and all the laborers of our society from the United States for the whole Chinese are two at Ningpo, two here, and two for Bangkok. The capital of this district is supposed to contain a population of half a million.

#### Girls' School—Chapel Services.

Brn. Johnson and Ashmore, with an efficient company of native preachers, are zealously and hopefully at work. Mrs. Johnson has an encouraging school of girls, several of whom have become members of the church, and read and explain the Scriptures in their own language, and help the chapel services by conducting the singing with some help. The members of the mission here enjoy excellent health, and have a promising field of usefulness. It is gratifying to find here not only many of the members of the Hongkong church, but the old forms and hours of worship for years in use there. When we have met here with the Johnsons, the native preachers and their families, it has seemed to me, as remarked by one of them yesterday, that we are all back again in Hongkong, and the ten years of time elapsed seem to have dwindled to a week.

We meet here some of the disciples who heard the gospel first in Bangkok, and were there baptized and have brought back the light of life to their birth-place. This mission, originally planted at Bangkok, has been extending its branches and scattering its fruit over this district.

#### Visit to Kak Chie—Respectful Reception.

*Swatow, Nov. 21.*—This morning at

6 o'clock I took a boat and reached Kak Chie at seven; visited the hill where br. Ashmore thinks of building a house, near the residence of the American and English consuls; then met a few Chinese friends at Mr. Ashmore's Chinese<sup>hired</sup> house for prayer, took breakfast at nine with the family of Mr. Caine, the English consul, afterwards called on the American consul, Mr. — and Mr. —, both of whom have their families residing at Kak Chie; but there are few Chinese residing on that side of the river. At ten o'clock we passed in sight of twenty or thirty European ships, and more large Chinese junks, and a multitude of smaller boats, to this city or town of 30,000 people, situated on the north bank of the Han river, which is here a mile or a mile and a half wide. We called at one American merchant's office, and passed the other two European buildings occupied by Germans. We also called on the Rev. Mr. Smith, who has been here and at Amoy for about six years. He with two other missionaries, one a medical man, represent the Scotch Presbyterians among this people. The Rev. Mr. Burns, the pioneer of that society, is now at Peking. This town has the reputation of having treated foreigners very rudely on their first introduction to the place. But while passing through the streets this morning, I heard more than a score of times respectful mention of the "venerable foreign teacher," and expressions of pleasure in hearing him speak to them in their own language.

Leaving the town by boat, with a falling tide, we reached br. Johnson's, Double Island, at two P. M., where we met a large company of friends and church members from the outstation who had come in to see the old teacher. Among the number were two brethren who were baptized at Bangkok. The company was composed of men, women and children, from five to seventy years of age. The Christian salutations from these children and grey-haired men were enough to bring tears from the stout-hearted. Among the company we

some who had come in to offer themselves for baptism. The conversation with this company has afforded me great happiness and hope. The Lord be praised "for his goodness, and his wonderful works to the children of men."

#### Visit to Tat Hau Po—Sugar Cane.

23.—Yesterday I went in company with Mr. Johnson and Mr. and Mrs. Ashmore to the out station at Tat Hau Po, a town of 20,000 people, and about seven miles from this. By boat we entered a bay, at the head of which sedan chairs met us by direction of the brethren of the station, which took us over a narrow and crooked footpath, through a beautiful valley adorned by fields of sugar cane, rice, sweet potatoes, and gardens of onions, lettuce, turnips, &c. The sugar here is small, the canes not more than an inch thick and seven or eight feet long; they are now being gathered and ground in mills worked by bullocks. The growth of the cane is increased by enriching the soil with oil cake, which comes from the northern districts as an article of commerce. The warehouses are filled with cake in the shape of large cheeses, which cost about a penny a pound, and two hundred pounds of it are said to give to the soil an increase of one hundred pounds of sugar. Sugar is the chief article of export from this place, and is worth five or six cents per pound. The ground encouraged by artificial irrigation, produces two crops of rice and vegetables annually. On the way we reached an eminence from which we had a fine view of Swatow on the north and Tat Hau Po on the south and the China sea beyond it.

#### Chinese Roads.

At the station we found A Ee, the school teacher, and his family, and twelve or fifteen school boys, occupying a comfortable Chinese house, hired by the mission at sixty dollars a year. After breakfast we met the crowd of people assembled, and addressed to them the word of life. Br. Ashmore, who has a good command of the language, made a happy ex-

pression upon the listening multitude.

We afterwards sung a hymn and prayed with them, and commended them to the grace of God, and then prepared to return. On our way we passed another town, where our passage was obstructed by a crowd of people assembled to witness a theatrical exhibition; but finally succeeded in making our way through streets so narrow and over paths so rough and steep that a man would find great difficulty to pass that way on horseback; yet these are the only highways of the country.

#### The Spirit Teaching Little Children.

Last evening we met the church members and inquirers, assembled to continue the services commenced the evening before, preparatory to the observance of the Lord's Supper. The season was one of great interest and promise. Some of the little boys and girls of the school, not members of the church, expressed their exercises with a freedom and fulness that would have been creditable to old church members in America. I have been amazed and delighted to hear now, as before, the timid, unlettered converts from paganism speak with a simplicity and appropriateness which prove the teachings of the Holy Spirit. For instance, one little girl, who had scarcely the confidence to answer to the question of her own name and age, and not yet a member of the church, expressed her joy in God's mercy, and her sorrow for her own sins, and then asked the prayers of the church in a manner that brought tears from the oldest of her hearers. It would have blessed the heart of any Christian to listen to the services of this precious season with the saints, amid this surrounding darkness of paganism. Similar services are to be continued to-day, and some candidates expect to be examined for baptism and church membership.

#### Interesting Baptismal Occasion.

This morning I had the pleasure of baptizing six Chinese, who were yesterday examined and accepted by the church here. Messrs. Johnson and Ash-

more assisted in the services at the sea side, and Mrs. Ashmore and Mrs. Johnson and her school girls conducted the singing. The first I led down into the water was a venerable man of eighty years, one a youth of nineteen, one an official from the Hu city, the capital of the district, and the last of the number was an interesting woman of about thirty, who came here attended by her husband and little girl. On coming up out of the water she said, "My heart is now at peace." The old man, who has for sixty years been a soldier for his country, repeated a very hearty "Amen," as he rose from the baptism, and after returning to the house said to the brethren, while the tears were coursing down his furrowed cheeks, "I am now ready to go home to heaven." Some of the rest of us were ready to say "Amen" to that, and go along with him; but a second thought prompted a desire to remain a little longer and help gather in the ripening grain from this harvest field. The seed corn, sown in Bangkok and Hongkong years ago in tears and suffering, has extended its roots into this, the native district of the Tie Chiu people, and now the fruits shake like Lebanon.

At ten o'clock br. Ashmore preached to a large and attentive Chinese audience an impressive sermon on faith. At two, P. M., the church and inquirers re-assembled, when br. Johnson gave the right hand of fellowship to the candidates baptized in the morning, and I broke bread to forty Chinese disciples, some of whom had years ago been baptized at Bangkok and Hongkong, and others more recently here. The day closed with a season of conference and prayer, and will be ever hallowed in the memory of those present. Though it was Thursday, yet its hours seemed like the sacred stillness of the Sabbath, and the members of the mission, and the brethren and friends assembled from the outstations, kept it holy unto the Lord. One of the disciples has been recommended by the native brethren, and is preparing to accompany us as an assistant to Bangkok,

and we are about to depart thither with the benedictions of the dear friends left here.

#### First Sabbath in Hongkong.

Friday was spent in prayer and leave-taking, as many of the brethren were returning to their stations; and fervent were the prayers for the old teacher and the brethren at Hongkong and Bangkok. On Saturday morning the brethren remaining at the station accompanied us to the ship, and Mr. and Mrs. Johnson embarked with us for Hongkong, where we landed Sabbath morning. On going ashore we called on some of the Chinese brethren and met them for worship at one, P. M., when I had the privilege of speaking to them of my experience since I left there, and addressing to the heathen listeners the word of life through Jesus Christ. After reading to them a portion of Scripture and uniting with them in a season of prayer and songs of praise, some of the brethren followed with remarks, and br. Johnson closed with words of exhortation and prayer. Thus passed my first Sabbath in Hongkong, after ten years' absence, and the query often returns, 'Am I in the body or out of the body? Is this a pleasing dream, or a blessed reality? We hope to baptize some here.

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#### NINGPO MISSION.

##### LETTER FROM MR. KNOWLTON.

##### Christians Favoring Missions.

Ningpo, Oct. 15, 1864.—It is quite encouraging that friends are remembering this feeble mission. Especially so is the liberal contribution of Mr. Groom, a total stranger to me, as I suppose I am to him, except through the missionary periodicals. I rejoice in some indications that Christians are beginning to feel their obligations to do more for missions than they have been doing. May God grant that this spirit may go on deepening and widening, until every Christian in America comes up to his whole duty in this respect. The work of giving the gospel to the world certainly demands

the united and utmost efforts of all the people of God.

I expect to leave on the 17th for another visit to Kinghwa. My prayer is that God, who has been trying that people in the fire, may pity them and pour out his Holy Spirit upon them, and gather a numerous people there for Himself.

#### ASSAM MISSION.

##### LETTER FROM MR. BRONSON.

##### Reminiscences—Need of Help.

Nowgong, Sept. 17, 1864.—Twenty-eight years ago this very morning, the sainted Thomas, Hall, and myself and our wives sailed from Boston for our future Indian home, and fields of toil among the heathen. When the history of those twenty-eight years shall be fully written out, there will be much, very much to thrill the heart, much to show that God has been faithful to his promises, giving rich blessings upon the humble labor of his servants. It will reveal a succession of disappointed hopes in regard to the loss of laborers, almost unparalleled. Sorely smitten and enfeebled,—the motto of the apostle, “cast down, but not destroyed,” has ever been a fitting motto for this mission. I say it with inexpressible pain,—the mission has not been kept suitably manned; and to-day we are feeble in numbers, and unsupplied with funds for accomplishing what we are laboring to accomplish. In the letter giving the appropriations for the current year, I find that the Committee have given me \$— to cover every miscellaneous expense. And if I cry out, if I send home a strong representation of our wants, it seems to be received as a matter of course.

In a recent Macedonian, it is said of one of my letters calling for immediate help—“Br. Bronson writes another of his urgent letters.” Whether the Christians at home hear or forbear amid our straits, we cannot but speak at times.

But I do not sit down to-day to write another “urgent appeal.” If the well-

known wants of our mission, and the call of God to work in the vineyard, do not move Christian hearts and bring the aid we need, nothing will.

In regard to the work of the mission, there is enough to encourage us, if we keep the eye of faith fixed upon God’s promises; and enough to discourage us, when we lose sight of the promises.

##### The Work at Nowgong.

Here in the station our Sabbath school and worship are full of interest. All the church and children meet at 10 A.M., and are divided into classes; Mr. Scott, the superintendent, Mrs. Bronson, Mrs. Scott, and one or two of the members of the church are teachers. It is a great satisfaction to see Mr. and Mrs. Scott able to instruct and labor in Assamese. But they are bound for the Mikira, and hope to spend the cold weather in the hills. At present they are cruising on the Brahmaputra for the benefit of Mrs. Scott’s health, and we earnestly pray that they may soon return to us, so strengthened as to be able to carry out their wishes. So that Mrs. Bronson and myself are again alone at the station, with all its duties.

Br. Scott has, I presume, written particularly about the Mikir school. A good class are remaining in school yet. A few Sabbaths ago, the first one from the school was baptized and added to this little church. May this first baptism by br. S. be but the beginning of a multitude who shall be brought to Christ through his efforts. At present I go into the school and open it daily with the reading of the Scriptures, and prayer, and singing, spending an hour in familiar instruction. Besides this, we often have opportunities for reading and explaining the gospel to companies of people. Our old colporteur, Adiram, has done much in this way, and often comes to relate with joy the interviews he has had with his countrymen.

##### Attendance on Worship.

We have had many a pleasant and solemn occasion in our seasons of sacred

worship, and I cannot doubt that the presence of the Holy Spirit has been with us. Besides our own people, we often have a good number of listeners from outside. I believe that there are few around us who feel the confidence in their idol worship that they once did. Multitudes are fully convinced of the truth of Christianity, but lack courage to embrace it. O for a copious outpouring of the Holy Spirit, to animate and quicken into life these dry bones in this great valley.

#### Native Assistants.

An interesting department of our work is the native agency we have placed out in the villages. Here in Nowgong is our native brother and preacher, Charles Sonoram Thomas, located in the No Noi villages, a few hours distant. Tuni John Goldsmith is teacher and colporteur in the same locality. At Gowahati is Kandura R. Smith, native preacher. At Durrung is Bhupon Samuel Swaim, native preacher, and our old colporteur, Bura Kandura, at Damara, near Gowalpara. I receive monthly journals and letters, which show that much light is being shed at these several points, out in the midst of densely populated villages.

But when the little of old specific donations is used up, what shall I do? Some of these brethren have sacrificed government pay and good situations for less pay in mission service. How can I abandon them? Gowahati must be kept as an outstation. I do hope and pray that those friends who have supported these native laborers, will continue to do so.

#### Love for the Work—Success.

I am thankful that we have been able to come back and labor the past few months for this people. The spirit is willing still. Our hearts yearn over this people, to whom we have given the strength of our youth. Some are stable, laborious and useful; and if we should, in the providence of God, all be removed, I trust that the seed sown would never be uprooted. But I trust in God that the churches at home will never

leave this work, until a far greater measure of success shall have secured this interesting valley to Christ. You know our weakness, and you will send us help as soon as you can. Both Mrs. Bronson and myself feel that we must soon give over our work to others, and we hope to hear that fellow-laborers are on the way.

#### The Cyclone at Calcutta.

You will doubtless have seen, ere this, notice of the terribly desolating cyclone that swept over Calcutta and its vicinity on the 7th of this month. The papers are filled with facts that make the heart sick. Hundreds of noble ships were moored in the Hooghly, close together at the time,—some with freight unopened, some discharging cargo, some receiving. Now scores of them lie stranded, high and dry, some sunk. Thousands of souls have suddenly perished. The river is so full of dead cattle, human bodies, &c., that the water is putrid, the smell intolerable, and of the natives that remain alive, their houses are destroyed. Rice is not procurable at 14 rupees per maund. Multitudes are dying of starvation. All Calcutta are up, loading boats with whatever provisions can be got hold of, to distribute among the famishing. The American ship that brought out parcels for us was in the gale, driven ashore, but is unloading, and only a little damaged.

#### War with Bhutan.

War with our neighbors, the Bhutans, has begun. Report says that the Bhutans, Nepalese, and certain disaffected parties in Oude, are united to drive the English out of the country. Large reinforcements are being hurried up from Calcutta; but the recent gale has destroyed many of the government steamers. All around us is unsettled, as well as with you in America. This may be a difficult war to manage.

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#### RANGOON MISSION.

##### LETTER FROM MR. ROSS.

##### Health of Mrs. Ingalls.

Rangoon, Oct. 31, 1864.—I left home on the 6th instant to accompany Mrs. In-

galls to her station at Thongzai. I was going to places in that direction if she had not been going; and as she was ill, though she would not admit it, I thought it duty, though more a privilege, to go with her. She was poorly all the way up, feverish, having no appetite; and but little sleep.

We arrived at her place the eighth day from Rangoon, spending Sabbath and Saturday, in fact, on the way, at Taultet, with the few Christians there. Mrs. Ingalls was so far restored to her senses on her way up as to admit that she was not really well, indeed, that she was very weak, and could not endure fatigue and labor as formerly. She was sad, and it made me sorrowful to witness her disappointment and depression of spirits.

#### A Missionary's Disappointment.

We all feel deep sympathy for this devoted and much afflicted servant of the Lord. She has labored very hard to get the chapel, and dwelling house and school-room, all under one roof, nicely finished before she left them. Her people, too, had laid themselves out and done all they could; and just as all was finished, it was consumed in one short hour by the fire.\*

#### The Loss by Fire.

She was laboring at the time, and had been for two or three years during the rains, to make the preachers and teachers familiar with the Bible, and able to explain and teach it to others. Extensive manuscripts had been prepared, and the preachers had copied these for their own use. All these manuscripts and copies were burned in the house. Added to all is the failure of her health, the result of years of hard labor with too little sleep and rest by one half, and often without food that she can eat, hastened on by the excitement and exposure consequent on the fire. Mrs. Ingalls cannot leave her field and labor for rest and change too soon. The Lord has blessed her and kept her thus far, and will to the end. Her labor is and has been marked by "the word and prayer."

\*See Mag. for Dec., 1864, pp. 447, 448.

#### The Heathen's Hopeless State.

On leaving Thongzai I continued northward from Tsauway for three days, stopping at some of the larger villages. I often saw men and women who had heard the word of God from Mrs. Ingalls and her men, for she had been to these villages probably more than once. The last half of the way, however, I could not learn that a missionary had been to the villages; but br. Crawley has been to nearly all the towns from Tsauway to Tingdau, and br. Thomas has passed through some of these towns. I found the Burmans up this river, as elsewhere, kind, ready to listen and glad to get books, but still attached to the ways of their fathers, without much care or thought as to the right or wrong of the thing. For they say, whether their religion be right or wrong, they must suffer for their sins in the future world.

At Tingdau is one disciple belonging to Henthada, a light in that dark place. From Tingdau I passed down to Henthada, in about seven hours. The distance, I should say, must be about forty miles. I spent from Thursday, P. M. till Saturday at three, A. M. with the families of brn. Crawley and Thomas, and I cannot tell you how delighted I was with this my first and too short visit to Henthada.

#### LETTER FROM MR. SMITH.

##### Importance of the Theological School.

Rangoon, Nov. 25th, 1864. — Never have I felt so strongly the necessity for such a school as this. It is the right arm of the Karen mission, and must be cherished and supported, unless we intend to carry about and nurse these churches as so many children. As Dr. Hovey writes, "Without the school, the churches may supply preachers apt to talk, but not apt to teach." The very first step towards making these churches self-supporting, and towards gradually withdrawing American influence is the establishment of this or a similar school. The churches can never be independent

and at the same time growing, without an instructed ministry.

For another reason there is now a pressing need, on account of the floods of error which are coming into Burmah. The only hope for the purity of our Baptist churches is in forestalling error by the edification of the church through their instructed ministers.

#### Burmah Must Supply Native Preachers.

The importance of instructing Karen young men in the truths of the Bible, that they may be qualified in turn to be faithful and intelligent ministers of the word to their countrymen, grows upon me. America is not sufficient for the work of evangelizing Burmah. Burmah must look to her own pious young men to build up and plant churches throughout her borders, till "the wilderness shall bud and blossom as the rose." And obviously it is one of the most economical ways in which the American churches can dispose of their strength,—to train up and send forth pious, zealous young natives, who shall go up and down the land, "bearing precious seed."

#### LETTER FROM MRS. INGALLS.

##### Old and New Buddhists.

Thongzai, Oct. 28, 1864.—The year has been specially marked by discussions with Roman Catholics and the new sects which have sprung up out of Buddhism. The truths of our gospel have made an impression upon the mass of people, and many who have not wholly consented to our doctrines have swayed to and fro, and at last, with the aid of some of the Buddhist priests, have made a new branch out of Buddhism.

Both the old and new sects found their system on the same books, but differing so very little in their doctrines, they have loud contentions, and so great hatred for each other that they have often refused to sell their merchandise to the other party, and will not attend the funerals of the opposite sect. A number of each party have asked to join us on account of their own contentions; but we could

not receive them on this ground and without the evidence of faith in our Lord Jesus Christ. Buddhism has some strength still; but the foundations are broken, and in God's own good time this land will become Immanuel's land.

##### Moral Effects of the Fire.

The fire which destroyed our chapel, school-rooms and teacher's house, with my own dwelling, has been a great calamity to us, and has filled our hearts with much sorrow, and frustrated many of our working plans. The heathen, too, have thought much over this calamity, and a few have been staggered in their strong belief that the Eternal God was on our side; yet the heathen have all been kind to us. As to myself, my heart has been greatly touched by their personal acts of kindness to me.

On the morning after the fire I had a visit from an old Buddhist priest, who said he was greatly distressed for me because I had not a change of clothing and was without bread or any English food; and then he added, "If you could wear yellow garments like mine, I could give you a hundred changes; and if you could eat rice and our food, I could bring you loads of it before night.

As it was, he brought me a bowl, a mat, some native cloth, and a wooden dish. I received some act of kindness from several hundreds during that week, not of great value, but much which was useful to me and my school girls; and to assure me still more of their kindness, a number have brought in posts for our new chapel. Now while all this is pleasing to me personally, I value it most as an evidence of their respect for our religion. The change has come, and missionaries are not often persecuted or made friendless, though in a foreign land.

I have told the Christians of my intended return to America and of my duties to my daughter, and it has called forth much feeling among the Christians.

##### On Leaving Native Pastors Alone.

I noted all that was said regarding native pastors at the Philadelphia meeting;

but in my humble opinion the time has not come when these pastors can be successful, away from the superintendence of the foreign teacher. Burmah has several Burmese pastors, but not one of them has been left to go on alone. To me this does not seem strange. The pastors are men who have not had greater literary advantages than the lay members of the church, and oftentimes not much better theological advantages; and the native character of deference only to superiors is deeply rooted; so the pastor has disadvantages in the management and discipline of the church. I have tried to give the pastor of the Thongzai church a strong footing; but I see his weakness, and I expect little discords. Will you not sometimes pray for him, and pray for the churches under his care?

#### BASSEIN MISSION,

JOURNAL OF MR. VAN METER.

##### Review of the Work for Six Months.

Bassein, Nov. 24, 1864.—The number of baptisms is unusually large, viz., among the Sgaus, 183, in some twenty different places; Pwoa, forty-one, in nine villages; and Burmese, nineteen, making a total of 243. This, it will be seen, by reference to the statistics of last year, is larger by twenty-five than the whole number reported for 1863, which was 218.

The number reported by Karen pastors was exactly 218; the remaining twenty-five were baptized by br. Douglass; six of them were Pwo Karens, connected by marriage with the Burman disciples, and they preferred to unite with them. Some fifty of the 243 are new converts, or "new worshippers," as we are in the habit of calling them; that is, those who were not formerly in any way connected with Christians, not nominal Christians—but those who have been taken "right out," so to speak, from the mass of heathen corruption and degradation, within a year or so. And, as a general rule, we advise all to wait at least one year before baptism.

The number of new worshippers among the Pwoa, for these six months, is forty-six in six different places, embracing nine houses and nine families. All these, with the exception of one family, were reported at the close of the first quarter. Since then it has been raining constantly, and but little jungle work has been done. This seems to be the suitable time for school operations, and to this, therefore, we give our chief attention during the rains. And yet occasional visits have been made by one and another during this time. I have myself made an interesting visit to Shwey Loung, about eighty miles east of Bassein, and two or three of the native preachers, to other places, with encouraging results.

##### A Whole School on an Excursion.

A short time since, our entire school went by special and earnest request to one of our new Christian villages, Myat lay khyoung, ten miles east of Bassein, to stay over the Sabbath. Many of the heathen came together and gave substantial proofs of their interest and kind feeling, by the generous manner in which they took upon themselves the entertaining of the guests. The scholars came back on Monday, delighted with their visit, but much fatigued, as they had hardly slept at all during the previous night, so much interested were the people in hearing them talk, but especially in their singing. Few results of our labors so convince the people of the benefit of Christianity as does the progress made by the pupils of our normal school; and this more particularly by the fluent reading, &c., on the part of the girls.

##### Normal and Village Schools.

Thus far schools have been sustained for a longer or shorter period in at least nine Pwo villages, with 110 pupils. Upwards of forty have entered our normal or city school, of whom thirteen are females, making the total of Pwo Karens in school, 150. The Sgau Karen Normal school has a total of 126 scholars, 89 in the English and 37 in the vernacular de-



partment, making the whole number in the city schools, both Pwo and Sgau, over 160.

The Sgau village schools will probably report a larger number than for 1863, but how many is as yet unknown. Be it more or less, there cannot, I think, at the present time be less than a thousand under instruction in all the schools, including those in the city.

#### Increased Accommodations. •

During the year I have bought a lot—about one and one quarter acres—adjoining our compound, especially for the accommodation of our school, and also for the many Karens who are coming in at all seasons. There are already five buildings on this lot, two dormitories, rice house, cook house, &c. at a cost, lot and all, of about 500 rupees. This is paid for by contributions received from friends here, and in part by a grant-in-aid from government.

Our school of this season is the most interesting and encouraging that we have yet had in Bassein. Of the twenty-seven male scholars, six are native preachers, and of these, two are ordained. The whole number of females—thirteen—is larger than at any previous time; and yet these all come from three villages, leaving at least ten without a single representative in our school. So difficult is it to convince even these Christian Karens of the great importance of education for their girls, and to lead them to make sacrifices and effort to secure it.

#### LETTER FROM MR. VAN METER.

##### Baptisms and Inquirers.

Br. Douglass baptized two Burmans on Sabbath last, Nov. 19th. There are many inquirers in different parts of the district, and other applicants for baptism. One of the Chinese members of the church was married yesterday to a Burman woman, who professes to be a believer. The church was called together, and the ceremony was performed in the chapel.

#### SHWAYGYEEN MISSION.

##### LETTER FROM MR. CROSS.

Mr. Cross, of the Toungoo Mission, writes under date of Nov. 3, 1864, from Rangoon, where he had been spending a few days:—

On my way down I spent two days at Shwaygyeen. Word was given out on Saturday that I would be there on the Sabbath, and some forty Karens came in to worship,—most of them from the hills and the pastor, who remains in the city to take care of the [mission] property and to look after the surrounding district, told me that the disciples were doing well, and that he often had about as many to worship on the Sabbath as I saw present.

#### GERMANY.

##### LETTER FROM MR. LEHMANN.

##### Baptism at Berlin—Remarkable Cure.

Berlin, Dec. 17, 1864.—We have not enjoyed so large an increase nor received so many by baptism as last year, although some have been baptized almost every month. There was one case of special interest:—a young lady called on me one day, expressing an earnest desire to be baptized. She was on a journey from Leipzig to her home in Eastern Prussia. She had been in Leipzig several years, pursuing the accomplishments of music and singing, in which she had become highly cultivated. But her health was delicate and her future uncertain. By reading the Bible and by conversation with a Baptist in Leipzig, she had been strongly impressed with the necessity of being baptized. Her views in regard to the rite were in some respects excessive and erroneous, as she had expected from it not only deliverance from very strange temptations, to which she was subjected inwardly, but also from bodily complaints. Still her fervor, and faith, and devotedness to the Lord were undoubted, and we could not forbid water, after explaining to her the true meaning of the ordinance. But she

took pleasure in believing that she experienced a marvellous improvement in her throat. She had been afflicted with great hoarseness for some time, but at her baptism she at once recovered her voice in full strength. She felt such extreme joy that when after her baptism she re-entered the chapel for the Lord's Supper, and after it, she embraced the members on all sides with the greatest fervor,—the poor as well as the rich. She tarried some time on her journey in Dantzic and Dirschau, and the members were favorably impressed in regard to her. She has since gone to a medical institution for her health.

#### Progress of the Work in Berlin.

There are several inquirers. A whole family, recently come from a distance,—parents, two sons and four daughters,—the latter young ladies,—attend our services very regularly and inspire the hope that they will become true disciples, one son, perhaps, excepted.

In the summer Rev. Mr. Edwards, a missionary to the Jews, preached in our chapel to an attentive audience, in which were included several of the seed of Abraham. This gentleman has originated in Breslau, where he now resides, a free church, dissenting from the State-church. He has had more success in that town than the Baptists.

Br. Koebner, of Barmen, also visited Berlin. He came to preach to the Danish captives in the fortress of Spandau, Cüstrin, Wittenberg and Magdeburg. He was kindly received by the military authorities and popular with the Danes, who remarked that they liked his preaching much better than that of the State-preachers who were sent as chaplains by the government.

#### The Work in Various Places.

On account of enfeebled health, Mr. Lehmann was compelled during the summer to relax his efforts, and took a journey to Dresden and a part of Switzerland, by which he was benefitted. He embraced the opportunity to visit members of the churches.

In Dresden I found an old member of

our church, who with her husband arranged a meeting on the Sabbath; I preached to twelve persons "the unsearchable riches of Christ." It was rather dangerous, inasmuch as in Saxony there is peculiar hostility to the Baptists.

In Stettin Mr. Lehmann preached twice on the Sabbath. He found the church not in a very prosperous state, and the congregation small.

Cüstrin holds a prominent position, and manifests much spiritual life. The same is true of Frankfort on the Oder, though it is the residence of some zealous members. The entire choir from Berlin went thither one Saturday, spending there a glorious Sabbath and also the Monday following. It produced considerable interest, and the remembrance is very sweet. At Spandau the work lingers. At Seegefeld, the oldest outstation of Berlin, I spent a blessed Sabbath; the cause here is more promising. The heat being great and the attendance large, we assembled in the garden in a kind of booth, where I preached to a very attentive congregation and broke bread with the brethren.

The outstations near Berlin are regularly visited with the bread of life by several brethren. We are eight in number, and we visit the outstations alternately on the Sabbath.

In Mariendorf and other places in the vicinity there are brethren, but they lack stability.

#### The Chapel in Berlin.

The chapel at Berlin has undergone another alteration. Tenements have been fitted up over it, the income from which pays the interest on our debt. Several improvements have also been made in the interior of the chapel, rendering it chaste and beautiful. The baptistery is now always open, and painted like white marble. Formerly the location was secluded, and difficult to be found. By the opening of new avenues, our street is now open at both ends. Just opposite to the chapel a new street has been cut through, so that the building can be seen from a considerable distance. The house has been painted, and

an inscription in raised letters placed on the front, as follows—

**\*GEMEINDEHAUS UND KAPELLE  
DER BAPTISTEN GEMEINDE.**

"Wir predigen den gekreuzigten Christum."  
1 Cor. 1: 23.

On the Sabbath after the above inscription was finished, the younger Mr. Lehmann preached on the text. The sermon was afterwards published at Hamburg, and has been favorably noticed.

A new generation has sprung up around me, and love and cordiality prevail more and more.

The "Young Women's Association" celebrated its anniversary July 22nd. Deep sympathy and cordial love were the striking features of the feast. The church in Berlin numbers from fifty to sixty young women; but as many of them are servants, they can rarely attend all the meetings. We read the Bible to them and entered into a sort of catechetical exercise. Besides, such passages as have been obscure in private reading are brought forward and explained.

**Meeting of Committee at Hamburg.**

Aug. 11th, I proceeded to Hamburg to attend a meeting of the committee, which is now complete, including brn. Oncken, Schauflier, Braun, Koebner and myself. We considered, besides the condition of the churches, the state of things in Russia. It was deemed best that br. Oncken should go, with some other brother, to St. Petersburg, to try to get an audience with the emperor, to plead for religious liberty. Another subject was the re-opening of our seminary or college for the training of missionaries, as laborers are needed every where, and none to be had; we resolved to proceed with the beginning of the new year, and that brn. Oncken and Schauflier should take the lead in the work.

Mr. Lehmann now returned to Berlin to confer with the secretaries of the Russian embassy on the probability of getting an interview with the czar, who was then in Germany, and ex-

\*House and chapel of the Baptist church.

"We preach Christ crucified." 1 Cor. 1: 23.

posed in Berlin. Mr. Oncken in the meantime visited Heligoland, for the benefit of his health, and returned to Berlin Oct. 12. The day following Messrs. Oncken and Lehmann pursued their journey towards Russia.

We stopped in the evening at Dirschau on the Vistula, and were cordially received by the brethren. The next day we proceeded to Königsberg; in the evening the choir surprised us by beautiful songs. The day following we proceeded to Memel, where we found sweet rest after the hardships of a journey in such a season and in an inclement climate, where snow and ice already surrounded us.

After consultation it was deemed fit that br. Niemetz, pastor of the church at Memel, should accompany br. Oncken to St. Petersburg, inasmuch as he knew best the whole state of things with our brethren in Russia. During the absence of br. Niemetz, it was decided that I should supply his place at Memel.

**Setting out for St. Petersburg.**

On the 25th of October br. Oncken set out for St. Petersburg in company with br. Niemetz. In the meantime I was received to the temporary care of the church with the utmost kindness. In the public services, which were well attended, the Lord was particularly near to me. Never have I been able to preach with more fervor and feeling. The number of hearers constantly increased. I had all the work to do on Lord's days and week days. The Association of females for working for the mission was revived, and I spent several hours with them every week. I remained in charge six weeks.

**Mr. Lehmann's Return to Berlin.**

Returning to Berlin after a most affectionate leave-taking, I spent on the way an evening in Königsberg, where I preached in the richly adorned chapel to a numerous audience. The pastor here, br. Freitag, has been eminently blessed in his ministry. He lately baptized forty-eight converts at once, and similar numbers frequently within a short period. The next day I preached at

Schwägerau, a distant outstation of the church of Königsberg, to a vast crowd within the house and without. Arrived and preached in Dirschau Nov. 24th, and the next day reached Berlin. On my arrival my birthday was celebrated; the whole church assembled, and beautiful anthems prepared for the occasion were performed by the choir, a love-feast was held, and there was general rejoicing that the Lord had brought me safely back again.

#### Baptisms in St. Petersburg.

I have just received information from Memel, saying that brn. Oncken and Niemetz had returned from St. Petersburg. They did not see the emperor nor the minister of the interior; but they have seen several times the secretary of the latter. They baptized seven converts, making the whole number in St. Petersburg eleven.

### FRANCE.

#### LETTER FROM MR. C——.

##### Progress and Opposition.

Dec. 27, 1864.—Our work has gone forward with the Lord's blessing, though slowly. It is a work of faith, and requires patience and perseverance. May God support us in our trials and conflicts.

We are obliged to struggle against the world and against the authorities of the national church, by which we are surrounded on all sides. At a meeting of national pastors, it was stated that we were making great progress at V——, and it was determined that a pastor must be located there, who is soon to arrive. A house has been hired for him, and he is going to hire a chapel in V——. As for us, we have no place of worship. Mr. de M—— has joined the national party, and is not willing to let us a place any longer. At present we worship in the house of one of the brethren. Our hearers are few; the place is too small, and the nationals work with all their might to draw everything into the train of their future pastor. They dread lest I should

have people enough to continue my worship.

#### The Gospel Preached to the Poor.

I have held meetings in four places of worship, and visited in seventeen communes; and I might visit in ten others, more remote, if I had time. In all of these latter there are members, or at least souls to be saved. If I had the help of an evangelist, our work at A—— might have been continued.

There is much to be done in these regions, and the work is arduous. Up to the present time we have only the poor, and the very poor, who are often a charge to us. The rich keep at a distance, and even oppose our having convenient places of worship. It is still the day of small things. But as God has blessed us hitherto, we ought to walk by faith and trust his promises.

Next to God, we count upon the help and prayers of our American brethren. Our time will come yet.

#### LETTER FROM MR. L——.

##### Baptism and Inquirers.

P——, Jan. 12, 1865.—The Lord is still with us. We have just had at P—— two delightful weeks of spiritual refreshing connected with Christmas and the new year, of which the first week was devoted to prayer.

The first day of the year a beloved brother was baptized, formerly a Catholic. He edified and rejoiced us greatly by his evangelical confession of faith and by his Christian views. Our chapel was crowded. The audience was composed of friends and foes, but all were attentive and serious. May the sowing of the truth be followed by a blessed harvest. We might have baptized five others, for many are seeking to follow the steps of Christ; but we thought it more prudent to wait. We also desired to have this Christian festival on the return of D——.

Our meetings in P—— on Sabbath afternoons are always well attended. The weekly prayer meetings at the house

es of the brethren also do good. The prayer meetings which we established the third Lord's day in the month, in the valley of C—, ten miles from P—, continue to be blessed. Two dear souls there have found peace in believing. They are already endeavoring to do good around them, and they bring people to us to hear the gospel. The Lord help us to advance his kingdom.

LETTER FROM MR. L—E.

Tokens of Advancement.

We still enjoy God's blessing. Our meetings go on increasing. Last evening more than 140 persons were present, and many remained in the street for want of room. The Lord bless the seed sown. A blessing still attends our labors at P—. The mother-in-law of our br. L—, a woman eighty years of age, has become a child of God, and is rejoicing in God her Saviour. Mrs. L— also is moved; the Spirit of God is at work with her. I hope the Lord will give us a good harvest at C—.

Visits to the Churches.

Last week I made a trip to br. C—'s former field, setting out Thursday morning and returning Friday noon. It was a season of much enjoyment. C— awakened much hope; many tears were shed. I had a meeting there on Thursday, and another the next day at N—, at which about thirty souls were present. The next night I visited V—, St. S—,

and last of all St. M—'s, where I also had a meeting at night. What a misfortune that we have not a good evangelist to place there. I also visited poor sister D—, at R—. She resides with one of her sons, and is not very happy, her son being an innkeeper. But her trials have done her good; she feels the need of drawing near to God. I found her very spiritual.

The Annual Prayer Day Observed.

We have also two brethren in C—, who work at R—, near V—. They have had little meetings at the gardener's, du M—, and are encouraged. The first day of the year we had a good meeting at C—. We all shed tears of repentance for our sins the past year, and implored the blessing of the Almighty on the year to come. I hope the effects will be durable.

The church of C—, C— and C— is well united. The brethren love one another and love their pastor, and I am happy among them. I have also been made happy by the result of the collections made among us; the total amount is 309 francs 65 centimes. Considering the smallness of our numbers and the poverty of most of the members, this is encouraging. The Lord be praised.

Doubtless, you rejoice with us in the progress of the work here and in the whitening harvest, and you will conclude that the work must be sustained. May God sustain us for his own glory and the salvation of souls.

## MISCELLANY.

### THE GERMAN MISSIONARY SOCIETIES.

Spener, the father of the so-called "pietistic school," a most zealous preacher of "faith working by love," reminded, as early as the beginning of the last century, the German Lutheran Church of its great debt to the heathen. It is quite unjustifiable, and a sad proof how little we care for

the honor of Christ and the welfare of men, that [Lutherans] we scarcely think of the evangelization of the heathen world, and that the great monarchs, as the worldly heads of the church, do the least of all towards its realization. Spener had, however, before he departed from this earthly sphere of labor, the great satis-

fiction of seeing the germs of the first mission within the pale of the Protestant churches in a state of hopeful growth. Now the founder of that mission was one of those great monarchs who had been so seriously blamed by Spenser,—Frederick IV., of Denmark, who, even before ascending the throne of his fathers, had formed the noble resolution that, when king, he would do all in his power for the enlightening of the heathen in subjection to the Danish sceptre. A. H. Francke, the eminently pious and energetic founder of the famous orphan asylum in Halle, and a great many other pious establishments connected with it, realized the thought suggested by the king of Denmark. Two disciples of the great and godly man, Ziegenbalg, from Lusatia Superior, and Plütschau, from Mecklenburg-Strelitz, went as the first two messengers of peace, sent by the Lutheran Church of Germany and Denmark, to India. On the 9th of July, 1706, they landed at Tranquebar, on the Coromandel coast, the principal settlement of the small Danish territory in those regions, and set to work among the Tamils immediately, in spite of the most unfavorable circumstances. Their extraordinary success during the past century is known all over the world.

But the flame kindled in Denmark spread not only to Halle, it caught also the brethren of Herrnhut, at a time when the whole congregation consisted of no more than 600 poor fugitives, and the mission established by them encompassed, in the course of time, Greenland, Labrador, the Indians in North America, the West Indian islands, and of late embraces also the province of Lahoul, on the frontiers of Thibet, and the Wimer district of Australia. I need not expatiate either on the pious simplicity of these Moravian laborers, or on the comparatively copious fruits of their labors.

A spark of the fire that broke forth from Copenhagen and Halle found its way also over to England; for the far-spreading report of the unexpected suc-

cess of the German Mission in India led, already in 1709, the English Society for Promoting Christian Knowledge (founded 1698) to enter into a close and regular connection with the centre of that mission at Halle. The English society offered its supporting hand to the young mission at Tranquebar itself, and later, bestowed its special care on its early offshoot in Madras. In the course of less than a century, a great part of the south of the cis-Gangetic peninsula was overrun with missionary stations, or at least branches, under the oversight of the German missionaries at Tranquebar; and just when, in consequence of a cold, faithless neology gaining ground in Germany; the tide of the missionary spirit ebbed to its lowest point, the Anglican Church rose and erected in India missionary stations of its own, although at first with the help of German agents.

The "Brethren of Herrnhut" had, owing principally to their almost monastic seclusion, preserved, even in the worst time of unbelief, some living coals from the hearth of Zion; still the first impulse to the modern Protestant mission was historically connected with the old mission of Halle; for the first who made a new beginning was the old venerable Faenicke (from 1799 pastor at the Bohemian church in Berlin) and he did so under the rousing influence of his brother, who, when studying at Halle, had imbibed the remnants of the old missionary spirit, which still hovered round the pious establishments of A. H. Francke, and, embracing the missionary cause, had, in 1788, gone to India. Faenicke did not think it beneath his clerical dignity, in his visits to the sick, occasionally to sweep the room of a poor destitute creature entrusted to his pastoral care, to arrange the bed of the patient and to fetch water; he who in small things showed himself faithful to his Lord was just the man for attempting great things in the name of God. He formed, in 1800, a kind of missionary institution of very modest pretensions, and under God's blessing

carried it on with a hand strong in faith, through those days of "small things," quite content not to have a mission of his own, but to yield up his pupils, when he thought them sufficiently prepared for missionary work, to any of the foreign missionary societies. His two most famous pupils were Gütsclaff and Rhenius.

It was in 1816 that at Basle a centre of more enlarged missionary operations was formed. The Basle mission, in its outset, directed its attention to the Islamitic Tartars on both sides of the Caucasus (1821); but the well-known jealousy of the "Orthodox" church called forth two fatal thunderbolts from its "Jupiter Tonans," the Russian Czar, i. e., two imperial ukases of the year 1835, and the whole enterprise, so nobly begun, was at once shattered.

The Basle mission, however, had already, in 1826, chosen the western coast of Africa for a second field of evangelical labor, but for a long while with scarcely any success, and the loss of much life and money; and a year before the termination of its work in the neighborhood of the Caucasus, a third field on the Malabar coast of India had been added. In later times, Basle has sent its missionary contingent also to China, and the scene of its operations there is Canton with Hongkong.

There is still another missionary centre in Basle of smaller dimensions, the so-called "Crischona mission," conducted by a single man, Mr. Spittler, whose agents are all laymen—for the most part tradesmen—laboring chiefly in Palestine, Egypt, and Habesh. The second missionary centre of greater dimensions, was founded at Berlin, ten years after that of Basle. In 1834 the first laborers reached Cape Town.

The Society, after a temporary missionary attempt at Ghazeepore, in northern India, wisely resolved to concentrate its strength by confining its operations to the south of Africa; and close at its side we see the Rhenish Society, founded in 1828 at Barmen, carrying on its work of evangelization. The Berlin Society has, on

the whole, occupied the east, directed its attention to Hottentots, Kora Zulus, &c.; the Rhenish Society taken possession of the west, labored among Hottentots, Namaquas, Hei &c. The latter Society has taken Borneo also; but the well-known reaction of late—a link of that fearful chain on which, with bloody ink, are written the names Cawnpore, Damascus, &c., compelled all its agents for awhile to abandon the field. The storm of persecution, however, that laid waste the evangelical plantations in Borneo, carried the seed of the gospel over to Sumatra, where some of the Rhenish missionaries were obliged to leave Borneo to labor among the Battas.

A few Rhenish missionaries are also in China, cultivating nearly the same field as the missionaries of Berlin, and certain agents of Berlin, who were sent there by a smaller Society, for expressly and exclusively for China, having its central seat also in Berlin.

Soon after the above-mentioned second missionary centre in Berlin had been founded, two of the most influential members of its committee separated from it, because they differed from the others in the method of carrying on missionary operations generally, and especially in the way of training up young missionaries. One of them was Professor Neander, the famous author of "Christian Church History," the other the scarcely less renowned Father Gossner; who, having been won over from the ranks of the Roman Catholic Church, had, after long wanderings and tribulations, at last found a quiet place as pastor at the "Bethlehems Kirche," in Berlin. Gossner aimed at nothing less than the realization of Matt. 10: 9, 10; his ideal was "a mission of toluic simplicity"—very much the same as the ideal of the Rev. Edward Irving in London. His views were partly taken, but his activity was really wonderful. This one man, in the course of not many years, sent out a long succession of missionaries, mostly as evang-

in the capacity of tradesmen; but some of them were, by want of support, obliged to pursue their own course in order to earn their livelihood, and some entered the service of other missionary societies, in order to continue their missionary vocation with better hope of success.

Gossner himself died some years ago; but his institution in Berlin, although most intimately connected with his person, did not die with him; it has its principal field of labor among the Kholas around Chota Nagpore, in India, where the gospel now achieves one triumph after another.

We have now to mention two German missionary societies, both of which made their appearance in the same year—1836: the “North German Society,” formerly at Hamburg, now at Bremen, and the “Evangelical Lutheran Mission,” formerly at Dresden, now at Leipzig.—The North German Society sent, in 1842, their first four pupils to New Zealand, and later, fixed on the western shore of Africa, near the Volta river, as their chief field of missionary operations. The Dresden Leipzig Mission made a first trial in Australia, but gave it up after some years of vain efforts, permitting their four missionaries to become pastors among the German settlers there, and then concentrated all their operations in India, for which purpose also a missionary station, lately founded among the North American Indians in Michigan, was ceded to a Lutheran Synod of the United States. The field of the Dresden Leipzig Missionary Society is now exclusively the coast of Coromandel, the time-honored scene where the venerable fathers of the Protestant missions, within the last century, set up a far-shining example to all the following generations of evangelical laborers among the heathen.

It was in 1840 that the society sent the first missionary to Tranquebar. Almost all the fruits of the long and zealous labor of the Lutherans in that part of the world had fallen to the share of the Anglican church; for the last German missionaries at Tranquebar—left from the

end of the last century without a sufficient number of fellow-laborers and without the necessary means of support—were only too glad to hand one native congregation after another over to the English, who could and would take care of them. The work of the Dresden Leipzig missionaries, therefore, was almost a new beginning.

In 1845 the Danish territory of Tranquebar was ceded and added to the Anglo-Indian empire; but the Danish government, hesitating to sell the mission buildings and estates, entrusted the continuation of the mission to the Dresden Leipzig Society; and in 1848, also, the “East Indian Missionary Establishment” of Halle renewed its old connection with the work in India, which for a long time had wholly ceased, owing, as it would seem, to a mutual distrust between Copenhagen and Halle.

The most recent of all German missionary societies is that of Hermansburg, in Hanover. The simple Lutheran pastor Harms has called it into existence, and supports it with the weight of great personal influence. He has, for the education of young missionaries, founded even two “Mission Houses” in his parochial village, remote from the paths of worldly intercourse, but frequented by Christian visitors from all quarters, and has besides acquired a “Missionary ship,” his missionary scheme being principally founded on colonization. His sphere of labor is among the Zulus in South Africa.—*K. Graul in Miss. Recorder.*

#### RESULTS OF ROMAN CATHOLIC MISSIONS.

The church of Rome has been occupied with efforts of the most vigorous and extensive character for the conversion of the heathen, during three centuries. “What,” says Mr. Venn, “have been their conquests over heathenism and Mohammedanism throughout the world? To what country will Rome point as exhibiting the triumph of its missions? If we examine some of its chief scenes of



early hope and promise, we shall discover only signal failures, notwithstanding much boasted success at times. If we turn over the three thousand closely printed columns of Baron Henrion, and notice the multitude of illustrious names and deeds of Romish missionaries through successive centuries, and then ask, Where are the present results of these missions?—where are the native churches which have sprung from them?—the proof of the failure of Romish missions becomes perfectly astounding."

After reviewing the results of these missions in South India, Ceylon, Japan, China, Abyssinia, Paraguay, and the Philippine Islands, he concludes as follows:

"The historical review now given will establish the conclusion that the brightest prospects and the most confident hopes of Romish missions to the heathen have vanished sooner or later, by one catastrophe or another;—that they have not contained within themselves the principle of permanent vitality. Where they are not upheld by the sword, they are overborne by opposition. Their apparent success, for a time, has been the result of favorable worldly circumstances; and when those circumstances have changed, the mission has come to nothing. This conclusion is based upon the history of three centuries, during the greater part of which period the church of Rome had the fields to itself. Rome put forth missionary agencies to reap them, far more numerous than the Protestant church has yet been able to command. But Rome failed to gather in the harvest, and the fields are all now still unreaped, and open for the entrance of Protestant evangelists. Romanists boast of Francis Xavier as the apostle of the Indies; they erect altars and chapels for his worship; they invoke his aid in their missionary efforts; and 'verily they have their reward.' The blight of Xavier's missionary principles has rested upon them ever since; and the disappointment which pursued Xavier to his last breath, has been the portion of many a

sincere, able and zealous Romish missionary.

"Where true religion has been once established, Romanism can extend itself, because it is essentially a declension from the truth; and it offers to partially awakened consciences an easier religion, and one more accommodated to the cravings of fallen nature. Where Popery is adopted as an engine of the State, and can unsheath the sword of persecution, it can triumph over all opposition. But Popery, it has been seen, cannot plant or propagate itself in lands where true religion has not first been introduced. It cannot maintain its foothold there. Even the blood of its martyrs is in no sense the seed of its church. Popery exists, therefore, only under the predicted character of the apostasy; and all its fallacious boasts of success in missions to the heathen, all its pretensions to miraculous powers, all its absurd legends, do but add another mark of 'the apostasy'—'speaking lies in hypocrisy.' "

Have Protestant missions, then, anything to fear from the presence of Romish missions in their vicinity? This is a question of some importance, inasmuch as there are few missionary fields cultivated by Protestants, into which Rome does not make bold to enter. Undoubtedly there are instances in which Popery, as presented to the minds of the heathen, is an obstacle to true Christianity. Still it is a "broad fact," that "in South India, which has been one of the chief scenes of Romish missions, Protestant missions have most success." Mr. Venn, in his "Missionary Life and Labors of Francis Xavier," says—

"The conclusion, which an extensive inquiry on this subject suggests, is, that Protestant missions have little to fear from Rome, if only the church of Christ puts forth its spiritual strength for the advancement of the Redeemer's cause. Romish interference may sometimes distress the individual missionary, who is exposed to its annoyance, but he need not fear any permanent hindrance to the cause of truth, unless the Romish

teaching be supported by the arm of secular power.

"There may be, also, incidental benefit to Protestant missions from the juxtaposition of Romish missions. They afford a standing warning against trusting to a mere nominal Christianity. They serve to show the worthlessness of a formal profession of Christianity, which is not grounded upon an open Bible and spiritual life in the soul. There will be much mere formal profession in Protestant missions, and the value of such formal profession differs little in the one case or the other. But the strength of a Protestant mission is in 'the truth of the gospel,' and in the spiritual operation of the truth in the souls which receive it. Converts who are alive to God, through faith in Christ Jesus, and who live the life of faith in the Son of God, showing their faith by its fruits, are the 'holy seed,' and 'the holy seed shall be the substance thereof.' For the sake of these, the Lord sustains and protects the external framework of a mission, and bears, with much long suffering, the nominal Christianity which will ever enter too largely into its composition.

"It may be permitted to one who has had large opportunities and long experience in the supervision of missions to state his firm conviction, that all attempts to lay the foundations of a Protestant mission without true conversions, and a spiritual life in individual souls, will be as unsatisfactory and as transient as those of Xavier and his followers.—Christian education may be extended; a visible church, in all its completeness, may be established; civilization may be promoted by industrial institutions; but there may be no 'living' church. For a season, especially in the early days of freshness and hope, the mission may appear to flourish; but if the spiritual 'substance' be wanting, the end will be disappointment, failure, and too often, the apostasy of converts. If the spirit of Christ be not with the missionary, he will be baffled at all points, and wear out

his strength in continuous and incessant, but profitless labor.

"To those who long for the day when Jesus 'shall have dominion from sea to sea, and from the river to the ends of the earth,' I confidently point, in the history of Protestant missions, to the abundant evidences that the spirit of Christ is with them; that, under his influences, a native agency is in preparation which will have power and grace to carry on the work without foreign assistance. I point, also, to the providential removal of hindrances to the extension of Christianity, which has become a sign of the times since missions have been prosecuted in the spirit of the gospel,—to the gradual preparation of the nations for the living word of God, and to its multiplication in all languages. In these things we see the way of the Lord prepared, and may anticipate his predicted and universal dominion; when 'all nations shall call Him blessed.'"—*Miss. Herald.*

#### MISSIONARY SUCCESS IN SIERRA LEONE.

The last report of the (English) Church Missionary Society presents a case of success in planting the institutions of the gospel among a people, which is worthy of notice. The colony of Sierra Leone, in Western Africa, was commenced in 1787, as a settlement and place of refuge for colored emigrants from Nova Scotia, the West India Islands, and other places. It has, however, been mostly built up by slaves recaptured from slave ships; and the early colonists from the western hemisphere were, generally, the worst material for founding a Christian or civilized State. The report referred to now states:

"A third year has passed since the native church in Sierra Leone was thrown mainly upon its own resources for the support of the native ministry, and for the education of the rising generation. The transition was a critical period. The success has been, under God, complete,

The voluntary contributions of the people have supplied the stipends of nine native clergymen, at a higher rate than the society had paid; each of the congregations has contributed largely to the repairs of churches; several have commenced the erection of new stone buildings, instead of the wooden churches in which they had been accustomed to worship; their elementary schools are supported by local funds, partly by fees, partly by subscriptions; and to such an extent has elementary education been carried in the colony, that it appears from the government reports in the Parliamentary returns, that, in the year 1860, the population of the colony was 41,624, of whom 9,286 were under education, being between one-fourth and one-fifth of the whole, which is a far larger proportion than is found in any European country, the proportion in England being nearly one-eighth, and in Prussia one-sixth. There is also a grammar school with 100 pupils, which is not only self-supporting, but which has accumulated a capital of 500*l.* in the course of a few years, for the establishment of scholarships; and there is a self-supporting female institution, containing forty-five pupils. In addition to these local objects, the subscriptions to Bible and missionary societies have risen to a higher amount than in any previous years. All these contributions are raised, not by large donations from a few prosperous traders, but by the frequent small donations of nearly every family in the colony. The habit was happily introduced, with the first introduction of Christianity, of a weekly payment from every adult Christian convert; and every Christian family now freely gives a penny a week towards the church fund, in addition to the support of schools, and of Bible and missionary societies.

"The Committee point to these results with gratitude to God, because the colony of Sierra Leone has been, from its first establishment, identified with the Church Missionary Society; having sprung into existence through the zeal

for God's glory, and the noble philanthropy which animated the fathers of the Church Missionary Society, Wilberforce, Thornton and Macaulay, as well as having been the first field of its labors.

"There is another and still stronger ground of devout exultation at the prosperity of the native church in Sierra Leone. The Society have labored to bring that church to maturity, in the hope and expectation that it would prove a fountain of evangelical light to the neighboring tribes, furnishing to the native evangelists a portion at least of the means of their support. The committee rejoice to see that the native church is rising, year by year, to a sense of this high calling."—*Miss. Her.*

#### MISSION TO THE SPANIARDS IN ALGIERS.

It may be interesting to notice the efforts that are made for the evangelization of the Spaniards in Algiers and the neighboring places. The first Spanish meeting held by myself was on my arrival in this town in 1859. It was with only two persons, in my own house: the attendance gradually increased to a considerable number. Two regular services were then established during the week, and a manifest blessing of God attended the preaching of his Word amongst that very interesting people. But an adversary interfered to interrupt the work, and public preaching was consequently suspended, and the little Spanish congregation dispersed. But the Lord did not suffer the enemy to triumph in his attempt to ruin the work; for Mr. F. Ruet, who had already labored with success among his countrymen in Gibraltar, came here just a year ago, to carry on a regular mission; he was encouraged to do so by the Protestant pastors, Mr. Coyne and Mr. Dürr, and myself. Together with two more Christians, we formed a committee to sustain him in his endeavors to make known the truth to the numerous and neglected Spanish population in this province.

There were great difficulties in the

way of finding the means for his support; and after eight months' trial, the Lord put it into the heart of the Spanish Evangelization Committee in Paris to employ him as their agent, and then a Spanish colporteur was procured from Gibraltar, who is paid by some Christian friends in Germany, to assist him in the dissemination of the Word of God amongst the Spaniards, and to prepare their minds for the reception of gospel truths. Within the last six months he has been enabled to dispose of about thirty Bibles and as many Testaments, and to distribute more than 800 tracts amongst them.

It is a sad thing to meet so many who are entirely ignorant of reading, as the Spanish population in this colony is chiefly composed of poor laborers, and yet they are intelligent, and active, and sober, so that if once touched with the love of the gospel, they are anxiously desirous to learn to read, as some have actually done in order to be able to judge for themselves whether the Protestants are right and the Romanists wrong. This colporteur, Signer Hernandez, from Gibraltar, is an efficient man, of a zealous and religious character, who not merely tries to sell Bibles furnished by the British and Foreign Bible Society, but visits his countrymen in their houses, both in town and the adjacent villages, to read and to explain to them the Word of life. He has thus, by the blessing of God, succeeded in assembling numbers of Spanish men and women in different places in this neighborhood, who afterwards evinced an ardent desire to hear the gospel announced by the Spanish pastor himself, so that Mr. Ruet does not only hold Spanish service in the Protestant church twice a week, but has also regular preaching at present in at least five different localities; besides which, he has large meetings with Spaniards who live in the country, and follow agricultural pursuits, the fishing trade, and other manual work. His ministrations have so far produced good results, the seed of

truth has germinated, and begun to bring forth precious fruit. Last month he administered the Lord's Supper to above twenty communicants in the most simple and solemn manner, according to the rites of the Protestant church here.

I might have given some more detailed account of the work, but I must defer it for the present. In the meanwhile I trust that those who may happen to read these lines will be able to form some idea of what is done for the evangelization of the 25,000 Spaniards residing in the one province of Algiers. We need the interest, sympathy, and prayers of Christians in the cause here. The adversaries are mighty, and the obstacles in the way of spreading the truth amongst that people are truly great. Mr. Ruet has not only to contend with Spanish fanaticism and spiritual ignorance, but meets with much opposition from the priests, who seem to cherish a very strong affection for the Spaniards, and do everything in their power to keep from them the light and life of the gospel. But priestly hostility and intolerance neither diminishes his zeal and faithfulness, nor impedes the progress of the cause he has devoted himself to defend. Be it remembered that Mr. Ruet was persecuted for professing and preaching the Protestant religion, long before his countrymen who suffered imprisonment and banishment in Spain. He, too, was eight months in prison, and afterwards condemned by the tribunal at Barcelona (on the 26th of October, 1856) to perpetual exile, which he preferred rather than to return to the bosom of that erroneous and persecuting church. He then found a safe asylum on British soil at Gibraltar, where he has labored for several years amongst the Spanish inhabitants with much success; and now he is putting forth his activity and zeal for the conversion of his neglected countrymen here. May the Lord signalize his ministrations with an especial benediction.—*J. Lowitz, in Christian Work.*

MISSION AMONG THE ARRIANS OF  
TRAVANCORE.

One of the missionaries of the Church Missionary Society began his work some years ago among the Hill Arrians of the Travancore forests in Southern India. To be out of the reach of the tigers and wild elephants abounding in these jungles, the people build huts, or nests, in large trees, some twenty or thirty feet from the ground. There is not much house-room in them, as you may suppose; but still they sleep safely, though their slumbers are often disturbed in the dark nights by the savage roar or shrill trumpeting of the wild beasts roaming below. To build houses on the ground, and reclaim a little land from the uncleared forest, exposes the inhabitants to constant risk. Herds of wild elephants trample down their crops, destroy the plantain trees, and sometimes crush the roofs of their huts, and injure or kill the sleepers within. Hence, till a settlement is of some years' growth, and the land around thoroughly cleared of trees and brushwood, the people naturally prefer these "nests on high;" and our missionary station of Mundakyam, in 1850, must have been more like a human rookery than an ordinary Indian village. Into these mountain forests, however, the gospel is penetrating, and we will now give some information of missionary work among the inhabitants of them.

In the kingdom of Travancore the mountain people number from 14,000 to 18,000 souls, and are called Arrians. Some lead a wild, wandering life, staying a few months in a particular spot, and then deserting it for another, as soon as their scanty crop of grain is reaped. Others, however, have their fixed villages among the mountains, clearing and cultivating the ground, and sometimes even becoming rich through industry. These villages are often lovely spots, in ravines not accessible to elephants, near to some gushing rivulet falling over rocks, and shaded by gigantic trees and palms, rarely at a less elevation than 2000 or 3000 feet above the sea; but the dense

jungle and the heavy mists collecting on the hill tops make the climate unhealthy, and fevers are very common at the beginning and end of the rains.

The Arrians have no knowledge of the one true God, but worship the spirits of their fathers, or certain demons supposed to live in the peaks and rugged rocks around their villages. Fragments of granite are held in reverence; and on one occasion a missionary was shown a hollow tree where the fearful demon dwelt, whom more than 2000 Arrian families adored. He looked within, and saw nothing but what appeared to be the hilt of an old sword, which he took away. Each village has its priest, who, when required, calls on the demon of the hill, and, working himself up into a state of frenzy, is thought to be possessed by the evil spirit, and yells and screams out answers to the questions put to him. They bury their dead in sepulchres of stone, such as our forefathers in England used. Numerous vaults are seen in all their hills, like Kit's Cotty House in Kent, and the Thevegenny stones in Cornwall, &c. On the death of a member of any family, as the body is being buried, the spirit is supposed to pass into a brass or silver image, or an oblong smooth stone, that is shut into this vault. A few offerings of milk, ghee, &c., are made, a torch lighted and extinguished, the covering stone placed on, and all leave. On the anniversary, similar offerings are made, the covering stone lifted, and then again hastily closed. The spirit of the departed is thought to be shut up within the vault, and no one ventures at any other times to touch the cell. They have sacred groves where they will not fire a gun or speak above a whisper. They practise certain rites when fixing on land for cultivation or the site of a house. These appear to be their only religious ceremonies.

They are a handsome, well-made race, free-spoken and intelligent, more truthful and generally moral in their habits than the people of the plains. There is an openness in their countenances which you look for in vain among the dwellers in

the low country : lying and stealing they are proverbially said not to know, and the filthy language so common elsewhere is never heard from them. Drunkenness, however, is lamentably prevalent, and, when excited with arrack and toddy, they fight desperately. They are great hunters of the wild beasts of the hills, and every man has to watch with his gun during seedtime and harvest, to protect his crops from elephants, deer, and other animals that abound in the jungles.

The Rev. H. Baker, jr., our missionary at Pallam, Travancore, was led to visit these people and preach the gospel to them, by the following circumstance. He was one day in his study at Pallam, in 1848, when his little daughter ran in to say that some "very curious-looking men" were come to see him. These were five Arrians from as many different hills and villages, who had come a considerable distance to ask him to establish schools among them. Mr. Baker at first declined to listen to their request; their motives seemed doubtful; his own district was large, and his time much occupied; the Arrians were forty-five miles off; it was difficult and even dangerous to approach them, through a jungle without roads, and fever prevailing everywhere. But again and again they came to urge the same request. At last they said, "Five times we have been to call you. You must know we are ignorant of what is right; will you teach us or not? We die like beasts, and are buried like dogs. Ought you to neglect us?"

"Cholera and fever," said another, "carried off such and such members of my family: where are they now?"

This appeal was not to be resisted, and at last the missionary promised to visit them. In a few days, accompanied by his brother, he set out; and after a walk of thirty miles through the close jungles, with a hot sun overhead, wading through the mountain streams, and making his way along an elephant track, he found some Arrians waiting to convey him to their village, and at length reached it in safety. No sooner was the arrival of the

strangers known, than voices were heard shouting from one place to another far away up the hill-sides—"He is here! he is here! Come all." By this means the news was conveyed from village to village with great rapidity. At night an assembly was held on a level space among the hills; piles of blazing fire-wood at the four corners lighted up the scene. Two hundred wild looking men (the representatives of some 800 or 900 souls) were gathered round the missionary, and heard for the first time, from his lips, the blessed tidings, "God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The meeting lasted till long after midnight: then, at the bidding of the missionary, all knelt down, and after he had prayed for wisdom, counsel, and help, he made them repeat the Lord's Prayer, sentence by sentence, and blessed them in the name of our Father and Redeemer, praying the Comforter to enlighten their souls.

The work began in three villages—Combukuthie, Copara, and Mangapetta. The people promised to assist the teachers sent them, by building their dwellings, erecting prayer-houses, keeping the Lord's day holy, having daily prayers and lessons, removing the lamps at their forefathers' graves, and abandoning superstitious practices, attending the teaching given, and setting apart promising young men, who should prepare themselves to be teachers of others. All this was faithfully performed for some two years. Mr. Baker visited them from time to time himself, while his native Scripture readers and other agents at Cottayam and Pallam volunteered to make a month's work among the villages, three at a time, and continued to do so amidst many difficulties. At the beginning of 1851, numbers of the Arrians had heard of Christ, and some 120 determined to ask for baptism. Several young men had come forward to prepare themselves for teachers, learning half the day from the instructors, and working on their land

the other half, to provide themselves with food. The missionary then resolved to occupy a central spot from which to visit the hills around, and settle among the people. A suitable place, named Mundakyam, on the banks of a river, within the reach of twenty Arrian villages, was selected, and the land cleared of the old forest trees; huts were built, some on the ground, and some in trees, and a school-house erected, through the liberality of Sir H. Lawrence, of Lucknow. Gradually the work went on. The gospel was preached for twenty miles round; and though Hindus, Mohammedans and Romanists resolutely opposed, still abundant encouragements were furnished in the simple earnestness of the poor mountain people.

In the year 1855, the work had become so important, that the hill country was made a separate missionary charge. The Rev. H. Baker resigned his congregations at Pallam, and entering upon what is now called the "Mundakyam Church Mission District," devoted himself wholly to the Hill Arrians. Great indeed had been the changes effected during the past few years, even in outward things, amidst these forest solitudes. Christian villages, churches, and schools were established, where the missionary formerly had to make his night's lodging in a tree. Here hundreds are living together, of all castes, many of whom are baptized members, and the rest under Christian instruction. The mountain jungle has been cleared over a large space of country, and the cultivated soil not only supports the industrious laborer, but does much to defray the expenses of the mission.

But the changed characters, consistent lives, meek endurance of persecution, and happy death of many, show that the work has been inward and spiritual. In 1859 the cholera broke out at Mundakyam, and upwards of fifty-two of the people were laid in their graves. The missionary watched by the bedside of every one; and what must have been his grati-

tude and joy as one and another, the sharpest agonies of the disease, his hand and clasped his knee while all thanked him for kindness towards them, many spoke of a hope in Christ. One young man, the sun was rising and he was departing, "I shall soon be where there is no All that I have learned from you now be realized." A heathen smith was seized; and while he, in pain, tried one moment to bribe the goddess, Kali, and the next, by sending the cholera, his neighbor man, suffering with the same disease, once a heathen, but for a consistent Christian, prayed, "O wash me, forgive my hard heart; receive my spirit; I am thine." A woman, who seemed to be recovering, one time, thanked the missionary he had taught her of God, asked draught of water, and quietly died. Many more such instances might be told of a change during life, closed at the acknowledgment of God's love in death.

Persecution has also been endured in many cases for the sake. Villagers, severely beaten for their attendance on the means of grace, made to stand in water up to their necks "to wash Christianity out of them," in the stocks for days, with pepper bed into their eyes, and their heads up in bags filled with the large red wood-ants, have nevertheless fast the faith. Others have had crops destroyed, houses burned, trees cut down, implements of husbandry taken from them, yet with the same results.

At this present time the number of souls who have renounced idolatry and joined themselves to the Church amounts to 1000, of whom 300 are communicants. In your prayers, dear Christian friends, for those gathered from heathen in India, do not forget the Arrians of Travancore.—*Church Missionary Paper.*

**SOUTH TRAVANCORE MISSION.**

In the Magazine for March was an account of the operations of the London Missionary Society in South Travancore, so far as relates to churches and schools. The following article describes the Medical Mission at the same station, and gives a favorable account of the progress of the work.

Another branch of our operations here may now be very briefly alluded to, viz: the Medical Mission. This department of labor is under the superintendence of a member of the Royal College of Surgeons, Edinburgh. The dispensary is located at a station central to all the districts of the mission, and was first opened seven years ago; but owing to the accidental death by drowning of the much-beloved physician, Dr. Leitch, the work had to be discontinued, and was not resumed till the arrival of Dr. Lowe, two years ago. Great numbers have resorted to the dispensary for medical and surgical aid. From January 1st, 1863, to December 31st, the number of patients recorded in the registers was 4744, of whom 2418 were Protestants, 1619 heathen (of all castes), 510 Romanists, and 134 Mohammedans. Upwards of 200 were admitted as in-door patients, and 150 persons visited by the missionary at their own houses. A branch dispensary has been established lately in a large heathen town not far from headquarters, and is resorted to by great numbers of the high-caste population. Thus a vast amount of disease and suffering has been alleviated or removed, and thousands of all castes and creeds have been directed to the Great Physician of souls. Daily at the dispensary, not unfrequently under the shade of the village tree, and even in the houses of high-caste heathens, the medical missionary and his assistants have made known the glad tidings of great joy which are to all people.

We have also a press in operation in our mission here, the activity of which is evidenced by the fact that no less than 4,179,820 pages were printed last year.

Special mention must be made of the contributions of the people to the Aux-

iliary Missionary, the Bible and Tract Societies, &c. At the close of 1863, upon making up the accounts, it was found that the very considerable sum of 696*l.* 12*s.* 8*d.* constituted the free-will offering for one year of the people of this mission to the service of the Lord.

Year by year advances are being made. Five years ago the number of native agents in the mission was 394; now the number is 450. Then there were 17,000 adherents, or professing Christians; now the number has increased to 24,142. Then the church members numbered 980; now the number is 1475. Then the number of scholars in the schools was 6428; now there are 7726. Then the yearly contributions of the people amounted to 346*l.* 10*s.*; now the amount is double this, being, as stated above, 699*l.* 12*s.* 8*d.*

The liberality of the converts connected with this mission is worthy of honorable mention. In proof of their attachment to the ordinances of the gospel, the people, out of their very scanty resources, and over and above their subscription for other purposes, have raised towards the erection of a new and central church the liberal contribution of £210 sterling—a sum truly wonderful, when it is considered that the congregations in Travancore are almost exclusively drawn from the lower castes, and have barely the means of providing the necessaries of life.

An account of the liberality of the people is given in a letter from Nagercoil, dated Nov. 2, 1864.

Yesterday we held the annual missionary meeting at the head station, James Town. A large concourse of people assembled. The speeches made by the native agents were among the best of the kind I have heard, and the contributions amounted to 240 rupees, (£24) (\$120). There is at present no church or chapel at the head station, which is a great drawback to the holding of general meetings; so we had to erect a large, temporary shed for the purpose. The necessity of having a large central church at this station has long been felt, and after the arrival of Mr. Gannaway it was resolved that the work should be com-



menced without further delay. There were no funds in hand available for the purpose; but the people came forward with a ready and willing mind, and pledged themselves to give to the good work according to their ability. Since assuming charge of the district, I have made particular inquiry into this matter, and I find that the promise then given has been very faithfully kept. According to a statement prepared, and which was read yesterday at the meeting, it appears that the people, over and above what they have contributed for other purposes, which in two and a half years amounts to about 2800 rupees (\$1,400), have during this period raised for this single object, by monthly and weekly subscriptions, varying in amount from one-eighth of a penny to threepence or fourpence, the astonishingly large sum of 2100 rupees (\$1050). Through their very eager desire to see this object accomplished, I believe the people have in many instances exceeded the limit of their ability.

The building now in process of erection, is designed to accommodate 1500 or 2000 people. The walls have reached a height of about ten feet, and, when finished, it will be one of the finest churches in the Travancore Mission. The people themselves have done more in the time for such an object than has yet been done in any part of the Indian mission-field; certainly, no such amount as \$1050 has ever before been raised in our mission, nor in any other with which I am acquainted, by people, all of whom are very poor.

Such is a plain statement of facts.—Let the churches at home ponder them, and say whether our labor has been in vain in the Lord. "Who hath wrought and who hath done it? I, Jehovah, the first and the last; I am He."—*J. Duthie, in Christian Work.*

#### BAPTIST MISSION IN DELHI.

Since the mutiny, Christianity has made a wonderful progress in the city of

Delhi and its neighborhood. For nearly forty years, in the old system of things, Mr. Thompson preached in that celebrated place, and received not a single convert. Now there are four churches, containing a hundred and thirty native members, in a Christian community of about four hundred souls. The pleasant task of gathering in these fruits of harvest fell to the lot of Mr. Smith, after his return from England in 1859. On beginning to preach again in the broad Chandni Chouk of Delhi, the finest street in all the north-west provinces, he was surprised to find the spirit of hearing by which the people were affected. Crowds gathered round him every evening, and wherever he and his catechists went to set forth the gospel, there the people listened, were convinced, and believed.—By degrees, converts began to confess Christ, and were baptized. Stations were established in different parts of the city and its suburbs, four churches were founded, and catechists were appointed for their supervision and instruction. Two hundred and fifty adults were baptized in three years.

It was soon evident, however, that many of the converts were weak in faith, imperfect in knowledge, and somewhat unstable. The famine of 1860 proved a severe trial to them, and while, on the one hand, their independence was weakened by large grants of money, they were led by their deep want not only to neglect the public ordinances of the church, but also to spend the Sabbath in their usual daily toil. Mr. Smith, in his recent report, acknowledges that the churches are barren, but finds in the experience of the year signs of spiritual revival. From the time of his return from Australia, he has set himself, with his colleague, Mr. Williams, to raise the churches from their low condition, and has met with much encouragement.—Many of the old members have returned; church meetings have been reorganized; the stations rearranged; and catechists and readers carefully appointed.

Within the city there are six districts

the superintendence of four native and the church members are six in number. On the west of the here the old suburb has grown large since the mutiny, there are stations, and very important work in Pahar Gunje and Sudder Bazaar which Mr. Williams resides. east of Delhi there are six stations which Shahdra and Purana Killary promising. In the former, follow the missionary everywhere, "ling to lose a word." The church after is under the pastoral charge of the well-known preachers at more, Bhagwan Dás; and though at years its people have greatly slack, it would seem that things begun to mend. The Theological composed principally of young men the local churches, has been re-ed, and contains eight students. may well hope that these enterprises, carefully carried out and fully blessed, may build up these churches, and make them a powerful royal but wicked city.—*Christian*

#### MISSIONS IN POLYNESIA.

A section of the mission field are increasing power and extending progress the gospel more striking and important than among the various tribes of the Pacific Islands. In the social transformation of thousands of thousands of these islanders from savages and murderers to loving fathers, tender fathers, and peaceful men, we find living illustrations of poetic imagery: "Instead of the hall come up the fir-tree, and in the brier shall come up the tree; and it shall be to the Lord a name, for an everlasting sign that it be cut off." Every successive brings fresh tidings of these marvelous achievements of redeeming power.

The missionary field has the apostolic to Timothy been more diligently out than by our brethren in Pol-

ynesia: "The things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." The happy results are now seen in the successful labors of native evangelists, by whom the gospel has been carried to distant islands, and to tribes sitting in darkness and the shadow of death; and, but for the courage and constancy, the Christian teaching and the holy example of these humble and devoted servants of the Lord Jesus, thousands and tens of thousands who now rejoice in the light and liberty of Christ, would have sat beneath death's dark shadow until the present hour. It has therefore been a primary object with the Directors, for many years, to sustain in full efficiency the several institutions for training native Christians of tried character and suitable talents for missionary service; and they are thankful to state that these institutions were never in greater efficiency than at the present time. In the institution in the island of Tahaa there are now twenty-six students; in the institution of Barotonga, eighteen; in Samoa, eighty-eight. Total, one hundred and thirty-two.

The general character of the native churches, especially when we consider the former mental and moral degradation of the converts, is equally gratifying and surprising; and in the exhibition of many features of Christian life, they supply useful lessons to ourselves. Especially, their zeal and liberality in the support and extension of the gospel, compared with their limited resources, are marvellous; and this must be admitted by all, when they learn that the contributions of the Polynesian churches for the year, partly in money and partly in native produce, exceed in value £1,900.

It must not, however, be supposed that the necessity for British missionaries is superseded by the labors of native evangelists; for, although they are dauntless pioneers and brave combatants in the battle-field with heathenism, they need the presence and counsels of a leader.

The most formidable obstructions to

the progress of Christianity in the islands of the Pacific have not been found in the ignorance and degradation, nor even the savage ferocity of the islanders; these have been overcome by toil, and patience, and love; but the deadly wrongs inflicted upon the defenceless people by white men bearing the Christian name—these have been the monster evils which the Christian teacher has had to encounter in every step of his generous career. For the cruelties perpetrated by Englishmen upon the natives of Eromanga, Williams became the victim of their mistaken revenge. But the atrocities recently committed by white savages on the enlightened and Christianized natives of Polynesia exceed the horrible barbarities of all former years. Vessels, well armed and supplied with all appliances for success, were sent out from the ports of Peru, to capture, by fraud or by force, the natives of various Polynesian groups, and convey them as slaves to labor and to die in the mines of that country. These vessels were fitted out by a well-known mercantile house in Lima, and partly with British capital; and such was the success of their inhuman enterprise, that upwards of two thousand victims were torn from their homes, and, if they survived the cruelties of the voyage, were doomed to the aggravated horrors of slavery. Several hundreds of the sufferers were natives of the Penrhyn Islands, and the Union group, and others of Niue, or Savage Island. Into all these groups the gospel had been introduced by the native evangelists of our society; and so signally had the Divine blessing been vouchsafed to their humble labors, that thousands of the barbarous people had been turned from idols to serve the living God, and to enjoy the peace and happiness which redeeming mercy never fails to bring.—*Rep. of Lond. Miss. Soc.*

#### REFLECTIONS IN A MOHAMMEDAN BURIAL GROUND.

A word or two about this place, "Tehara;" Could you walk with me for

half an hour over these ruins, you would see a ruggedness and desolation, and feel a melancholy influence steal over your mind. Tehara seems to have been a very populous, ancient city, on the bank of the Ganges; the city itself has almost entirely disappeared; but immediately back of it from the river is a very extensive field of graves, and tombs, and monuments of the dead. An extent of three miles in length, and perhaps two in breadth, is covered thickly with these mementoes of generations that slumber beneath them. They are of different forms and structure—all of the best workmanship, stone or brick covered with lime, which in this country resists the action of the atmosphere quite as well as stone. They are all of Mussulman construction.

I stood upon a little hillock near the centre, and cast my eyes all around, and as far as the eye could penetrate, there was nought but tombs, the landscape variegated with clumps of trees. We could not but ask, where are now the descendants of those who slumber here? The simple goat-herds that now and again drew their flock near to where we stood, could give us no account of these graves, nor of the people who occupy them, nor yet of their descendants. We pointed them to the magnificent remains of tombs, in the erection of which enormous sums and also great architectural skill have been spent, and asked them whence came these splendid remains of wealth and skill? They replied, "they made these to perpetuate their names." But where now are their names? . . . Every thing else is here except their names, and the passing stranger asks in vain for what they so fondly wished to tell him, viz., who they were—when they lived—what they did to mark their character in the world—and when and how they died! Here lies a whole generation, nay rather a long succession of generations, and none to tell their tale! Did they know any thing about that faith which speaks of that "building of God, when this tabernacle is dissolved, that house not made with hands, eternal in the heavens?"

all is silent. None can tell. "That" must tell what were the hopes and character of these slumbering generations!—*Rev. Jas. Wilson.*

#### ITALY OPENED TO THE GOSPEL.

In the present state of Italy, the establishment of good Evangelical schools is of highest importance. In this department, we have not been idle. Another important mode of operation in all civilized countries, thrown broadly open as Italy is, is the diffusion of light by means of the press. Here too we have taken our part.

And yet the wide open field is only cultivated in spots here and there. In the Sardinian kingdom, out of Turin, Genoa, and the Waldensian Valleys, there exists scarcely any evangelistic agency. In Lombardy more is being done; but there are large cities, such as Milan and Piacenza, still unvisited, to say nothing of the villages and small towns which we can as yet scarcely think of. Scarcely any may be compared with Lombardy, but in the Romagna, along the eastern coast, in the Province of Naples, and the Islands of Sicily and Sardinia, Evangelical laborers are so few, as to

be lost in the dark drear waste of vice and superstition, over which they are scattered. At the same time the whole country is broadly, freely open. The government stands by us, and with a fairness worthy of all praise, puts down all attempts to restrict us in that liberty of worship conceded by the constitution. Political circumstances, and in particular the obstinate opposition of the Papal party to the enthusiastic aspirations of the nation, are much in our favor. A very large portion of the cultivated middle class, of the operatives, and even of the peasantry, is secretly with us. The press generally takes our part, when circumstances bring us under its notice. The Garibaldians are for the most part, our declared friends. We are free to open a preaching hall in any city, town, or village in Victor Emanuel's dominions, and proceeding with the tact and prudence which experience has taught us, should rarely, very rarely, fail for an audience. Entering for the first time a new place, we are often received with open enthusiasm. Not unfrequently we are ourselves the invited. If ever any country exhibited the signs of a providential call to the church to enter in and possess it, it is Italy at the present day.  
— *Wesleyan Missionary Notices.*

### AMERICAN BAPTIST MISSIONARY UNION.

#### ANNUAL MEETINGS.

The fifty-first annual meeting of the American Baptist Missionary Union will be held in St. Louis, Mo., on Tuesday, May 23, 1865, at 10 o'clock, A. M. The annual sermon will be preached by Rev. H. C. Fish, D.D., of N. J., Pres. M. B. Anderson, D.D., of N. Y., having declined the service. O. S. STEARNS, *Rec. Sec.*

*Newton Centre, Mass., March 16th, 1865.*

In accordance with a provision of the Constitution, the fifty-first annual meeting of the Board of Managers of the A. B. M. Union will be held in St. Louis, Mo., immediately after the final adjournment of the meeting of the Union, which convenes on Tuesday, May 23.

S. D. PHELPS, *Rec. Sec.*

*New Haven, Conn., March 16th, 1865.*

## DONATIONS.

RECEIVED IN FEBRUARY, 1895.

## Maine.

Waldoboro', Henry Kennedy 5;  
Gardiner, Brunswick st. ch.  
19.25; Warren, Ladies' Bap.  
For. Miss. Soc., per E. A. Ken-  
nedy tr., 12; Livermore Falls,  
ch., of wh. 10 is fr. G. M. Rob-  
inson, 20.30;

56.55

## New Hampshire.

New Boston, Mrs. Anna Stan-  
ley 176; Keene, ch., tow. sup.  
of Rev. M. H. Bixby, 15; Ex-  
eter, Elm st. ch., con. 5;

196.00

## Vermont.

Windham Co. Asso., per Jona-  
than Cutler tr., 11.50; Ira, Effie  
Allen, tow. sup. of Rev. M. H.  
Bixby, Burmah, 3; Franklin,  
Elias Truax 90 cts.;

15.40

## Massachusetts.

Boston, a friend 25; Watertown,  
Mrs. Seriah Stevens 15; Salis-  
bury, Sarah T. Osgood 6; E.  
Brookfield, Jennie O. Simons  
5; Newton, Lyman Tiffany  
100; Newton Centre, a stu-  
dent 2; Dorchester, a friend  
10;

163.00

Boston North Asso., Boston,  
Baldwin Place ch., J. Parker  
3; Mrs. S. E. Parker 3; Cen-  
tral Square ch., Dea. B. L.  
Crocker tr., 30; W. Acton,  
Sab. sch., James M. Brown  
tr., penny colls. 5.65; Win-  
chester, ch., J. Hopley tr., 19-  
80; Malden, 1st ch., Ladies'  
Miss. Soc., Mrs. Annie O.  
Gage tr., 20.75; Melrose, ch.  
109.90; Chelsea, Cary Ave. ch.,  
E. C. Fitz tr., 34; Framing-  
ham, 1st ch., Warren Nix-  
on tr., Sab. sch., tow. sup. of  
Rev. E. A. Stevens, Rangoon,  
Burmah, 25; South Framing-  
ham, ch., Dea. Alex. Edwards  
tr., 32.40;

263.50

Boston South Asso., Boston, Har-  
vard st. ch., of wh. 130.20 is  
an. coll. and 39.80 mon. con.,  
170; Brookline, ch. and cong.,  
Dea. George Brooks tr., mon.  
con. 17.12; Medfield, ch., R.  
A. Battelle tr., 24; Weymouth,  
ch. 12;

223.12

Lowell Asso., Groton, ch. 50;  
Lawrence, 1st ch., Sab. sch.,  
A. C. Whittier tr., for the Shan  
Mission, care Rev. M. H. Bix-  
by, Tougoo, Burmah, 35;

35.00

Salem Asso., Gloucester, ch., H.  
G. Sanford 30; Haverhill, 1st  
ch., Geo. Appleton tr., of wh.  
240.60 is an. coll. and 74.09  
mon. con., 314.69; Salisbury  
and Amesbury, Sab. sch., H.  
F. Currier tr., to sup. pupils  
in Mrs. Johnson's school, Tie  
Chiu Mission, Swatow, China,  
44;

383.60

Worcester Asso., Worcester,

Pleasant st. ch., Luther Ross  
tr., mon. con.

58.00

—1901.

## Rhode Island.

Bap. State Con., R. B. Chapman  
tr., Providence, Central ch.,  
mon. con., per Stephen Chace,  
coll., 149.67; Sab. sch., to  
const. John Edwin Child H.  
L. M., per Dea. J. Boyce supt.,  
120; 1st ch., Fem. For. Miss.  
Soc., Mrs. H. C. E. Read tr.,  
127.40; an. sub., per O. John-  
son, coll. 23;

435.07

Providence, 1st ch., "a member,"  
to be expended under direction  
of Rev. M. H. Bixby, 50; Rev.  
Dr. Wayland, to be expended  
under direction of Rev. M. H.  
Bixby, 50;

100.00

Portsmouth Grove, Lovell Gen.  
Hospital, "M. H." 6; P. Clark  
50 cts.; per Henry M. Hopkin-  
son,

6.50

5.00

— 546.

Providence, Mary E. Hinds

## Connecticut.

Rockville, Wm. Butler 37.50; H.  
F. Fiske 3; 1 ea. fr. E. S. Hurl-  
burt, M. W. Loomis, David  
English, N. R. Grant, F. B.  
Little, Mrs. A. Safford and  
Miss E. L. Lathrop, 50 cts. ea.  
fr. Mrs. J. Gaines, Mrs. A. W.  
Chapman, Mrs. A. L. Treat,  
Mrs. Simbler and Mrs. Brett,  
per Wm. Butler,

50.00

10.00

Norwich, "a contributor"  
Meriden, Daniel H. Hart and  
family, to continue the sup. of  
nat. pr. and to const. Edmund  
B. Hart H. L. M.,

100.00

Norwich, a few friends, tow. sup.  
of nat. pr., care Rev. M. H.  
Bixby, Burmah, per Benj. T.  
Cranston, Jr.,

52.00

— 212.

## New York.

Jefferson Co., a friend 30; Le  
Roy, Miss M. B. Pierson 1;  
Saratoga Springs, ch., Fem.  
Miss. Soc., Miss A. E. Way-  
land tr., to sup. nat. pr. among  
the Shans, care Rev. M. H.  
Bixby, 100; West Chazy, D.  
Bassett 7; Brooklyn, Mrs. Sa-  
rah Potter 5; 1st ch. 227.24;

370.24

Yates, ch., T. H. Coe tr., 90.05;  
Homer and Cortland, Juv. Miss.  
Soc., for the Shan Mission, per  
Rev. C. Bennett, 143.77; Ho-  
mer, a friend, per Rev. C. B.  
5; Churchville, Mrs. Ann E.  
Bliss, tow. sup. of Rev. M. H.  
Bixby, Shan Mission, 9;

247.82

Franklin Asso., I. N. Adams tr.,  
semi-an. coll. 9.40; Bennetta-  
ville, Bainbridge Centre ch.  
5.35; Croton, ch. 23.25; Gil-  
bertsville, ch. 8; Oneonta, ch.  
12.55;

58.55

Canisteo Asso., Bingham, ch.  
Coll. per Rev. O. Dodge, Dist.  
Sec.,

7.50

New York Asso., John Morton  
4; East Brooklyn, ch. 1; Mo-

st. ch. 102.83; Brook-  
0; Miss M. Colgate 127.83  
Asso., Coventry and  
h. 12.85; Norwich, ch.  
ford, 2nd ch. 5; 97.85  
iver South Asso., Wil-  
g, 1st ch. 305; New  
h st. ch., in part, 17-  
3. Trevor, tow. sup.  
care Rev. M. H. Bix-  
; South ch. 113.69;  
k ave. ch. 4; Pilgrim  
75; B. Lounsburg 5;  
room, mon. don. tow.  
Mr. Knowlton, Ning-  
a, 75; Brooklyn, 1st  
24; R. Watrous 50;  
int. ch., in part, 51.53;  
b. sch., No. 178, tow.  
nat. pr., care Rev. Dr.  
, 40; 889.82  
tiver Central Asso.,  
ornell, bal., 900.00  
Champlain Asso., Es-  
Stafford 5.00  
River North Asso.,  
ch. 55.09; Alfred 80.00  
5;  
on Union Asso., Hor-  
nard 5.00  
us Asso., Cuba, ch. 2.50  
Asso., Hamden, Mr. L.  
k, 10.00  
Asso., Summit, 2nd 7.00  
one-quarter of the es-  
zekiel Archer, 210.56;  
nnah Cowan's bequest,  
of nat. named Jas.  
50; 280.56  
— 2369.76

New Jersey.

n, ch., for sup. of nat.  
Rev. M. H. Bixby, 80.00  
tev. Jas. French, Dist.  
e 34; Hamilton sq. 67.00  
9; Oxford, Mrs. A. 12.00  
Jersey Asso., Moores-  
rs. Burr, for Sau Pau,  
r. B. C. Thomas, Hen-  
Burmah, 25; Moores-  
sb. sch., for Myat Lay  
er nat. prs., care Rev.  
omas, Henthada, Bur-  
30; Vincentown 50; 96.80  
Asso., Newark, Ger-  
25; Keyport, bal., to  
H. Seybrook H. L.  
76.00  
Rev. O. Dodge, Dist.  
y, ch. 84.50  
a friend," tow. sup. of  
care Rev. M. H. Bix-  
n Mission, Burmah, 3.00  
— 449.80

Pennsylvania.

Rev. James French,  
c.,  
Asso., Damascus, 2nd 1.50

Welch Asso., Pittsburg, Welch  
ch., Rev. W. Owen 5.00  
Pittsburg Asso., Salem, ch. 37.00  
W. Newton, Mary Ellen Shillan-  
berger, a little girl's coll. for  
heathen children, care Rev. J.  
L. Douglass, Bassein, Burmah, 8.02  
Pittsburg, 1st ch., Jacob Bolyer  
5; Alleghany City, Sandusky  
st. ch., tow. const. Samuel  
Bridges H. L. M., 105; 110.00  
Monongahela Asso., Uniontown 13.45  
North Philadelphia Asso., Mt.  
Pleasant, Sab. sch. 10.00  
Philadelphia Asso., a lady, 2nd  
and Catherine st., 1; 4th Bap.  
ch., Sab. sch., of wh. 50 is fr.  
H. E. Cunningham for sup. of  
nat. pr., care Rev. E. Kincaid,  
Promie, Burmah, 100; 5th ch.,  
Sab. sch., for nat. pr., care  
Rev. E. Kincaid, Promie, Bur-  
mah, per Jas. E. Binney, 100; 201.00  
Broad st. ch., Sab. sch., young  
ladies' Bible class, per J. H.  
English, teacher, for sup. of  
nat. pr., care Rev. E. Kincaid,  
Promie, Burmah, 67.35; Phila-  
delphia, Spring Garden ch.,  
pulpit supply, 10; German Sab.  
sch., with other friends in Phil-  
adelphia, care Rev. J. L.  
Douglass, Bassein, Burmah, to  
const. Mrs. Henrietta Schultz  
H. L. M., 30; 97.35  
Lower Providence 29.15, less 50  
cta. counterfeit, 28.65  
Philadelphia, 2nd ch., of wh. 20  
is fr. Jas. Wier, 50.72  
Eaton, Thos. Mitchell 4.00  
— 566.09

Illinois.

Bloomington, Sarah E. Wilson 10.00  
Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Bloomfield Asso., Goshen, ch. 10.00  
Chicago Asso., Chicago, 1st Dan-  
ish ch. 8; Elgin, ch. 31.50;  
Ringold, ch. 7.75; 47.25  
Edwardsville Asso., Bunker Hill,  
Berean, ch. 22; Alton, 1st ch.,  
of wh. 8 is for tor. Bible distri-  
bution, 25.80; 57.80  
Fox River Asso., Bristol, ch.,  
Sab. sch. 7; Kaneville, ch. 5;  
Morris, ch., W. T. Hopkins  
10; 22.00  
Franklin Asso., Davis Prairie,  
ch., Isaac McCoy 2.50; Alfred  
Bennett McCoy 1.50; 4.00  
Kankakee Asso., Orange, ch. 7.00  
McLean Asso., Towanda, ch.,  
Rev. Geo. Wilson, Bloom-  
ton, 10.00  
Nine Mile Asso., Sparta, ch. 50.00  
Ottawa Asso., Johnson Grove,  
ch., Mrs. Sarah E. Carpenter 5.00  
Springfield Asso., Stonington,  
ch. 58.52; Moawequa, ch., Rev.  
F. Wiley 7.25; Springfield, 1st  
ch. 100; North ch. 44.20; De-  
catur, ch., Mrs. E. Warrals 4; 214.11  
— 437.16

Indiana.

Manchester, ch., an. con. 26; for  
the sup. of nat. pr. in Bur-  
mah, 30; 56.00

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Sand Creek Asso., Geneva, ch. 3.50  
Weasaw Creek Asso., Logans-  
port, ch. 40.75

100.25

**Iowa.**

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Cedar Valley Asso., Waterloo,  
ch. 8.00  
Davenport Asso., Davenport, ch.,  
of wh. 10 is fr. F. Babcock,  
tow. sup. of Rev. J. E. Clough,  
Assam, 60.00  
Des Moines, ch. 23.15

91.15

**Michigan.**

Grand Rapids, A. Bingham 7.00  
Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Kalamazoo Asso., Kalamazoo,  
1st ch. 51.77  
Lenawee Asso., Medina, ch. 5.35;  
Fairfield and Seueca, chs. 6-  
10; 11.45  
Shiawassee Asso., Ovid, ch. 10.00  
St. Joseph's River Asso., Niles,  
ch. 50.00  
St. Joseph's Valley Asso., Co-  
lon, ch., G. T. Burnett 1.00  
Washtenaw Asso., Ann Arbor,  
ch., of wh. 2.28 is fr. Sab. sch.  
and 25 fr. Lawrence North,  
Esq., his quarterly payment  
tow. sup. of nat. pr., care Rev.  
J. W. Johnson, Swatow, Chi-  
na, 38.53  
Wayne Asso., Plymouth, ch. 9.80

179.35

**Minnesota.**

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Minnesota Asso., Hastings, ch.,  
of wh. 6 is fr. Sab. sch., tow.  
sup. of nat. colpor., care Rev.  
M. Bronson, Assam, 10.15  
Minnesota Central Asso., Austin,  
ch., Rev. A. Whittman 1.00  
Southern Minnesota Asso., coll.  
by Rev. D. L. Babcock, 11;  
Le Roy, ch. 10; 21.00

32.15

**Ohio.**

Coll. per Rev. James French,  
Dist. Sec.,  
Zanesville Asso., Rual Dale, of  
wh. 1 is fr. Rev. E. W. Dan-  
iels, 5.25  
Caesar's Creek Asso., Washing-  
ton C. H., Mrs. Asenath Yeom-  
an 4; Mrs. Bethiah Ogle 5; 9.00  
Miami Asso., Lebanon, Mrs. Geo.  
R. Sage and others, for sup. of  
Sau Tha A, care Rev. C. Hib-  
bard, Maulmain, Burmah, 25.00  
Lebanon, Miss Ann A. Ross and  
other ladies, for Sau Shwa

Waing, care Rev. C. Hibbard,  
Maulmain, Burmah, 40.00  
Columbus Asso., Welch Hills,  
Juv. Soc. 5.00  
Radnor, Delaware Co., a friend,  
by Elias George, 10.10  
Cleveland, German Sab. sch., for  
Sab. schools among the hea-  
then, 11.65  
Warren, ch., young people's  
Miss. Soc., tow. sup. of nat.  
pr., care Mrs. M. B. Ingalls,  
Thongzai, Burmah, per K. S.  
Parks tr., 75.21  
Paris, ch. 11.65  
Kirtland, Harriet Martindale 16.60  
Cleveland, G. Koopman 3.35

212.71

**Wisconsin.**

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Winnebago Asso., Ripon, ch., of  
wh. 8.09 is fr. Sab. sch., 26.40

**Missouri.**

St. Louis, 2d ch., of wh. 123.45  
is fr. Sab. sch., for sup. of mis-  
sion in China, per Daniel B. Gale  
tr., 457.45  
St. John, Lewis Torrey 4.00

461.45

**West Virginia.**

Parkersburg Asso., Harrison-  
ville, ch., Richie C. H., per  
Rev. P. A. Wood, 15; Wil-  
liamstown, Mt. Vernon ch.  
10; 25.00

**India.**

Calcutta, J. Young 56.81

**Burmah.**

Bassein, ch., per Rev. E. Kin-  
caid, 190.91  
Prome, Dr. Brandis, per Rev. E.  
Kincaid, 113.63  
Toungoo, Karens, per Rev. E. B.  
Cross, for his school, 142.47  
Toungoo, Mr. C. Bennett, for Mr.  
Cross's school, Toungoo, 113.63  
Prome, coll. per Rev. T. Si-  
mons, 174.07  
Rangoon, coll. per Rev. E. A.  
Stevens, 93.98  
Rangoon, a friend 30.00  
Maulmain, a friend of missions 39.54

898.23

38,104.24

**Legacies.**

Hillsborough, N.H., Elias Smith,  
per Levi Goodale, Exr., 400.00  
Lynn, Ms., Dea. J. Bacheiler, per  
N. Peck and H. Haddock,  
Exrs., in part, 4105.00

4505.00

Total from April 1, 1864, to Feb. 23, 1865,  
\$65,103.82.

## MISSIONARY MAGAZINE.

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MAY, 1865.

No. 5.

## AMERICAN BAPTIST MISSIONARY UNION.

## MISSION TO THE SHANS.

JOURNAL OF MR. BIXBY.

## Second Tour to Shanland.

Toungoo, Nov. 21, 1864.—The long, dreary rains are over; the flood is past; the earth is nearly dry; the season for jungle labor is at hand. We have prayed long and earnestly for a special preparation for this incoming dry season, for a fresh unction from above.

To-morrow, if the Lord will, I go forth once more to the borders of Shanland to sow and to reap. I regret that I must go on foot and alone, that is, without any English-speaking companion.

Last year I worked four ponies with great advantage, mounting upon them the native preachers, and riding rapidly with them from settlement to settlement, sometimes forty miles in a day, and found it beneficial to health, while it was a great saving of time.

One pony was sold to get money to meet an urgent demand, and the others died, one after another, in the rains, apparently from fever, possibly from the effect of last year's hard service.

## Perils of the Journey.

Better be ponies than men. Now I have no ponies, nor have I any money to purchase with; but we have the same hard road to travel. Starting as I do one month earlier than I did last year, with a large mountainous region newly opened to me, the work of the season must be far more extensive and exhaustive than it was last dry season. It is hard

work to traverse on foot vast plains alternating with sand and mud—to climb high hills in the hot sun, to cross deep, rapid streams and ravines—to thread one's way through dense jungles—to follow the wild man's trail—now in a bed of burning sand—now in the bed of a cold mountain stream—to sleep night after night in forests infested with robbers, bears, tigers, wild hogs and serpents, and to feed on mountain fare. It is a work from which the flesh shrinks, and a "fleshy mind" recoils, but to which the "love of Christ" goes forth with courage and joy.

## "Two by two" the Scripture Policy.

The Lord Jesus said to the seventy, "Behold I send you forth as lambs among wolves." Did He send them forth single-handed? No; they went into every city and place "two and two." The wisdom of such a procedure does not seem to be fully understood by those who live and move in civilized lands.

A "dearly beloved fellow laborer," a Timothy, a Titus, a Philemon, or a beloved Archippus, would not only be a "mutual helper" in our joy, but a great protection in the hour of danger.

## Native Help not to be Relied On.

Very little dependence can be put upon natives in times of peril.

Not long since a British officer, in charge of the police of this district, was riding with an armed force through these northern jungles. A band of robbers suddenly rose up before them;—the na-



tives fled in dismay; the officer was left to meet the robbers single-handed, and they killed him. Last year a company of Karens were on the road leading to the Geckhos; one of their number was taken ill with cholera. They all forsook the poor man and left him to die, when doubtless a little timely aid would have saved his life. If the missionary were to meet with an accident, break a limb, receive a sun-stroke, be taken suddenly ill, the natives would not know what to do for him. The devoted Whitaker was once brought in to Toungoo in a senseless state, almost dead with fever, by the Karens, and the assiduous care of English gentlemen with the blessing of God, saved his life. But what if the missionary should be thus severely attacked on the east side of these towering mountains, where it would take a week or ten days for a well man to reach Toungoo?

#### Trust in God.

But I am here alone. God gives me the work to do, and He will take care of me.

"What God doth, it is all well done—  
His will upright abiding;  
Since He hath traced my course begun,  
My God is He  
Who holdeth me.  
I will not turn complainer  
At such a wise ordainer."

#### Setting Out.

22.—Madaè. — Left home at seven, walked ten miles with tolerable comfort, after which it required some effort of mind to keep the machine moving. Passed through several Shan settlements, but met most of the men going into town to bazaar.

The young Christian Tsaubwa lives on the east side of the river. We took the west side to avoid the mud and water, and therefore did not see him. Three Christian families (Shans), formerly living at Lau-koke-ta-ya, now live on the west side of the river on this road, and I hope the number of believers will increase, so that a church may be planted among them. My influence over these Shans seems to be increasing, but they

are generally devoted Buddhists. God only can reach their hearts.

Arrived at this Burmese village at four o'clock. We have often preached the gospel here, but with no special encouragement. In one of my last tours last year, I cured a case of severe fever in this village, (thanks to Dr. Jayne for the medicine,) and it has done much to soften the prejudices of the people. They came in at once, and we had work to do until dark, when from exhaustion we were compelled to sleep.

We were much interested in one old man whom I had not seen before, who said he had once been the king's Taet-kai, in Ing-la-ua, the four villages of the lake in the Shan country. He is a man of more than ordinary intelligence, and appeared to be deeply interested in the truth. He promised to visit me at Toungoo.

#### Bghais Building a Chapel.

23.—Left early in the morning.— Found much difficulty in crossing muddy creeks and marshy plains, took off my clothes and went through, native fashion. Reached Karen Khyoung at ten o'clock and remained until twelve. The people generally came in. This is an interesting field, surrounded by several small Shan settlements, and several large Burmese villages. The chief and many of the villagers are Burmanized Bghais; were worshippers of Gaudama when I first went among them last year, but now they are building a chapel. Government has granted fifty teak logs, and with some help from me they will be able to build a teak zayat, which I trust will become a centre of light to a numerous population. They want a teacher, but I have nobody to give them at present. Karen Khyoung, however, may be numbered among the out-stations of the Shan Mission, and a resident teacher will, I trust, be found for them soon.

It is nearly twenty miles from this station to the next village, Kyah Maing, and the road leads through an unbroken jungle, and over a high range of mountains. To divide the distance, we came

on until almost dark, and camped for the night in our first camping-place of last year. Moung Pho Moung is ill with fever, and we are all very weary. Still we have strength enough left to make the jungle ring with songs of praise to God.

I have with me three coolies and two assistants. We build a good fire and lie down to rest, committing ourselves to Him who "giveth his beloved sleep.

#### Mishap to the Teacher.

24.—Kyah Maing.—We cooked rice, breakfasted and started on our journey before the morning sun looked in upon us, hoping to ascend Kyonk-Sha-doung, (Long rock mountain) before the heat became oppressive. Had several streams to cross; the boys carried me over a few of them, but once they made a misstep, and laid me down on my back in the water, after which I preferred to trust my own feet. I heard them afterwards laughing and commenting slyly about "baptizing the teacher." I forgave them.

A part of the way to-day the road lay through the bed of a stream filled with pebbles and sharp stones, which made it most uncomfortable travelling, particularly for my bare feet. The water was very cold. Moung Pho Moung is still ill with fever, so that our progress is very slow.

#### Magnificent Landscape.

Toiled hard nearly all day to reach the summit of the highest mountain. The sun was very hot, which made it both difficult and dangerous to walk and climb as we did. The view from the summit is grand beyond description.

On the west side we look down upon the great valley of the Sitang, skirted on the west by the mountains of Prome, but stretching north and south beyond the reach of human vision. At first sight it has the appearance of one vast, wild, unbroken desolate wilderness, producing a feeling of intense loneliness. Viewed more carefully with a glass, we discover broad rice fields, studded here and there with pagodas, kyoungs, and

human habitations. At this season of the year, while the paddy fields are yet green like the evergreen forests, the picture is painful for its extreme regularity, diversified only by the serpentine windings of the broad river, which reveals itself here and there through the mighty forests, like beds of molten silver glistening in the orient sun.

Turning to the eastward, we behold a picture differing more widely from the west side view than the most vivid and powerful imagination could paint or conceive. Between two great mountain ranges, which of themselves make a picturesque and charming scene, lies a great valley filled with lesser mountains and hillocks of every conceivable shape and size, divided by deep valleys, gorges and gulfs, with many a cascade and waterfall, the whole forming the wildest, most diversified, charming landscape I ever beheld.

#### Wild Mountain Tribes.

These mountains are all inhabited by tribes as wild and diversified as the hills upon which they reside. First come the Bghais, then the Geckhos and Saukooes, then the Brecs and Harshwes, who live on the great mountain range; then on the east side come the Padoungs, Red Karens, and the various Shan tribes. The wildest and most savage of all I have yet seen are the Brecs, whose greatest luxury is the fresh blood of beasts. The "way" to the heart of the Shan country lies through these various wild, untutored tribes. God helping me I will quickly take them in passing, and make them the means of a more extended and widespread evangelization.

#### The Mountain Men not Idolaters.

There is no material in this country so favorable for the work of raising up teachers and preachers, as these robust mountain men. They have never come under the blighting curse of idolatry. They are not the subjects of any deeply inwrought superstition. They are confiding, docile, and very fond of study when once their minds have been touch-

ed. They have been in a measure preserved by their very remarkable traditions, which seem to pervade all classes and tribes, even where there seems to be no similarity of language or feature, and no intermingling of tribes. God has reserved to Himself many times "seven thousand" in these mountain fastnesses, who have never bowed the knee to the Buddhist Baal, who have successfully resisted all attempts to proselyte them to the Buddhist faith, but who are susceptible at once to the genial influences of a pure Christian faith. It is a soil preeminently favorable to intellectual and religious growth. They are destined to become a mighty evangelizing power, in Burmah, Shan land and western China. O that we might all awake to a just appreciation of this subject, so momentous to the interests of our missions.

#### Gratifying Reception.

25.—Our reception by the people of this village is most gratifying and encouraging to our hearts. The readers of the Magazine will recognize this as the village where we spent our first Sabbath last year,\* where the chief and his people promised to build a zayat if I would furnish a teacher, &c. The grass and brushwood had been cut out of the road for miles. The young men met us on the mountain top, three miles out, and relieved the coolies of all their burdens, and would gladly have carried me. The old people met me about one mile nearer, and near them came a company of little girls, eleven in number, with wreaths of beautiful flowers on their heads, and crimson and white tunics,—with bamboos filled with rice, all prepared for hungry men, and smiling faces which contrasted happily with their filth, timidity and rudeness of last year. The whole village, so wild, so rude, so worldly last year, appears now like a Christian village. The chapel was lined with newly made mats. Sleeping places were fitted up; wood, and water, fowls and eggs, rice and yams were quickly brought in; a nice fat pig

was killed, and all the people, old and young, gathered around and hung on my lips, eager to catch every word that dropped from them, and ready to anticipate and supply every want; so different from last year, when we were charged exorbitant prices for every thing, on the ground that they were the "Sons of the forest."

#### What has Wrought the Change?

What has wrought this great change? They have had a young Burmese teacher, nineteen years of age, whom I sent up in the absence of all others, to teach the people to read, not giving him the name and standing of a preacher, on account of his youth,—but they set him to preaching, and he has continued to teach and preach with great acceptance through the rainy season. This in addition to my own visits, with the blessing of God, has wrought the change. Two only in the village have been baptized, (baptized by me last May) but there are many who now declare their faith in the Lord Jesus Christ. I do not baptize at present, but in the course of the season, if the Lord will, I shall plant a church here.

#### Fruit of a Sabbath's Labors.

I recollect with what peculiar feelings I decided to spend the Sabbath last year in this heathen village, stopping Friday night, when two or three hours would have taken us to a Christian village, remarking to Mrs. Bixby—"This Sabbath's labor may result in planting a church here." I have avoided as much as possible going to Christian villages, where they have the means of grace, have never been in more than two Paku, and four Bghai Christian villages in all my travels and then only as a traveller to tarry for the night, except one, Lapet Ing, which had been abandoned by the teacher on the ground that "five or six [three men and their wives only had been baptized] had apostatized, cursing and swearing the others work on Sunday, drink spirits and make mischief—none sending their children to school," &c. No missionary had been there, the people said; and a

\*See Mag. for Dec. 1864, p. 455.

I passed through the village to reach the Geckhos five or six times in six months, I had a chance to learn the character of the people. They applied to me for help; and finding them forsaken without just cause, I took them up. I did nothing for them until the teacher had been absent many months, had been called by the people and he had refused to return. I then gave them a teacher. The chief and some of his people I baptized. The chief was my guide last year—is part Geckho—was born in Shwa-nau-ghee, in Geckho proper, and speaks the Geckho language. He is now the government agent in charge of the Geckhos.

His people generally speak Geckho, and they are engaged with me in efforts to evangelize this wild tribe. It seems, therefore, quite providential that they were thus brought under my direction. While the Bghais (Bwæ is exactly the sound) have been the enemies of the Geckhos, this mixed village has remained friendly, and therefore is specially useful in extending the gospel among those who, until last year, were shut out from the gospel. Let it be remembered that all the Geckho converts, mentioned previously to my journey last year, were living in the Bghai country, and were no part of Geckho proper.

#### **The Padoungs—a Tribe Prepared for the Gospel.**

26.—Lapet Ing.—We met at Kyah Maing, on our arrival there, a company of Shans and Padoungs, traders from the district of Mobyæ—preached to them the best part of one day, and now I meet them again at this village. They listen to the gospel with apparent interest, and express an earnest desire to have me visit them at their homes. I am specially interested in the Padoungs. Four of this tribe, who came out to study with me, remain for the dry season to work with the chief of this village, and they promise to spend next rains in study with me. They say, moreover, that many of their tribe wish to come also to study. If I should have the means to give them their

food while engaged in study, as is done in nearly, if not quite all the normal schools in Burmah, I doubt not a large number could be secured. Many of them would doubtless believe the gospel, and some of them would become teachers to their own and cognate tribes.

These people all live in the Shan country, or Karen-nee. How important it is that we should be able to take them in, teach them to read, and lead them to Christ! Who will help me by their alms and their prayers?

#### **Living Churches.**

The church in this village remains steadfast and exemplary, showing none of those characteristics charged upon them by their former teacher. They are now engaged in building a substantial wood chapel. I have had much pleasure in examining into their spiritual state, and administering to their spiritual wants.

27.—Ko Shwa Aik's village. This village built a zayat last year, and began to meet for worship after my second visit. There was not one baptized believer there; but some of the people had heard much of the gospel. I planted a church there in May last. They have no teacher, simply because I have none to give them; but they have kept up their worship quite as regularly as any other village, and the church is in good condition.

28.—Returned to Kyah Maing, where the people are especially prepared to receive the truth, and are in great need of more thorough instruction. Moungh Pho Moungh is still ill with fever, unable to do anything. It is quite cold, fifteen degrees colder than at Toungoo. Am very anxious to go on to the Geckhos and Padoungs, but it is too early. We have had rain almost every day; the streams are high, and there is much mud and water in the vales.

#### **Camp Meeting Proposed.**

The people come in from far and near when they hear of my arrival. Some Geckhos came in to-day to see me, led

by the Shwa-nau-ghee chief. I have a teacher in his village, who is doing well. The people built their zayat without help. I consulted with this chief about having a camp-meeting in the Geckho country, with the hope of drawing together a large number of Saukoos, Breca, Padoungs and Geckhos. He said at once, "It will be very good—it will be very good." "Well, where shall we have it?" I inquired. "Why, at my village, of course!" "But it will cost something to prepare for it, and to feed the people, &c." "O, I can build the tents and feed one thousand!" They will doubtless unite in making provision for the meetings, if the thing takes with them. It is an experiment. I sent out a call in all directions, informing the people that they might expect me to meet them at Shwa-nau-ghee, if the Lord will, at full moon in January. Such meetings were greatly blessed in the early history of our country, and I think they will do well here. The people are very fond of great social gatherings, and feasts of sacrifice and pleasure. Let us seize upon this element in their nature and sanctify it. Let us turn the tide of their social life into its proper channel. Let us see what can be done towards converting their feasts of pleasure and their sacrifice to devils into true worship. The Lord help us.

#### Wise to Win Souls.

Furthermore, I believe in "circuit riding" for this country, much after the fashion of our Methodist brethren, whose itinerant labors in the early history of our country, while the population was yet poor and sparse, were so remarkably effective and useful.

Why should we not study all evangelical systems and agencies, and choose out the effective and the good, and incorporate them into our own, instead of being tied down to a stereotyped method of labor, as if the very machinery and methods of operation, as well as the truth, were inspired?

Are we not all at liberty to frame our

own scaffolding and change it at pleasure, provided the great spiritual temple is built up after the pattern given to us in our Holy Mountain?

Among the Burmese and Shans, the reading population, I have found advertising to work admirably — advertising the "medicine of the soul," "the bread of life," "the cure of all life's ills," "the way to escape calamity, old age and death," "the way to everlasting blessedness." The men of the world know how to call attention to their wares and their schemes of gain. Is it necessary that they should always be wiser than the children of light?

What objection can there be to placarding in zayats and public places, a notice of the all-healing Balm, the all-saving Bread,—the all-cleansing water, the all-blessed and unending Life? The Lord make us wise to win souls. The Lord make us as earnest in our efforts to win souls as the importance of the work demands.

#### Native Medical Resources.

30.—We have all suffered more or less on account of the extraordinary rain of this season, accompanied by cold weather. There is much fever on these mountains, and my limited medical knowledge is often taxed to the utmost. The people have no knowledge of medicine whatever, so unlike the wild Indian tribes of America.

When a person is very ill, their only resource is to kill a pig and offer a sacrifice to nats. It is only quite recently that the people of this village have abandoned such sacrifices. They now trust to medicine and to God. The people assure me, without a doubt in their minds, apparently, that in several instances, when their supply of medicine was exhausted, they called in this little teacher to pray to Almighty God, and that immediately the sufferer began to amend.

I had yesterday an example of this childlike faith. An aged woman, who had been a sufferer from fever for two months or more, was reported to be dy-

ing. I went in to see her. Her daughters were wailing, and there was great confusion. I thought the poor woman was dying. They begged of me to give her medicine; but I was afraid to, as they sometimes "put sin" on a person that gives medicine, if there is an immediate fatal result; and it seemed to me a hopeless case.

**"The Prayer of Faith Shall Save the Sick."**

They then begged of me to pray. It took me by surprise, and I felt at once the uprisings of unbelief. But it seemed unreasonable in me to refuse, and so I opened my mouth and began to call upon God for help.

The wailing ceased; the people were quiet. I continued some time in prayer, and to my surprise there was an immediate change for the better, and to-day the woman is decidedly better, and I think will recover. If, however, it is in answer to prayer, it is not on account of any faith of mine; but it does seem possible that the prayer should be answered on account of the faith of this simple, confiding people who put me to shame; indeed, it is in accordance with the express declaration of Scripture, James 5: 14, 15. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up." Nothing could be more explicit and definite than this, and I can see no other reason for my want of faith than that my inbreathing has been more from the unbelieving world, than from the truth as it is in Jesus.

Unbelief is "the sin which doth so easily beset us."

The favorable change that has taken place in the case of this poor woman has called out some expressions which lead me to fear that some of the people stop short of the Source of all power to heal, and rest their faith and adoration on me. Therefore in my preaching this evening I took my text in Rev. 22: 8, 9. "And

when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me: See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God."

**LETTER FROM MR. BIXBY.**

**The New Thoroughfare.**

Toungoo, Dec. 14, 1864. — I am at home for a few days to get a little rest, do some needful work, and to prepare for a more extended tour among the wild tribes.

The newly opened road to the Shan states through Geckho land, is opening well this season;\* 200 ponies, with many traders, have already come through. I met large companies of Shans, with a few Padoungs, who begin to venture out for the first time in their lives since they have come to know me. I doubt not some thousands of the various Shan tribes will come through this road this season. It is likely to become the great thoroughfare.

Four of the Padoungs who came out in the rains to study with me are now at work for one of our disciples, and intend to remain over to study next rains.

Capt. Watson, who was one of the Salwen expedition last year, who were seized by Burmese officials and marched to Mandalay,† has just passed through here on a new and similar expedition to explore the Salwen, far up in the Shan states. He called on Mrs. Bixby in my absence, and I failed to see him.

**Honesty of the Padoungs.**

Our dear brother, Major Martyr, staff station officer here, had a long interview with him, and I have just received a note from him, a copy of which I send herewith:

"My dear Brother,—Captain Watson, in relating to me some accounts of his expedition last year in Shan land, mentioned that in his travels, he had come across a race of people called Padoungs,

\*See Mag. for March, p. 71.

†See Mag. for Feb., p. 25.

who, he was informed by the Burmans and Shans, were strictly honest. It would appear from what he said, that thieving is not known among them, and that even if they find any articles, whether they be of small or great value, they are never appropriated, but hung up in some conspicuous place with a view to their being recognized by the owner; and even if it is not claimed, it is never appropriated, but after a time, hung up in the finder's house. It is very remarkable, as their neighbors the Shans, (and the same might be said of the Red Karens) are equally notorious as thieves. It would be very interesting to know what are the habits and customs of these Padoungs in other respects; but it is to be hoped that you, in your "journeyings oft," will come across them and learn more about them. Yours &c., J. MARTYR."

We are all in good health. The weather is now more favorable for travelling. I go to-morrow, if the Lord will, to labor a few days in the vicinity of Karen Khyoung, on the river, before starting north, to the Geckhos and Padoungs.

#### MAULMAIN KAREN MISSION.

LETTER FROM MR. HIBBARD.

##### Incompetent to Support the Ministry.

Maulmain, Nov. 22, 1864.—In your last circular, you suggest that we appeal to the Karens or native disciples even for our support. Besides supporting their own pastors and teachers, and paying their heavy taxes, it is not much that the Karen Christians can do in any year towards supporting a missionary; but this year is particularly unfavorable. Their first planting of rice was wholly killed by the great height of water caused by the excessive rain, and the dry weather came on before the second planting had got well on; so that they will not harvest half a crop. There will be much suffering for food before another year comes around.

##### Depredations of Robbers.

Then, too, this whole district is infested with robbers. The Karens dare not sleep in their houses at night. One of the Christian hamlets connected with

Rev. Tahoo's church, was attacked about five days ago, and four houses burned. And the people of Tahoo's own village were afraid to go out to their harvesting. The robbers had threatened to attack them, burn their village, and kill three of the most active men in the village and church. To-day comes word, indirect, that the village of T'maupee, Sau Degua, pastor, has been robbed. I fear it is too true; for it is an out-of-the-way place. Sometimes the robbers assemble in bands, to the number of two hundred and more. They not unfrequently attack the police and rout them. And if in danger from a large force of police, they scatter and easily conceal themselves in the mountains and extensive forests; or, more frequently, make their appearance in another part of the district. The country is so sparsely settled, and the unarmed people hold the robbers in such fear, that the small police establishment can do little to check the evil. When I first came to Burmah, all the people had arms, and under their district officers constituted the police. In case of a robbery, every man and boy turned out with his gun at the call of the head man, and the robber or cattle-thief was soon hunted down. All that is changed, and in the interests of the robbers. In 1857, because the sepoy army in India revolted, the Lord Canning's government, with a stupidity almost incredible, must needs disarm all British Burmah, where there was not a murmur of disaffection. Even Europeans, including Americans, were insulted, by being required to get licenses to keep firearms.

The lowest people gave up their arms; the rogues concealed theirs, and then began gradually the reign of violence. Now, say the officials, the respectable people can have licenses to keep guns. But some one must vouch for their being respectable; and when they have got their license, they may get their guns as they can. But very few can get them. No native is allowed to import or sell them, and European merchants do not think it worth their while to import cheap

guns which the natives can buy, especially as they have to register every buyer's name, and can sell only to a native who produces his license.

Every letter and every man from the jungle, bears this one burden, "we are exceedingly afraid."

#### The Time not yet Come.

From this people, burdened with taxes to support a government that leaves them a prey to robbers and cattle-thieves, and with their only food-crop cut off, I cannot ask for any unusual contributions this year. But aside from these peculiar circumstances, I do not think it time yet, to ask the native Christians to help support the American missionaries. The number of native missionaries still required for the evangelization of the country is so large, that their support will more than exhaust the resources of these poor churches for some years to come. If they were now to undertake the support of your missionaries, it would be at the expense of the native pastors and missionaries; and this surely is not what you wish. No; let the natives increase, and the foreigner decrease. That is your idea, and it is mine also. But the foreigner must not decrease too fast. There must be natives able to support the work, before we leave. Now the work of evangelization has advanced so rapidly, while our training schools have been so imperfect, that the number of natives capable of taking our places is all too few. Still more might be found perhaps, if more were tried.

In the course of two or three days, I shall leave for the jungle (D. V.), and hope to visit all this province during the coming four months.

#### Illness of a Native Preacher.

You will regret to hear that the Rev. Sau Poo has been ill for two months or more. The English physician who has attended him, says his system is filled with malarious poison. I have some fear that he may never be able to walk again; but I cannot bear to think of it. His loss would be a very great one for the church-

es here. There is no native Christian equal or even second to him, nearer than Toungoo or Bassein. Do pray that he may be spared to the work of the Lord here.

#### TAVOY MISSION.

LETTER FROM MR. COLBURN.

#### Arrival in Tavoy.

Tavoy, Nov. 23, 1864.—The same kind Providence which has been our helper heretofore, has brought us safely to this place. We are very busy in setting up our things and in clearing up, &c., &c. Our passage was remarkably agreeable, though not very quick. The steamer is greatly in need of repairs, and can only put six pounds' pressure to a square inch upon her boilers,—whereas formerly her running rate was sixty pounds' pressure to a square inch.

Every day orders are expected from Calcutta, to bring her there for repairs, when we shall be left in a great measure to chance, for our mails.

#### Mrs. Judson's Grave at Amherst.

At Amherst, we came very near the shore, so as to see plainly Mrs. Ann H. Judson's grave. The Hopia tree has fallen, and the enclosure stands in an open field.

Dr. Wade made the trip quite interesting by giving us incidents of the past, in connection with the various islands and hills along the coast. He showed us the notches between mountains, where were the different passes to the various Christian villages, and the mouths of the different rivers upon which Christian villages are located.

#### Discomforts at Tavoy.

Dr. Wade finds Tavoy somewhat changed. He says we shall be more isolated here than any other missionaries in Burmah, and more so than formerly in this place. There are but three Europeans (all bachelors) in town, no stores, no baker, no mechanics, and a very poor bazaar compared to what it was when he



was here before. The people groan under the heavy taxation and high prices of everything. Native Christians say that the people are fast becoming slaves to those who have money, just as formerly under the Burman rule. First they become debtors, then sell themselves as servants to their creditors at very low rates. The Christians were very glad to see us, and to do all in their power to assist us. There is but a remnant of what there once was. We got together eleven for worship last Sunday, but five of them have no hope.

#### Desire of Burmans for Education.

I have been besieged by the young men of the place, who come daily to entreat me to open a school to teach them English. Sons of all the head men about town, have come to me for that purpose. I now have about my little table four fine looking Burmans, who have come to learn to read,—one, the myooke or mayor's son. Two of them are sons of his first subordinate in power, another, a son of the postmaster, another, a son of the custom house officer.

I cannot do much for them; yet while they are so earnest and so friendly, I do not wish to do anything to chill their ardor to learn, or their friendship for us. I have told them that they may come one hour every day for the present, and I will do the best I can for them in that time. They say that there are a hundred boys who have been waiting for me to come and open a school, most of whom have no books and no money, yet are anxious to learn to read English and Burmese. Their parents, too, are anxious for them, and are willing to have them taught in the Bible, if we will teach them other things.

#### Labor for Burmans.

There is no school here of any kind. The few young men who have been at Maulmain and Rangoon to school have stimulated others to learn. And, should I prosper at this station, I shall hope to do something for the poor Burmese in town, as well as the Karens in the jungle. As it looks now, I shall try to gather the

few Burman Christians together every Sabbath, have one read and others pray, and by using one of these heathen boys, so anxious to learn of me, as an interpreter, I can talk a little to them every Sabbath that I am in town. I am aware that I must not lose sight of the fact, that my labor is to be among the Karens, and that my first work is to acquire thoroughly their language; but so long as my health continues good, I should rather sleep less, if need be, than to do nothing for my heathen neighbors.

The mission houses and compounds and libraries, &c., here all testify to the destructive work of time. Every thing has been sadly neglected, so that several hundred rupees would be required, to put every thing back in shape. But of this and much more, another time. Pray for us that our faith fail not, and that our labors may be wisely directed and richly blessed to the souls of men, be they Karens or be they Burmans.

As soon we get fairly settled, if Dr. Wade is able, we shall go out to Matak and the adjoining villages. After which, we shall go to the Association in another direction.

### SHWAYGYEEN MISSION.

#### LETTER FROM MR. CROSS.

#### Baptisms in Shwaygyeen.

Toungoo, Dec. 15, 1864.—I arrived in Shwaygyeen November 18th. I spent a Sabbath with the people there, as when I went down, and met a congregation of about forty.\* Two persons were baptized after the sermon. I had a very interesting and refreshing season with the people, and was much pleased with the order and steadfastness manifested among them. The two candidates for baptism had been previously examined, and the pastor, Taru, felt himself satisfied with their fitness. He had also examined a third candidate on the previous Sabbath, a young woman, but had advised her to wait. Death did not, however, wait, as

\* See Mag. for April, p. 106.

she died of fever before the week was out.

#### Consistent Burman Christian.

A young Burman, whom I had passed on my way up from Rangoon, sought me out Sunday morning in my boat, and went with me to the Karen meeting. He was born in Toungoo, but left that place and followed an English officer to Calcutta, where Judge Wylie found him and introduced him into one of the schools there. When he left that place after a number of years of study, he returned to Rangoon, and has been baptized by br. Stevens. He had been for some time in the employment of a young officer in the geological survey; and though this department is, at the present time, headed by an avowed infidel, this young disciple has apparently maintained the steadfastness and earnestness of a true Christian, and preferred to seek me out and attend worship with the Karens, whose language he could not understand, rather than to spend his Sabbath without public worship, as he must otherwise have done. He speaks English well, and is an instance of the benefits of schools in their bearing on the conversion of the people, as well as their enlightenment after conversion.

#### A Volunteer Missionary.

I have spoken of this young man particularly, because he is attached to the expedition under Capt. Watson, at Shwaygyeen, sent out by the government to explore the head waters of the Salwen River. This party reached Toungoo soon after my arrival here, and made their way north with the view of passing through the Shan States, and arriving at the Salwen far to the north. Plapau, who is my assistant, as soon as he heard of the expedition, determined, if possible, to join it, and run all risks of support. When I introduced him to Capt. Watson, that gentleman at first seemed pleased with the idea of his going; but on further consideration refused, because he had received orders, he said, to allow no volunteers or extra

persons to join the expedition. He was also afraid of being implicated in the idea of mission work.

Plapau was obliged to turn back; but he did not give up the idea of exploring the eastern and northern regions for Karens, and has now gone to the east with only one companion. I advised him, however, not to go out of the British territory for the present; but to confine his efforts and travels, until after our annual meeting in January, to the regions which have so long been disturbed by the difficulties with the eastern Bghai chief, Pokai. I hope, therefore to see him back with a goodly number of the people of those districts to attend the meeting, after which I shall not object to his going on the journey for which he has seemed to have a very strong inclination for a year or two past.

### TIE CHIU MISSION.

#### LETTER FROM DR. DEAN.\*

#### From San Francisco to Honolulu.

Honolulu, Sandwich Islands, Oct. 24, 1864.—We landed here yesterday morning, after a pleasant passage of sixteen days from San Francisco on the "Daniel Marcy," Capt. Ross. In addition to the captain's wife and child, and our party, consisting of Mr. Chilcott, Mrs. Knowlton and my family, we had 330 Chinese passengers on board, bound to Hongkong. All has passed pleasantly thus far, and the gentle trade winds and smooth waters of the Pacific have exempted us from sea-sickness and allowed us to study Chinese daily. My class are so far advanced in the preliminaries as to read daily a short lesson in a Chinese book, giving a translation and tracing out the radical of each character, and we are quite encouraged by the progress.

\*Part of this communication is prior in point of time to one which appeared in the Magazine for April, p. 97, having been accidentally overlooked; but though printed too late by a month, it will be acceptable to the friends of missions.

**Employments on Shipboard.**

We have preaching on the Sabbath, daily prayers in the saloon, and a Bible class twice a week, attended by the captain and his wife. The sailors and officers were at worship on the quarter-deck last Sabbath. We also distribute Christian books, and do what we can among the Chinese passengers, who are all idolaters, and who burn gold and silver paper morning and evening to the goddess of the seas.

**Interview with Missionaries.**

Last evening we met, at the house of Dr. Judd, many of the missionaries and their families and friends, at a social gathering of one of their benevolent societies. Among the persons present were those of various ages, from twelve to eighty years, the oldest being the mother of Dr. Judd, a lady of great piety and wonderful mental and bodily vigor. The evening passed pleasantly and profitably to all, and to us afforded a rare opportunity of meeting so many Christian friends here.

This morning we called on Rev. Mr. Thurston and his wife, who came hither from Boston forty-five years ago, among the first missionaries to the islands. Mr. Thurston yesterday passed his seventy-seventh anniversary, and to-day we found him at work in his garden; and, though he has recently suffered from a slight paralysis, he still walks and speaks without difficulty. We do not think of another missionary who has been forty-five years without returning to his native land. Mrs. Thurston seems to enjoy fine health, and bears slight marks of years. We called likewise at the house of Mrs. Whitney, also one of the first missionary party who came to the islands in 1819, then numbering thirteen, now reduced to three. We have also visited this morning a government school of seventy native boys, taught by Mr. Beckwith, and another of forty or fifty girls, taught by Miss Rebecca Brichwood, a native, and educated here. Her pupils repeated in a clear and distinct manner

some of the Psalms, such as "The Lord is my shepherd," &c., and with melodious voices sang several patriotic and Christian hymns. Br. S. F. Smith might have been interested to listen, as we did, to some of his hymns, melodiously sung by the children of these islands of the Pacific.

**Christian Hospitality and Kindness.**

We are enjoying the generous hospitalities of Rev. Mr. Damon, seamen's chaplain, who has devoted his time and the services of his horse and carriage to take us to what might be most interesting and instructing to us, while his excellent wife has made our stay at her house exceedingly comfortable and refreshing to us. The missionaries and other friends here have all given us friendly greetings, and showed us great kindness, and we shall leave with pleasing memories of our newly-made friends, and grateful thoughts of God's goodness in having marked out our way to this old and honored field of Christian missions. We have looked upon the mountain craters of these old volcanoes, and picked up the cinders from their base, with mingled interest and awe, as we thought of the streams of burning lava poured from the subterranean cauldron; but we have looked with greater interest on the triumphs of Christianity, as we have seen these swarthy sons and daughters of a recent pagan race, now gathered into schools of Christian learning, while their fathers fill the merchants' office, the bench of the judge, and the halls of legislation.

**Fruits of the Sandwich Islands.**

We find here some of the fruits of the tropics, but wanting the durian, the mangostin, the pumelo, the nutmeg and spices found in the East, or rather in the West, as we must now speak of China and India.

The climate here is comfortable, and the foreign community have all the necessary comforts of life, while the natives live generally in small thatched-roof houses, and *poi* is a common article of

This is prepared from a root resembling the yam, and grown under water in wet ground, having a palm-like which grows a foot or two high, the vegetable is mature. The root is baked in a hole in the ground over hot stones, and then mashed and added to the consistency of paste, and sold for sale in a calabash shell, hold half a pound or two each. We now employ Hongkong.

**Baptism of Five Chinese Converts.**

Hongkong, Dec. 4, 1864.—Yesterday with the Chinese church, when Chinese offered themselves for baptism; five of them, after a careful examination, were accepted by the pastor and baptized this morning, and at noon received the hand of fellowship and took their seat at the Lord's table.

Of this number, three were males and two females. Some were fifty years of age, one, fourteen,—a son of A Tui, a native preacher here. As I led the new converts into the water, I thought of the time when, more than twenty years ago, I led his father down the same bank to the first Chinese ever baptized in the Sea.

He is now a man nearly seventy years old, having his wife and eldest son in the church, and to-day this elder son and his betrothed wife, at his own age, have been added to the good Shepherd's flock. The father is now the service of the mission at Swatow, and now is preaching to the people here without pay, and I hope for some other Chinese disciple to be ordained as pastor of this church, to carry on, and make the experiment of a self-supporting Chinese church.

**Church at Hongkong Still Living.**

The Tie-chiu Chinese church organized here the 20th of May, 1843, has been on its way; and, though the removal of the mission to Swatow, in 1860, has carried many of its members away with it, yet persons of the native assistants and their families, still the church remains here a light amid the surrounding darkness. Some of the members have

died, and others have fallen away; but we met fourteen of them at the Lord's table to-day, and had a good congregation at the ten o'clock service.

Through the kindness of Dr. Legge, of the London Missionary Society, we have the use of one of his chapels for an hour on Sabbath morning. We now feel the want of a chapel of our own, and regret that when the mission property here was sold, there had not been reserved a place for Chinese worship. It is poor policy, after years of tears and toil in lighting the lamp of life in a dark place, to remove the candlestick. If new altars can be erected, very well; but let us keep the fires burning on the old ones.

**Baptisms at Double Island, and Visit to Canton.**

I mentioned by the last overland dispatch that I had spent a happy week at Swatow, with Mr. Johnson and Ashmore, and the native assistants, and a company of inquirers. Six of the latter I baptized at Double Island, and visited the station at Tat hau po, Kak Chie and Swatow. Since my return from there, I have spent a few days at Canton, where the friends of the American Presbyterian Board, the A. B. C. F. M., the English Wesleyans, and London Missionary Society, have all an open door and a wide field for usefulness. Instead of the former restrictions and terms of insult from the natives, they now have schools and chapels in the suburbs and within the city of Canton, and large congregations attend their place of worship. But in no place do I see such advance in population as in Hongkong, where the 25,000 Chinese I left here ten years ago have multiplied more than fourfold, and the missions remaining here have large congregations and increasing numbers of church members.

Mr. and Mrs. Johnson came down with me from Swatow, and are spending a few days here and at Canton. Mrs. Knowlton left for Ningpo on Saturday by steamer. Mr. Chilcott I left at Canton, suffering a little from fever, but we expect him here to-day, and we hope soon to find a

ship for Bangkok. In the mean time we have been fully employed, since landing in China, in labors for the progress of the glorious work of saving the Chinese from an eternal hell.

#### An Extensive and Open Field.

The field is white, the harvest is great, and "the laborers are few. Pray ye the Lord of the harvest to send forth" more "laborers into his harvest." Great progress has been made in opening the doors into the heart of the country, and now even missionaries are successfully laboring in the capital of the empire, and the large cities at the north.

It is difficult for friends at home to conceive the importance and magnitude of the work among the multitudinous millions of Chinese, now ignorant of Christ, but waiting for the gospel. Will not the young men of our country who have given themselves to the Master's service, honestly ask Him if He has not work for them among the Chinese? Will not the membership of our churches give their sympathies and prayerful endeavors to the work of saving the world? The policy of restricting our hearts and hands to home and country is not like the gospel of Jesus Christ.

#### LETTER FROM MR. ASHMORE.

##### Duties Performed on Double Islands

Swatow, Oct. 6, 1864.—During the year my efforts have been in three directions. 1. Rendering some services at the island, such as I am called upon to do when there, more especially at the assemblages at communion. 2. Aiding in directing affairs at the outstations, which we are pushing ahead in common. 3. Sustaining a regular service at Kak-Chie, street-preaching in Swatow to some extent, directing the assistants under my own special care, and opening a station at Te Ine.

It is of matters in the last direction only of which I now speak, these only being essentially personal and having reference to the plan marked out in the letter of

instructions to Mr. Johnson, Mr. Telford and myself.

I came up here to Kak-Chie, where I am now writing, last January, and hired a Chinese house for four dollars a month. I also engaged the services of Chai ki, a young man of most zealous piety, to come and help me. Some fifty odd dollars had to be expended in making the place comfortable;—not comfortable, that is wrong,—but endurable, and that for a part of the year only. Twenty-four dollars had to be advanced as a security to the house owner, according to a universal custom at this port. A man had to be employed to take charge of the house and the things left in it at five dollars per month. Besides all these expenses, there would be my travelling expenses in a Chinese sampan, which in my case would be a serious item.

#### How to Meet the Expenses.

How to get money for all this was a question. All I had to plan with was my allowance for medicine, teacher, travelling, &c., amounting to \$175. I determined to venture this, trusting that God would keep us well and render a doctor's bill unnecessary, and resolved to pick up my needed assistance in Chinese from every body I met, and thus save the teacher's appropriation, to apply to the support of Chai ki. Subsequently came the welcome letter from the church in St. Louis, which made me feel easy about Chai ki. Then came another letter from the church in New York, (First church,) and after waiting, and watching, and praying, the way was opened to obtain the service of Hu Sinsey, who was baptized by Mr. Johnson two or more years ago, but who has been employed as a teacher of one of the foreign merchants, picking up some knowledge of the language for business purposes.

#### Outstation at Te Ine.

About six weeks ago Hu Sinsey was sent up to Te Ine very quietly, to see if he could hire a house. Having once lived there and practised as a physician, he was well known and succeeded admirably.

rably. The rent, which is quite low in that city, great as it is, is twenty-four dollars a year. Twelve dollars pledge money, two to a housekeeper, and it will require fifteen or twenty to provide some furniture.

In addition to this I have another most valuable helper in a literary graduate, baptized by Mr. Johnson about two years ago, who is now teacher of Mr. Goodrich, a clerk in the house of Bradley & Co. I gave him a room in the house, and he has been gradually gathering boldness and facility in aiding in the services morning and evening, and has lately agreed to assume the care of conducting them, and of preaching on Sunday when I am not here. His talents are of a superior order. Though not proper to class him as a mission assistant, and drawing no pay, he is virtually like what our Methodist friends call a stationed preacher. O that God would fill him with the Spirit of his Master, and make the word of the Lord like a fire in his bones. His tongue is fairly luminous when he speaks on a subject he has thought upon.

There is another very large city, Keit Ise, about twenty miles distant. If the Lord will, before another year shall pass away, I shall make an earnest effort to gain a lodgement there. May the Lord of the harvest raise up another native preacher, and open a door of entrance before him.

#### Work Enough.

I have my hands full of the Master's work in this place and Swatow. When first I took this house, it was not with much hope of getting many hearers here. It was mainly to furnish me with what my Master had not—a place to lay my head,—while I operated across the river and in the villages about. Yet I have been happily disappointed. The work going on here brings an increasing population, and at the time of the "evening sacrifice" we have from half a dozen to fifteen and twenty sometimes at worship. So that now there is abundant reason to

secure a place for the permanent conduct of Chinese worship, aside from a dwelling-house, which I must have a little higher up on the hillside. What I do will not involve much outlay. The kingdom of God cometh not with observation. A lowly house of worship is more likely to be the Master's stopping-place than a lofty dome.

#### Labors at Swatow.

Over in Swatow I have had several opportunities for either purchasing or renting, but I cannot run you in debt \$500 or \$600, by doing the former, although it might be the cheapest by much. In view of your embarrassments and the other demands upon you, I think I shall attempt nothing more just now than to hire a cheap house, even though inferior, to which I can invite in a few passers-by, until better times shall enable me to get a place of larger size and more suitable accommodations. Living here on this side, I can come and go every day, and then shall try to keep up one regular service on this side and one on that.

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#### GERMANY.

LETTER FROM MR. STANGNOWSKI, GOYDEN.\*

#### Now Chapel at Goyden.

For two summers and part of the intervening winter we were engaged in building a chapel at Goyden. We had much to contend with; our chief trouble, however, was want of money. But for this want, we might perhaps have accomplished the work in the year 1863. As we could not secure any tolerable place for our meetings, we could do no less than hasten forward the work as rapidly as possible. And when the chapel was about half done, we began to hold our meetings in it regularly.

At last, after many an effort, and conflicts without and within, with God's help we have brought the work to a close. Conscious how unworthy we are of all the faithfulness and truth which the Lord has

\*This letter and the three following are translated from the German *Missionsblatt*, published at Hamburg.—Ed.

showed us, in deep humility we laid our work at his footstool, praising Him for all his wonderful dealings with us.

Inasmuch as we had held our meetings in the chapel while it was under construction, we were unable to have any proper dedication; hence the church determined at the close to hold a feast of thanksgiving. It seemed meet that the people of God should assemble together to praise Him for his mercy and his help. Particularly was a debt of gratitude due to Him that the chapel was now finished, and that while it was yet building, sinners had been converted in it to God.

#### **Feast of Thanksgiving.**

The feast of thanksgiving was appointed to be held on Lord's day, Oct. 23, 1864. For weeks and months it had rained nearly every day. The roads were almost impassable, and we feared that but few could be present. But He who makes the clouds his chariot and who rides upon the wings of the wind, caused all to turn out for the best. The weather was most delightful, and everything favored the people of God and the numerous friends who had been long anticipating the joyful festival.

Among the friends present were ministering brethren from five different fields, who, to our unspeakable joy, had accepted the invitation to assist on the occasion. Numbers were present from the out-stations and from neighboring churches. According to a programme agreed upon the preceding day, a prayer meeting was held from nine to half past nine, A. M., in which prayer and intercession were mingled with hymns of praise and thanksgiving.

#### **Description of the Chapel.**

Before describing the principal religious service of the day, let me speak of the chapel, with its ornaments, within and without.

The chapel stands on the principal street of the village, in full view of strangers. It stands in an elevated position, attracting the attention of all who pass by. Every one who has seen it remarks,

"The Baptist chapel is a very beautiful building. What an ornament to the village!" The sisters had hung over the front door outside a beautiful garland. All the walls within and the pulpit tastefully decorated with wreaths of flowers. Above the pulpit, on the wall, was the inscription—"The Lord has done great things for us, whereof we are glad." The wall opposite the pulpit bore the inscription, in Roman capitals—"The Lord, one faith, one baptism." The latter inscription was prepared by a brother from Saalfeld, who has almost constantly attended our worship while he has been at work on the chapel. It was a testimony of his love to the people of God.

#### **Services in the Chapel.**

The forenoon service was led by Brother Baumgärtner and Hinrichs.

It was opened by singing in German the hymn—

"This is the day the Lord hath made." An address followed, full ofunction, by one of the brethren, proceeding from heart and reaching the hearts of all who heard. Another hymn was sung by the choir:

"Lord, lend thine ear."

The other brother preached the power of the Holy Spirit, and the singing service was closed with a prayer and the benediction.

In the afternoon at three o'clock there was a greater crowd than in the forenoon. The service was conducted by Brother Briski and Vogel. The sermon was on Luke 20: 24—"In all places wher I shall send thee, thou shalt witness unto them, saying, Repent ye: for the kingdom of God is at hand." The people were greatly refreshed, both by the preliminary address and by the sermon. The people felt the power of God, they were warmed, and the hungry were fed. It felt that it was good to be there.

A sinner was troubled in his heart, resolved to arise and go to Christ.

It was now night, but no one was willing to leave the chapel. After a short pause, followed a love-feast, which was opened with singing and prayer, and an address on the words—"But rejoice because your names are written in the book of life."

heaven. Provision was made for the body, but still richer for the soul." Several brethren offered edifying and awakening remarks. We had singing, and a collection was taken up for the chapel. When words of farewell began to be spoken, sinners were awakened and fell on their faces, crying for mercy. Thus the meeting continued till the morning dawned, and when we left the chapel, a young woman on her knees crying for mercy could still be heard outside.

Mr. S. writes thus of his labors from Aug. 2d, to Nov. 23, 1864.

#### A Prosperous Work.

During these four months, four have been baptized. In our remote field the hearts of sinners are bowed and souls are awakened. My labors have been very great, particularly on account of the erection of the chapel, to which I have devoted perhaps half my time.

#### LETTER FROM MR. HEIN, RUMMY.

##### New Chapel in Rummy.

In this field, within a few years, God has poured out his Spirit and converted many sinners who have been brought into his fold. Almost all the places where we had held our meetings had become too small. God put it into the heart of his people to build a house for his name here in Rummy. When we commenced, last year, we had no means except two hundred dollars, loaned by one of the brethren. Nothing but faith in God and in the interest of the brethren encouraged us in the work. But the Lord helped us, and on Sabbath, the 6th of November, we were permitted to begin the service in our new chapel.

##### Polish and German Service.

On Sabbath morning at eight, a meeting was held for prayer, in Polish and German. The morning sermon, which edified and strengthened our hearts, was from *Is. 14: 32*—"The Lord hath founded Zion, and the poor of his people shall trust in it." The Polish service began at 11 o'clock; German service in the afternoon, followed by the *Lord's Supper*,

at which the whole church were present. The service was conducted in both languages, and the season was exceedingly precious.

The diligent hands of the sisters had adorned the walls, notwithstanding the late period of the year, with wreaths of moss and evergreen. Over the pulpit was the inscription, in Polish and German, "O earth, earth, earth, hear the word of the Lord." Thus persons entering the house were reminded of its design—to hear the word of God.

On Monday the service was concluded by a prayer meeting and love-feast.—Every face was lighted up with joy, that we could now sit under our own vine and fig tree, and enjoy Jehovah's blessing. When one of the Polish brethren, the first fruits in this district, recounted the progress of the work of God here from the beginning, all who understood Polish were deeply affected. Many a hard heart melted, and in the prayer which followed, the words were at last drowned by the weeping and sobs of the audience. The time flew too quickly, and we were forced to separate. How blessed will be the day when we meet at the great love-feast above, to be with one another in eternal joy, of which in these days we have but a feeble foretaste. Blessed be the Lord Jesus for the prospect.

#### LETTER FROM MR. DE NEUI.

##### The Work in Holland.

Dec. 1, 1864.—On the 17th of November I went a second time to Franeker, where I preached three times on the 20th, to a numerous assembly. Many were present from Makkum. I received a letter on Thursday from one of them, calling upon me to praise the Lord who had redeemed a soul and sealed it unto salvation. That evening I preached again with great blessing.

##### The Cause in Amsterdam.

Some time previously I had learned that there were baptized Christians in Amsterdam. For several weeks I had been corresponding with a brother resid-



ing there, as also with brethren in Franeker. But now I had resolved to meet them face to face. Accordingly on the 23d, with two other brethren, I crossed the water to Amsterdam. We were met, on disembarking, by three brethren, and conducted to the house of br. Tekelenburg, who received us hospitably. Over the door in the room where these children of God hold their meetings, the words were printed in large letters—"Vrede zy den Broederen"—"Peace be to the brethren." The room is sufficiently large to accommodate sixty or seventy persons, and contains an organ, which br. T. plays when the congregation sing. Here we discussed the question whether a union could be consummated by the Dutch and German brethren; and, notwithstanding some smaller points of difference, we saw no hindrance in the way.

The next evening a considerable number met together, and I preached from Luke 12: 32—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." We conversed together till late at night, and we all felt that we were one people.

The brethren in Amsterdam, twenty-five in number, date their existence back to the year 1846, since which period they have been quietly working for the kingdom of God. On Sabbath morning they met at one house for prayer, while in another a Sabbath school was held with 60 or 70 children. Sabbath evening they met again for mutual edification and the celebration of the Lord's Supper.

#### Co-operation with the Churches in Germany.

We returned on Friday morning, resolved to live together as united churches, and as far as possible to coöperate together for the welfare of Holland.

In the evening we reached Franeker, and attended the church meeting. A brother made a profession of his faith, who is blind as to his natural vision, but I am convinced that it would be difficult to find in Holland another whom the Lord has endowed with such light and such knowledge. He is true to his convictions; neither the friendship nor the

tears of the national minister have been able to keep him from following Christ. Since my discussion on infant baptism in Makkum the first of June, he has examined the whole subject anew, and at last came to the decision that he must this evening confess his faith in Christ and be baptized, which was done accordingly. O how happy we were to receive his confession, especially when he told us, at the close, that he now desired from the bottom of his heart, to serve and follow his Saviour. The members now number nineteen, and in all probability, seven more will be added before January.

#### FROM THE MISSIONSBLATT FOR MARCH.

##### Theological Class at Hamburg.

On the 6th of February, 1865, at Hamburg, commenced a term for the instruction of twenty-four brethren for missionary service. At three o'clock, P. M., a prayer meeting was held in the chapel, which the whole church had been invited to attend. Mr. Oncken addressed them in respect to their coming to Hamburg and taking up their residence there, cordially welcoming them and pointing out to them their duty and relations for the next six months. Mr. Köbner remarked on spiritual life and growth in grace. Mr. Braun spoke on the subject of singing, and recommended punctuality and diligence in study. Mr. Zitate pointed out what was wonderful in their conversion and in their assembling together at Hamburg. Mr. Meyer exhorted them to do their duty to the young, engaging in the work of teaching in the Sabbath school. Mr. Windolf spoke of the duty of combining Christian activity with study, for which they would find abundant opportunity in Hamburg. The rest of the time was spent in singing, reading the Scriptures and prayer. The young brethren live together in one house, and take care of and board themselves.

##### Address of the Young Men to the Churches.

The young brethren have felt themselves moved, in view of their new rela-

tions, to address the following words to the churches of which they are members:

"Borne in the loving arms of our faithful, covenant-keeping God, and upheld by the prayers of the churches, we are in the lap of the mother-church at Hamburg, where we have been welcomed in the most friendly manner.

"We feel under obligation most sincerely to thank the churches of which we are members for the sacrifices they have made to place us here that we might honor God and be a blessing to our fellow men, and while our hearts burn with love, we acknowledge our unworthiness.

"And again from our distant retreat we extend the hand of love, earnestly begging that you would always remember in your prayers your young brethren in

Hamburg, beseeching God to pour out his Spirit upon us in abundant measure, that we may be useful in the hand of God in building up his kingdom. Pray also for our dear teachers, that they may be preserved to us by the power of God. We throw ourselves into the arms of our churches, assured that if they now sow us in tears, they will hereafter harvest us with joy."

The above address is signed by the twenty four brethren,—three belonging to Hamburg, two to Ihren, and one each to Holstein, Oberkauffungen, Sage, Reichenbach, Stolzenberg, Königsberg, Reetz, Bucharest, Magdeburg, Oranienburg, Goyden, Rummy Rositten, Othfreesen, Dirschau, Copenhagen, Schleswig, Einbeck and Aalborg.

## MISCELLANY.

### THE BRITISH GOVERNMENT AND IDOLATRY.

An Act has recently passed the "Imperial Legislature in Calcutta," for separating the government from idolatry. Certain laws and regulations granting government aid to the idolatries of India have been repealed, and it has been made illegal for any officer of government to retain the trusteeship of any former government endowments of the native religions. While this act does not completely sever the government from the idol temples and mosques in which it exhibited special interest, it opens the way for such a complete severance. The Rev. Dr. Mullens, of Calcutta, says: "The act itself marks a perfect revolution in the opinions and practices of the Indian government; it is the fitting conclusion of a series of efforts made during the last twenty-five years to remove the government from the degrading position in which the zeal of unprincipled men, in an evil time, had placed it."

What a necessity there was for these persistent efforts of God-fearing men,

and what rejoicing there should be that these efforts have been successful, will be apparent when we consider to what "a depth of infamy" the Indian Government had descended in its support of Hindu idolatries.

In 1796, the temples of India being in a somewhat "ruinous condition," an Englishman by the name of Place, sighing over the decay of idolatry, earnestly entreated the government and the Board of Revenue to take the temples under their charge. In the shameless letter which he wrote on the subject, these temples were called churches, and the inferior temple-priests, church-wardens.

The government as shamelessly listened to Mr. Place's request, and took the temples under their charge. Mr. Place personally interested himself in seeing it made efficient; he looked after the repairs, laid out the gardens, and himself presented offerings at the shrines, which are still shown by the priests.

"Within a few years," says Dr. Mullens, "in the Madras Presidency, eight thousand three hundred temples, with all their

estates, were entirely managed, and all the details of expenditure arranged, by the English officers of government." The Parliamentary report of 1849 says: "English officials superintend every detail connected with these buildings. The repairs of the temples, the making and consecrating of new idols, the making or repair of the idol-cars, the appointment of every priest and servant of the idol, musicians, painters, watchmen, and even of the poor degraded dancing-women, are all directed by them, and by their hands every salary is paid."

Over \$600,000 passed through the hands of these officials on this account yearly, in the Madras Presidency.

At the head-quarters of the Mahratta Government, the city and collectorate of Poonah, the connection formed between idolatry and the English authorities became very close. A large number of brahmins received pensions from a donation called *Dakshina*, annually given by the *Peishwa*, to the amount of 35,000 rupees, and for a long series of years the Sanskrit College was so maintained as only to instruct brahmins in their national religion and maintain their priestly influence. The temple of *Parvati*, at Poonah, was the special object of official care, and with other minor temples, received 18,000 rupees a year for its expenses. In the Southern Concan the system adopted resembled that in Madras, where numerous officers were appointed directly to manage the temples and their festivals in the name of the government.

The Parliamentary return for January, 1860, contains interesting details of these grants in districts never mentioned before in the public reports. In Saugor there are three funds, amounting to 29,000 rupees, divided among thirty-nine temples or endowments, chiefly for the repairs of buildings, performing ceremonies, lighting up tombs, or pensioning individuals.

It was through the victories over the *Mahrattas*, and the peaceful conquest of

Orissa, which they held, that the temple of *Juggernaut* fell into English hands. Though only one among thousands of shrines over which for long years the government officers watched with jealous care, it is the one temple on which the public attention of both foreigners and natives has been fixed, as illustrating the principles and exemplifying the practice of the government connection with the religions of the country.

"Regulations were framed; entrances provided into the holy city; barriers set up; a superintendent appointed; temple servants engaged, and the system set completely in operation, that should make the worship of *Juggernaut* efficient and prosperous. No pilgrim could visit the temple except under the guidance of an authorized official, and every one carried a pass, for which he paid. Bounties were paid to the priests according to the number of pilgrims whom they had brought; and 'pilgrim-hunters' were despatched to the extremities of India to induce Hindus to undertake the pilgrimage. One man despatched a hundred agents on this errand, and next year received the bounty on four thousand pilgrims with whom they had returned. The servants of *Juggernaut* were paid regular salaries—the chamberlains, who made his bed and kept his clothes; those who lit his lamp at night, and woke him in the morning; the man who washed his face, and the painter who colored his eyes; the washerwoman who washed his dress; the attendants who carried his fan and umbrella, and the table-servants who brought his food; the musicians who played and sang, and the women who danced to give him delight! His stud also was not forgotten, and six elephants were kept for the god's special use, all fed from the public funds, for which an English gentleman had to account. It was not possible to go deeper in degradation, until one of those officers began to head the annual procession, riding on the largest elephant, and to wave his hat in the air, crying, as the cavalcade moved for-

ward: 'Victory to Juggernaut!' That was one of the saddest sights ever seen by Englishmen in India."

Let us rejoice, and thank God, that such sights cannot again be witnessed, and that the guilty complicity of the government with these abominations is almost entirely at an end. Let us accept the passage of the Act above referred to, as one of the many indications we have that God is removing all obstacles to the overthrow of idolatry, and the universal establishment of the kingdom of his dear Son.—*Spirit of Missions*.

#### SUPERSTITIONS OF OLD CALABAR.

We find the heathen of old Calabar worshipping the spirits of their deceased fathers,—propitiating innumerable demons with which their timidity peoples their woods and streams; placing their confidence in charms and idols; practising divination, to discover hidden shapes and things to come; and using ordeals, of many descriptions, to detect and punish guilt.

There is an idol or a charm for almost every purpose under the sun, and of these a man may have as many as he can pay for, and every adult heathen has at least one or more of them. He may have one to defend him in the time of war; another to promote his trade; a third to secure the good will of men; a fourth to cause him to be feared; a fifth to protect him from witchcraft, and yet a sixth to enable him to plead and lie cleverly, and perjure himself with impunity; besides a hundred others—if only he can pay for them and spare the time and the means to worship them as they demand. These charms or idols are called in the native tongue *Ibok*, and of all idolatrous objects they attract the strongest faith. The *Iso-ibok*, or idol presence or altar, is sometimes a diminutive shed, erected in the middle of one or other of the inner courts of the premises, or it may be a mere clay step in a dingy corner of the court, concealed from view by a screen of palm leaves or other materials. The

idol itself may be a metallic ring, or a rude human figure of wood or clay, or a foul object of no particular form. In the worship of these every man is priest for himself, and barn-door fowls and eggs are the common offerings.

Next in order to these should come the *Iso-abasi*, or altar of God, which is a household altar, and of which the father of the family is priest.

Then follows the *Iso-egbo*, or presence of the ghost. This is the altar of the paternal spirit, each deceased father becoming an object of worship to his immediate descendants. It is built of hard-beaten clay, in the form of a short sofa or arm-chair projecting from the wall. A sheet of printed calico pinned to the wall, and renewed at every approach of worship, forms the background of the altar. On the step raised immediately beneath this is a human skull, foul with the clotted gore of sacrifices. In the middle of the altar stands an ordeal jar or bottle, set in a shallow basin of native make; while on both sides of these are piles of bones, the skulls of crocodiles and goats, and other animals. At this altar scattered brothers, who have now become independent heads of houses, reunite on special emergencies to worship the spirit of their deceased father, with whom they used formerly, as members of one household, to surround the altar of God. Of this altar to the paternal spirit, the eldest surviving son is priest and guardian by right. Goats and barn-door fowls are the offerings commonly presented—the fowl bodily, but only the blood of the goat.

Higher still, and claiming the service of a wider circle of worshippers, is the altar in front of the palaver house or town-hall, at which the father-spirits are worshipped in their collective capacity. This altar is usually a piece of igneous rock, of no remarkable size or form, set up at the foot of the outermost of the main pillars of the house. It is approached chiefly in connection with the feasts of those formidable societies known to Europeans under the name of *Egbo*.

It is in these societies that the chief

ruling power of the country resides, and they claim to be under the patronage of the father-spirits, and to exercise their power and authority with their sanction. Only members of these Egbo societies worship at this altar. The chief who is first in order by family rank and seniority, officiates as priest. The blood of animals slain at Egbo feasts is here offered to the father-spirits, and I believe also a portion of the blood of all persons executed by Egbo.

Next follow demons, or, as they are called in the native language, *Idem*.—Whatever is grand or imposing in nature—whatever strikingly departs from the common uniformity—is sure to create fears in the suspicious heathen mind. Hence, almost every aged or great tree, every chasm and every bold cliff, every dark pool and every meeting of waters, is conceived to be the haunt or dwelling-place of a demon. Hence, also, as you cannot choose a site for town or farm without some such object being found in the vicinity, one or more of these imaginary beings is sure to be worshipped wherever men dwell. The greatest of these demons in Calabar proper is that which the whole tribe worships under the name of *Adem Efik*. Its haunt is supposed to be in the waters of the Calabar river, at a spot a few miles below Duke Town, where on great occasions sacrifices are offered to it by the representatives of the tribe. At Duke Town there is an altar dedicated to it, where minor acts of worship are performed. The priesthood appertains to a particular family, and in former days the priest was a personage of the greatest consequence, ranking highest of chiefs in position, though of the least in point of power. He used to be called by excellence King Calabar. Since the last priest died, about ten years ago, no other has been found willing to assume his office. The appropriate offering to this demon on great occasions is a white negro or *Albino*.

The city is said to be surrounded by a high palisade, and its gates to be constantly and vigilantly guarded. The manner of life within is simply a repetition of that of the present life in a ghostly or spiritualized form. Its inhabitants dwell in the ghostly immaterial forms, as it were, of their former habitations, the dwelling-place of each householder being abandoned to ruin at his decease, that it also may pass away with him. They employ themselves similarly as on earth. Then the social relations and ranks of the fleshly world are still perpetuated. The chiefs, and freemen, and slaves, and wives of former days are still such in the ghostly city. Their manners, and habits and pleasures are similar. Nor can it be said of this city that there is no death there. In due time its inhabitants seem to die again, and return to *Obasi* or God, from whose presence they originally descended, when they are said to be in a position to make a new choice of life in the old world of solid flesh and bone. One often hears such resolutions expressed as these:—‘When I come back again, I’ll come a white man. When I come back again, I’ll come a freeman. When I come back again, I’ll come a man, not a woman.’

It would seem also to be a superstition amongst them that certain modes of death exclude their subjects from the city of spirits, as, for instance, such as die bloody accidental deaths, those who die in war, and such as are put to death with the view to their becoming avenging demons. With regard to those who die in infancy, they are thought to be soon in a position to return. It is a common custom with Calabar women to mark their dead infants, with the view of recognizing them when they shall have them restored. And hence, persons are sometimes met with called *Nyong*, or wanderers, being so named by their mothers, who look on them as their dead infants returned.—*Rev. Mr. Cooper in Christian Work.*

## AMERICAN BAPTIST MISSIONARY UNION.

### ANNUAL MEETINGS.

The fifty-first annual meeting of the American Baptist Missionary Union will be held in St. Louis, Mo., on Tuesday, May 23, 1865, at 10 o'clock, A. M. The annual sermon will be preached by Rev. H. C. Fish, D.D., of N. J., Pres. M. B. Anderson, LL.D., of N. Y., having declined the service. O. S. STEARNS, *Rec. Sec.*

*Newton Centre, Mass., March 16th, 1865.*

In accordance with a provision of the Constitution, the fifty-first annual meeting of the Board of Managers of the A. B. M. Union will be held in St. Louis, Mo., immediately after the final adjournment of the meeting of the Union, which convenes on Tuesday, May 23. S. D. PHELPS, *Rec. Sec.*

*New Haven, Conn., March 16th, 1865.*

### DONATIONS.

#### RECEIVED IN MARCH, 1865.

##### Maine.

Bowdoinham Asso., Hallowell, Luther T. Allen 5; East Winthrop, ch. and soc., to const. John E. Brainerd H. L. M., per J. E. Brainerd tr. of Bowdoinham Asso., 100; Fayette Ridge, a friend 5; Augusta, a few indiv. of the ch. 15; Jay, ch. and friends 13; Livermore Falls, ch., mon. con. colls., of wh. 5.35 is fr. Geo. M. Robinson, 23; 160.00  
Cumberland Asso., Brunswick, Main st. ch., of wh. 3.53 is fr. mon. con. coll., 19.75; Auburn, a friend 3; Yarmouth, ch. 31; New Gloucester, ch. and soc., of wh. 1.40 is fr. Sab. sch., 15; Topsham, ch., Wm. S. S. Rolfe tr., 37; Mechanic Falls, ch. 8; Bath, Elm st. ch. 23.50; Lewiston, 1st ch. 12; Portland, 1st ch. and soc. 583; Free st. ch. 800; 1532.25  
Damariscotta Asso., Jefferson, ch. and s.c. 5; Damariscotta, ch. 62.67; Alna and Newcastle, ch., of wh. 3 is fr. Rev. Asa H. Gould, 6.55; 74.23  
Hancock Asso., Hancock, a friend 5; No. Sedgwick, ch. 4-

.15; Blue Hill, 1st ch. 8; 17.15  
Kennebec Asso., West Waterville, Rev. W. H. Kelton 10; Skowhegan, ch. 30; Rev. Chas. Miller 11; 51.00  
Lincoln Asso., Rockland, a friend 2; Camden, 2nd ch. 29.30; Thomaston, 2nd ch., mon. colls. 20; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 24; 75.30  
Oxford Asso., Buckfield, ch. and soc. 16; West Paris, Geo. W. Kinsley 2; North Livermore, 1st ch. 14; a friend 2; 34.00  
Penobscot Asso., J. C. White tr., Bangor, 2nd ch. 71; Etna, ch. 4; J. C. Friend 5; Lincoln, Rev. C. F. Western 20; Corinna, Rev. D. Steward 5; Ashland, ch. 5; Old Town, ch. 40; 150.00  
Corinna, Alvin Young and B. P. Winchester and their families, 5.50  
Saco River Asso., Saco, ch. and soc. 61.50; a friend 3; Biddeford, ch., C. J. Wedgwood tr., 46.30; Kennebunkport, ch., Oliver Huff tr., 40; 150.80  
Waldo Asso., China, ch. 18.55; South China, Rev. Moses J. Kelly 5; 23.55  
Washington Asso., Baring, ch., with dona. fr. Calais 1st ch. and Sab. sch., to const. Mr. James Simpson H. L. M., 43.60; Calais, 1st ch., of wh. 8-

.91 is fr. Sab. sch., 66.40; 2nd ch., W. Wood tr., to const. Thomas Armstrong H. L. M., 100; Pembroke, ch. 8.25; 203.95  
 York Asso., Kennebunk, Kennebunk Village, ch. 10; Wells Depot, Rev. Cyrus Case 5; 15.00  
 Brooks, L. A. Watson 5; Greene Corner, ch. 14.75; Fort Fairfield, 1 ea. fr. Jona., Susan, Eunice N. and J. F. Hopkinson, 5 fr. Mary A. Hopkinson, and 3 fr. Sarah Bixby, 12; 31.75

#### New Hampshire.

Keene, ch. 27; Concord, 1st ch., per Isaac Elwell tr., 368.20; Antrim, ch. 7.40; Claremont, ch. 15.35; Bow, Dea. T. Hammond 100; East Weare, ch. 20.75; So. Lyndeboro', Dea. David Putnam 4; Plaistow, ch. 11.60; New London, ch., per N. T. Greenwood tr., 100; Newton, ch. 5.50; So. Newmarket, Samuel Perham 10; Deerfield, ch. and soc. 15; Fisherville, ch. and cong., of wh. 11.35 is fr. Sab. sch., 93.36; Milford, 1st ch., quar. coll. 25; Amherst, ch. 7; East Jaffrey, ch., a few friends 6.25; Fisherville, ch., addl., a bro., to const. Charles H. Amsden H. L. M., 6.65; Southampton, ch. 9.50; Nashua, 1st ch. 155; Portsmouth, Middle st. ch. and soc. 50; East Northwood, 1 ea. fr. P. Hoitt, J. Hanson, Nancy Crockett, Nancy Hoitt, Leonard Morrill, N. D. Hill, Hiram Cutler, Paul Hanson and Pritchard Hoitt Jr., 50 cts. fr. J. G. Cate, 25 cts. ea. fr. Martha Cate and Lucian Hoitt, 10; West Swansey, ch. 14.65; 1072.21

#### Vermont.

Burlington, ch., mon. coll., per E. A. Fuller tr., 36.70; Jericho, ch. and cong. 14.10; Windsor, ch., of wh. 50 is fr. E. G. Lamson, 89; Cornwall, Mrs. R. Peet 1; Colchester, ch. 7.50; Bristol, 1 ea. fr. D. Durfee and Mrs. B. Dean, 20 cts. fr. Mrs. J. Daniels, 2.20; Townshend, Rev. M. Carpenter 20; W. Dummerston, 1st ch. 5; Fairfax, ch. 45; members of Theo. Inst. 45; Brattleboro', ch., per Albert A. Cheney tr., 72.50; Derby, ch. 15; No. Bennington, ch. 26.20; Grafton, Peter W. Dean 5; Montpelier, Rufus Smith and family 10.35; Williamsville, Marlboro' and Newfane, ch., of wh. 20 is fr. Mrs. Virtue B. Howe, 28; Brandon, ch. 30; Bennington, 1st ch. 27; Troy, a few friends 10; Ludlow, ch. 18; Mt. Holy, ch. 25.15; Hydeville, ch. 10.05; South Windham, ch. 12.20; Essex, Ira Abbey 5; Waterbury Centre, ch. 15; 575.95

#### Massachusetts.

"A friend" 1500; "a friend"

25; 1525.00  
 Boston, "widow's mite" 5; Mrs. Shattuck 5; "a friend" 2; "a friend" 10; 22.00  
 South Sudbury, Dr. L. Goodenough 10; Thorndike, Eunice B. Durkee 2; New England Village, J. H. Smith 25; Rev. Jos. M. Rockwood 5; 42.00  
 Boston North Asso., Boston, 1st ch., Dea. C. A. Turner tr., 150; Baldwin place ch., of wh. 2 is fr. Miss Shaw, 4; Bowdoin square ch., C. H. Moulton tr., 149.58; Chelsea, 1st ch., of wh. 16.60 is mon. con., 286.27; Cary ave. ch., Hon. E. C. Fitz tr., 44.52; Charlestown, 1st ch., Ladies' Judson Miss. Soc., Lucy S. Arnold tr., 50; Bunker Hill ch. 32.83; Cambridge, 1st ch., Robert O. Fuller tr., of wh. 1421.55 is an. coll., of wh. 100 is tow. sup. of Rev. M. H. Bixby, Shan Mission, 128.39 mon. con., 200 fr. Sab. sch. to sup. Mounq Reuben, care Rev. J. M. Haswell, Maulmain, Burmah, and 65.38 chapel mon. con., 1815.22; North Cambridge, North ave. ch., Warren Sanger tr., of wh. 41.59 is mon. con., and 1.04 earnings of Master Chester Franklin Sanger for Bibles for the heathen, 440.60; West Cambridge, T. O. Hutchinson tr., with other donas. to const. Abner P. Wyman H. L. M., 89.80; East Cambridge, ch. 84; Framingham, ch., Warren Nixon tr., mon. con. 19; So. Framingham, ch., A. Edwards tr., 1; Malden, ch., "a sister" 1; "a friend" 5; Medford, ch. 17; Waltham, ch., Sab. sch., C. A. Nickerson's class, of wh. 3 is fr. the teacher, 5; Woburn, ch., Benj. Millett tr., 237.23; Weston, ch. 27; Watertown, ch., Samuel Noyes tr., an. and mon. con. colls. 141; 3600.41  
 Boston South Asso., Boston, Rowe st. ch., Dea. Charles D. Gould tr., of wh. 50.30 is mon. con., 1031; Charles st. ch. 220.36; Shawmut ave. ch., Dea. Benj. Smith tr., 599.57; South Boston, Miss H. A. Stowell 5; Roxbury, Dudley st. ch., Dea. Kendall Brooks tr., of wh. 150 is fr. a sister tow. sup. of Rev. M. H. Bixby, Shan Mission, 1203; Tremont ch., Dea. Wm. Brooks tr., 60; "a friend" 32; Jamaica Plain, ch., J. B. Withersbee tr., 211; Brookline, ch., Dea. Geo. Brooks tr., 455.64; Brighton, 1st ch., A. Leonard tr., 68.55; Newton Centre, 1st ch., of wh. 1000 is fr. Gardner Colby, 500 being tow. salary of Rev. J. W. Johnson, Tie Chiu Mission, China, and 500 tow. salary of Rev. C. H. Carpenter, theol. sem., Rangoon, Burmah, 300 ea. fr. Thomas Nickerson and George Lawton, and

200 fr. G. S. Dexter, 2430.25;  
Theol. Inst., of wh. 20 is fr.  
Soc. of Miss. Inquiry, J. R.  
Goddard tr., and 2 fr. "a stu-  
dent," 23; Newton Corner, ch.,  
Sab. sch., net avails tow. sup.  
of Sau-tau-lau, care Rev. B. C.  
Thomas, Henthada, Burmah, 53-  
50; Newtonville, Stephen Dex-  
ter 5; Dorchester, 1st ch. 53;  
Mrs. L. Tucker 5; 2nd ch.,  
Geo. Ellis tr. 52; Fairmount  
and Hyde Park ch., of wh. 25  
is fr. Sab. sch. and 50 fr. T. C.  
Evans, 75; Needham, ch., of  
wh. 5.70 is mon. con., 40.20;  
West Dedham, ch. 15; Can-  
ton, ch. 58; Sharon, ch. 8.70;  
Randolph, ch. 102.70; Hing-  
ham, ch. 70; Holliston, 1st ch.  
27;  
Salem Asso., Salem, Central ch.,  
John Carleton tr., 79.73; Lynn,  
High st. ch., of wh. 20 is fr.  
Sab. sch., to const. Rev. Al-  
fred Owen H. L. M., 100; "a  
sister" 2; Gloucester, ch. 175;  
M. G. Sanford 30; East Glou-  
cester, Rev. A. Dunn 5; Ha-  
verhill, 3d ch., E. R. Gage tr.,  
to const. Joseph A. Shores H.  
L. M., 108.34; East Haverhill,  
ch. 4.50; Salisbury and Ames-  
bury, ch., Stephen Woodman  
tr., 70; South Amesbury, ch.  
6.15; South Reading, ch. 105-  
25; Newburyport, 1st ch. 116;  
South Danvers, ch. 16.63; Me-  
thuen, ch., Lewis Gage tr., 87-  
60;  
Lowell Asso., Lawrence, 1st ch.,  
Charles Crocker tr., 31.44;  
Chelmsford, a few friends and  
one in Westford, per M. M.  
Spalding, 16; North Tewks-  
bury, ch. 30; Groton, ch., addl.,  
12;  
Old Colony Asso., South Scita-  
ste, of wh. 3 is fr. Mrs. Lavina  
S. Ford, 2 fr. Angela B. Ford  
and 1 fr. Chauncy D. Ford, per  
Rev. David B. Ford, 6; West  
Bridgewater, ch., of wh. 20.05  
is fr. Sab. sch., Joseph Pasco  
tr., 37.15; Hanover, ch. 55;  
South Hanson, ch. and cong.  
26.15; Middleboro', ch. 8.13;  
Central ch., to const. C. T.  
Thatcher tr., H. L. M., 100;  
Barnstable Asso., Brewster, ch. 17.00  
Miller's-River Asso., G. W. San-  
derson tr., Amherst, ch., 24.20;  
West Royalston, ch. 5; Mon-  
tague, ch., Apollos Gunn 10;  
Prescott, ch. 6;  
Berkshire Asso., Pittsfield, 1st  
ch., S. L. Allen tr., 63.50; New  
Marlboro', ch. 9; Sandisfield,  
ch. 17.75; South Adams, ch.  
18; Tyringham, ch. 17; West  
Otis, ch. 5.10;  
Sturbridge Asso., East Brook-  
field, ch. 21; Wales, ch. 15;  
South Wilbraham, ch. 22.25;  
Belchertown, ch. 20; Three  
Rivers, ch., of wh. 10 is fr. Rev.  
Thomas Womersley, pastor,  
21.25; Fiskdale, ch., per Rev.

6902.47

906.20

89.44

232.43

45.20

120.25

Edward O. Stevens, 12;  
Taunton Asso., Taunton, Win-  
throp st. ch. 310; New Bed-  
ford, 1st ch., L. G. Hewins tr.,  
mon. con. 50.75; 3d ch. 15;  
Fall River, 1st ch., C. Warren  
tr., of wh. 110 is fr. Mee  
Shwayee Soc. for the Amherst  
school, care Rev. J. M. Has-  
well, Maulmain, Burmah, 828-  
40; Somerset, ch. and soc. 20;  
J. M. Leonard 10; Mansfield,  
Rev. John Blain, an. dona. 20;  
Raynham, ch., tow. sup. of nat.  
pr., care Rev. I. D. Colburn,  
Tavoy, Burmah, of wh. 2 is fr.  
Rev. L. Kinney, pastor, 13; 1267.15  
Franklin Asso., Greenfield, ch.  
16; Conway, ch. and cong.  
12;  
Worcester Asso., Worcester, 1st  
ch., of wh. 20 per H. D. Smith  
and 100 per Hon. Isaac Davis  
to cons. Sarah M. Davis H. L.  
M., 120; Pleasant st. ch., to  
cons. the pastor, Rev. David  
Weston H. L. M., 105.50; Main  
st. ch., Edward Bemis tr., 155;  
Webster, ch., Dea. S. Robin-  
son tr., of wh. 25 is fr. Dea.  
S. Robinson and 9.25 fr. Sab.  
sch., to sup. James W. Con-  
verse, nat. pr., Telooquo Mis-  
sion, 59.25; Ashland, ch. 16;  
Milford, 1st ch. 5.10; West-  
boro', ch. and soc. 53.05; Man-  
chaug, ch., of wh. 4 is fr. John  
S. Haradon, 10; Greenville,  
ch. 20; North Uxbridge, ch.  
9; North Oxford, ch., an. coll.  
40;  
Westfield Asso., Springfield, 1st  
ch., of wh. 177 is coll., 100 ea.  
fr. J. Taylor and H. N. Tink-  
ham, 50 fr. O. H. Greenleaf, 15  
fr. George P. Geer, 12 fr. A.  
Burt, 25 fr. G. E. Howard, 10  
fr. Rev. Geo. B. Ide, D.D., 5  
ea. fr. Miss Abby Bliss and O.  
S. Greenleaf, 3 fr. Mary A.  
Burt, and 1 ea. fr. E. Wilkins  
and D. B. Rice, 504; State st.  
ch. 56; Holyoke, 2nd ch. 30;  
Chicopee, Central ch., L. D.  
Bushee tr., 25; Falls ch. 150;  
Westfield, Central ch. and soc.  
15; Agawam, ch. 25;  
Wachusett Asso., Fitchburg, ch.  
200; Leominster, Central ch.  
3.05; Winchendon, ch., R. Q.  
A. Bryant tr., 32; a friend 50  
cts.; Westminster, ch., mon.  
con. 13; Feltonville, ch. 32.33;  
West Boylston, ch. 25;  
Rhode Island.  
Providence, Mrs. H. L. Way-  
land 50 and a friend 10, for the  
Shan Mission, care of Rev. M.  
H. Bixby, 60; Friendship st.  
ch., Dea. J. H. Sibley tr., 60;  
Sab. sch. colls., J. Hudson  
supt., 35.58, for the Shan Mis-  
sion, 95.58; 1st ch., a lady 100;  
a friend 10; Brown st. ch., A.  
G. Stillwell tr., 32.05; 4th ch.,  
Geo. B. Peck tr., of wh. 36.34  
is fr. Sab. sch., 50.15 fr. Fem.

111.58

1267.15

26.00

592.90

805.00

205.88

—16,622.96



For. Miss. Soc., 203.69; 3d ch., Isaac Goddard tr., of wh. 33 is fr. Sab. sch., Chas. E. Paine tr., 67; **568.32**

Pawtucket, High st. ch., John H. Parmenter tr., 15; Mrs. Catherine Waterman 10; Newport, 2nd ch., of wh. 40 is fr. Mrs. Elizabeth Stevens, 350; a friend 5; a friend 10; Central ch., to const. Asa E. Babcock H. L. M., of wh. 25 is fr. Young Men's Miss. Soc., Wm. B. Franklin tr., 175; Bristol, 1st ch., Charles H. Spooner tr., 15.50; East Greenwich, Rev. J. H. Baker 4; a friend 3; Westerly, ch., of wh. 22.75 is mon. coll., and 50 ladies' sub., J. A. Morgan tr., 122.81; **710.31**

Baptist State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 315 an. sub., A. Caswell collector, 45 an. sub. Prof. Haskins collector, 48 an. sub., S. Durfee collector, 25, an. sub., R. B. Chapman, collector, 69.64 mon. con. for Feb. and Mar., 509 fr. soc. and extra contrib., of wh. 50 ea. is fr. Prof. Alexis Caswell, Rev. S. S. Bradford, Marshall Woods, John Carter Brown, Mrs. F. R. Arnold, Mrs. A. E. Miller, Mrs. Louisa G. Arnold and Mrs. Phebe Whipple, 25 ea. fr. Mrs. H. A. Rhodes and Mrs. James Humphreys, 10 fr. Rev. Wm. Douglas, 5 ea. fr. Mrs. Thos. Durfee, J. H. Reed, G. J. Sherman, Mary A. Thompson, Miss Love and Mrs. Nancy Waterman, 19 fr. other friends, 904.64; Wickford, ch. and cong., mon. con., of wh. 25 is fr. Sab. sch., for sup. of nat. Karen teacher, N. N. Spink tr., 105.05; Warren, ch., N. Drown tr., 233.98; Pawtucket, Stephen Benedict, to const. Mrs. Sarah A. Wood H. L. M., 100; **1343.67**  
— **2622.30**

**Connecticut.**

Ashford Asso., Mansfield, mon. contrib. of Sab. sch. on Spring Hill 8.30; Andover, ch. 12.75; Brooklyn, ch., 1 ea. fr. Rev. S. Barrows and B. Brown, 2 fr. Sab. sch., 4; Putnam, ch. 100; Stafford, ch. 18; Willimantic, ch. 100; **243.05**

Hartford Asso., Wethersfield, Merit Butler and wife, for Burman and Karen Miss., 100; Hartford, Mrs. Laura Day 5; New Britain, ch., T. B. Wilcox tr., 35.60; Bristol, ch., Benj. F. Hawley tr., 33.50; Tariffville, ch. 12; **236.10**

State Convention, Wareham Griswold tr., Rev. David Wright 5; a friend 5; Bloomfield, ch. 10; Suffield, 1st ch. 15.50; 2nd ch. 419.06; Pequonnoc, ch. 14; **468.56**

Fairfield Asso., Brookfield, Rev.

Wm. Biddle and family 2; Norwalk, ch. 50; **52.00**

New Haven Asso., Suffield, Wm. R. Baldwin 2; Wallingford, ch. 100; Waterbury, ch., with prev. dona., to const. James McWhinnie H. L. M., 50; Essex, 1st ch., R. E. Whittemore tr., 250; Branford, ch. 20.25; New Haven, 1st ch., G. O. Sumner, chairman of for. miss. colls., 392.01; **814.26**

New London Asso., Norwich, Central ch., an. contrib., L. A. Gallup tr., 100; North Lyme, ch., of wh. 50 cts. is fr. two little girls, 23.55; Haddam, ch., mon. con. coll. 20; New London, 1st ch. 130; Huntington st. ch., Edward B. Rowe tr., 50; Colchester, Borough ch. 10.50; **333.05**

Stonington Union Asso., North Stonington, 3d ch., 10.25; Mystic River, Union ch., an. coll., to const. Dea. Wm. H. Potter H. L. M., 103.62; Preston, ch. 26.10; **139.97**  
A friend **7.00**  
— **2323.1**

**New York.**

Homer 7; ch., Sab. sch., to be expended under Rev. B. C. Thomas, Henthada, Burmah, Miss Lavinia Chittenden 60; Eaton, ch. 17.56; Saratoga Springs, Mrs. Sarah W. Cushing, care Rev. J. W. Johnson, Swatow, China, 20; Richfield, coll. per S. P. Way 10; Chertown, R. A. Wood 50 cts.; Clifton Park, ch. and soc. for circulating Scriptures in Burmah, 22; Jamestown, ch. 50; 1st German ch. 20; Madrid, ch. 19; Linden, ch. 5.25; Cooperstown, ch. 12; Caledonia, a friend 1; Harpersville, Rev. D. D. F. Leach 4; Croton, a sister 35 cts.; Oswego, West ch. 61.50; Waterville, ch. 15.70; Hermon, ch. 4; Mount Vernon, Rev. C. W. Waterhouse 5; Le Roy, ch. 49.75; Green Point, ch., with prev. dona. to const. Henry S. Anable H. L. M., 48.50; John B. Trevor and wife 500; James B. Colgate and wife 500; Cazenovia, ch. 24; Skaneateles, ch. 27.95; Albion, 1st ch., Lemuel C. Paine tr., to const. John G. Sawyer and Dea. Wm. P. Morgan H. L. M., 203.25; York, ch., of wh. 15 is fr. Dea. S. Pomeroy and family and 5 fr. Rev. E. Packwood, 20; Rochester, Joseph McMaster 47; Strykersville, ch. 70; Adams Centre, ch. and soc., C. Hubbard tr., 10.25; Etna, ch. 9.62; Milo, 2nd ch., of wh. 1 per month is fr. Rev. Thos. Allen, 30; Galway, Edmund Hewit, tow. sup. of Rev. M. H. Bixby, Shan Mission, Burmah, 2; Franklin, Miss Abby Jones 1.20; Oneida, Rev. John Smitzer, an. dona., 10;

Stockton, ch., 11.50; 1899.18  
 Coll. per Rev. O. Dodge, Dist.  
 Sec.,  
 Hudson River Central Asso., Sing  
 Sing, ch., of wh. 70 is fr. F. M.  
 Soc., 270; Franklindale, ch.  
 20; Poughkeepsie, Central ch.  
 41.50; 1st ch. 67; Stanford, ch.,  
 bal. 2; 410.50  
 Seneca Asso., Mecklenburg, ch.  
 10; Enfield, ch. 10.50; 20.50  
 Worcester Asso., Leesville, ch.  
 12.25; D. Starkweather 5; 17.25  
 Hudson River South Asso.,  
 Brooklyn, Lee ave. ch. 250.90;  
 to const. Henry J. Germand, N.  
 Y., and Thos. W. Valentine,  
 Brooklyn, H. L. M.; Brooklyn,  
 Mrs. Silas Illalely 5; New York,  
 Madison ave. ch. 5300; Geo. W.  
 Abbey 25; Stanton st. ch., of  
 wh. 30 is fr. F. M. Soc., to  
 const. Elizabeth W. Taylor H.  
 L. M., 380; Mariners' Harbor  
 ch. 40; Brooklyn, B. Leuns-  
 berg, 354; 6th st. ch., bal., 10-  
 25; New York, Thos. H. Ma-  
 ghee 250; E. Shailer 5; Pilgrim  
 ch., with prev. donas. to const.  
 Rev. E. Everett Jones, N. Y.,  
 H. L. M., of wh. 20 is fr. Sab.  
 sch., for sup. of nat. pr., care  
 Rev. M. H. Bixby, Shan Mis-  
 sion, Burmah, 45; Harlem, ch.  
 100; W. Cruger 10; Wasburg,  
 1st ch., bal., of wh. 25 is fr.  
 Sab. sch., 190.68; W. P.  
 Groom, mon. contrib. 75; Pe-  
 ter Balen, to const. Rev. W. D.  
 Wright, New Durham, N. J.,  
 H. L. M., 100; M. E. King-  
 man 50; 16th ch., to const.  
 Mrs. Caroline D. White, N. Y.,  
 H. L. M., 140; Brooklyn,  
 Greenwood ch. 53; Strong pl.  
 ch. 1150; Tabernacle ch. 1419-  
 65; New York, Laight st. ch.  
 64.29; Brooklyn, Tabernacle  
 ch. 138.93; New York, Berean  
 ch. 112.01; Brooklyn, Bush-  
 wick ave ch., bal. 1; New  
 York, Cannon st. ch., bal. with  
 others to const. Mrs. E. K.  
 Fuller, N. Y., H. L. M., 41.96;  
 Brooklyn, Pierrepont st. ch.,  
 bal., of wh. 100 is fr. C. Thur-  
 ber, to const. Clement D.  
 Hager H. L. M., 1026.24;  
 Washington ave. ch., of wh.  
 250 is fr. Sab. sch., 859.20;  
 Hanson pl. ch., of wh. 50 is fr.  
 Sab. sch., Judson Miss. Soc.,  
 for Mrs. Ingalls' sch., 808.75;  
 New York, Calvary ch., in  
 part, of wh. 50 is fr. Sab. sch.,  
 650; J. E. Sheldon 25; H.  
 Shailer 25; 12,747.00  
 N. Y. Asso., Mariners' ch. 77.15;  
 5th ave. ch. 50.14; Brooklyn,  
 Central ch., Sab. sch., Juv.  
 Miss. Soc., tow. sup. of nat.  
 pr., 50; C. T. Goodwin, to  
 const. Frank J. Goodwin H. L.  
 M., 100; Greenport, ch. 103.60;  
 C. W. Thomas 50; Brooklyn,  
 Central ch., Miss. Soc., of wh.  
 150 is for sup. of nat. pr., care  
 Dr. Kincaid, Prome, Burmah,

332.50; H. G. Munson 25; Rev.  
 H. Osgood 100; New York  
 city, 1st ch. 1400; a soldier 4;  
 a friend 2; dying gift of Mary  
 J. Bennett 1; 2745.20  
 Buffalo Asso., Buffalo, Cedar st.  
 ch. 72.58; Sardinia, ch. 13;  
 Springville, ch., of wh. 12.50  
 is for the Arracan Miss., and  
 with other donas. to const. Miss  
 Emma Forilla Simpson H. L.  
 M., 70; 155.58  
 Hudson River North Asso., Hud-  
 son, ch. 25; West Troy, ch.  
 13.31; D. Rose 5; R. Paws  
 10; T. J. Eddy and others, to  
 const. Mary E. Eddy, Water-  
 ford, N. Y., H. L. M., 50; Al-  
 bany, Correl Humphrey 100;  
 S. H. Van Sickler, to const.  
 Wm. Van Sickler H. L. M.,  
 100; Albany, 1st ch. 100;  
 Pearl st. ch., Sab. sch. 100;  
 Washington ave. ch. 21; Tab-  
 ernacle ch. 26.16; Schenecta-  
 dy, ch. 71.50; Troy, North ch.,  
 of wh. 115.33 is fr. Sab. sch.,  
 295.19; 1st ch., of wh. 117 is  
 fr. Sab. sch., to const. S. H.  
 Brown, Harriet T. Huntington  
 and P. K. Davison, all of Troy,  
 H. L. M., 300; Halfmoon, 1st  
 ch. 20.50; 1237.66  
 Ontario Asso., Manchester, ch. 80.00  
 Saratoga Asso., Schuylerville, ch.  
 8.40, Broadalbin, ch. 20; J. H.  
 Burr 100; 128.40  
 Dutchess Asso., Mrs. S. R. Kelly  
 10; Central Pawlings 15; 25.00  
 Broome and Tioga Asso., Union  
 Village, ch. 7.00  
 Oneida Asso., Oneida, ch. 20;  
 Caseville, ch. 25; Rome, ch.  
 48.88; C. H. Shelby 25; M. S.  
 Chase 10; 128.88  
 Monroe Asso., Fairport, D. B. De-  
 land, with others, to const. him-  
 self H. L. M.; 50; Rochester,  
 ch., A. Morse tr., 207.72; 257.72  
 Black River Asso., Adams Vil-  
 lage, ch., bal., 6.25; Water-  
 town, ch. 50; 56.25  
 Erie Asso., Sinclairville, ch., of  
 wh. 5 is fr. Sab. sch., 20; Fre-  
 donia, ch., to const. Shepherd  
 S. Crissey H. L. M., 100; 120.00  
 Onondaga Asso., Syracuse, 1st  
 ch. 34.62; Fayetteville, ch.  
 43; 77.62  
 —20,063.93

## New Jersey.

East N. J. Asso., Jersey City,  
 Union ch., of wh. 20 is mon.  
 coll., 93; Holmdel, ch., to  
 const. James C. and Conover  
 T. Taylor H. L. M., 250; New-  
 ark, 1st ch., F. F. Randolph  
 tr., 250; Plainfield, 1st ch.  
 100; 698.00  
 Central N. J. Asso., Flemington,  
 ch., to const. Mrs. Ann E. Hig-  
 gins and Judiah Higgins H.  
 L. M., 225.00  
 Bridgeton, Miss Anna M. Mul-  
 ford 100; Port Monmouth, ch.  
 12; Elizabeth, ch. 1; 112.00  
 Coll. per Rev. O. Dodge, Dist.  
 Sec.,

North Orange, ch. 1005.50; Morristown, F. M. Soc. 12; New Durham, ch. 10.50; Middletown Point, ch. 5; 1033.00

Coll. per Rev. Jas. French, Dist. Sec.

West N. J. Asso., Bordentown, ch. 37.60; Pemberton, ch. 46.75; Greenwich, ch. 8.85; No. Camden, ch. 20; Camden, Tabernacle ch. 17.04; Camden, 2nd ch., Sab. sch. 3.50; Trenton, Central ch., of wh. 23.65 is fr. Sab. sch., 44.95; Upper Freehold, ch. 10; Bridgton, Cobanssey, 2nd ch. 131; Woodstown, ch. 14.15; Salem, ch. 93; Cape May, 2nd ch. 21.35; Cape May, Calvary ch. 24.10; Cape Island, ch., of wh. 6.35 is fr. Sab. sch., 21; Woodbury, ch., of wh. 5 is fr. Rev. D. J. Freas, 11; Burlington, ch. 20.40; Moorestown, ch. 73; Pittsgrove, ch. 10; Marlton, Sab. sch., for nat. pr., 40; Haddonfield, ch., of wh. 36 is for Shwa Dway, care of Rev. A. R. R. Crawley, Henthada, Burmah, 78.05; 774.24

Sussex, N. J. Asso., Port Jervis, ch. 31.40

Central N. J. Asso., Freehold, ch. 41; Weartsville, ch. 10; Princeton, ch. 20; Croton, ch. 15.10; Hightstown, ch. 42.62; Oxford, ch. 10; Manasquan, ch. 18.55; Kettle Creek, ch. 6.55; 163.82

East N. J. Asso., Rahway, ch. 42.86; Samptown, ch. 12; Newark, South ch., Kinney st., Geo. H. Bruen tr., 200; Newark, North ch. 11; Red Bank, ch. 16; Middletown, 1st ch. 54.68; Bloomfield, ch., of wh. 65 is fr. Sab. sch., for sup. of nat. pra., 144; 480.54

— 3514.00

### Pennsylvania.

Philadelphia Asso., Spruce st. ch., of wh. 50 is fr. Wm. E. Garrett, 30 fr. Misses Anable, 20 fr. S. A. George, 10 ea. fr. C. Sheldon and George B. Morse, 5 ea. fr. Robert Leonard, Mrs. J. S. Rathburn, Lowell Shumway, W. D. Shephard, Samuel Walker, Mrs. S. B. Bailey and David Wood, 2 ea. fr. Laura and J. Goodfellow, M. J. Githens, Mrs. J. H. Geyer and Emily L. Brown, 1.50 fr. F. L. Dennison, 1 ea. fr. A. L. Johnson, Mrs. S. B. Dewey, M. A. Buchanan, Julia Goodfellow, John Good, Mrs. Morrill and the pastor, 5 ea. fr. Mrs. F. Miss M. M., Mrs. E. S. and J. D. Dowling, 178.50

Philadelphia, Samuel A. Croser, yearly contrib., 500.00

Abington Asso., Covington, Prudence M. Watrous 2.00

Pittsburg, Union ch., Sab. sch., of wh. 5 is fr. infant sch., 30.50

Coll. per Rev. James French,

### Dist. Sec.

Abington Asso.; Abington, 1st ch. 40; Abington Valley, ch. 15; Blakely, ch. 17.50; Clarke's Green, ch. 13.15; Carbondale, Berean ch. 15; Damascus, 1st ch. 3; Honesdale, ch. 34; Scranton, ch. 65; Scott Valley, ch. 6.25; Ten Mile River, ch. 5.45; Clinton, ch., coll. by Mrs. V. G. Gaylord, Aldenville, 5.50; Lenox, ch. 4.75; 224.60

Beaver Asso., Zoar, Rev. A. G. Kirk 10; Amasa, ch. 3.25; New Castle, ch., Charles M. Phillips, tq const. himself H. L. M., 100; 112.25

Bradford Asso., Alba, ch. 9; Rev. E. Loomis 100, to const. Eld. Garrison Frazier, Savannah, Ga., H. L. M., 109.00

Bridgewater Asso., Gibson and Jackson, ch. 4.50; Bridgewater, ch., of wh. 15 is fr. Young Ladies' Miss. Soc., 56; 60.50

French Creek Asso., Carmel, ch. 7.25; Meadville, ch. 17; Spartansburg, ch. 50; 74.25

Centre Asso., Hollidaysburg, ch. 40; Logans Valley, ch., of wh. 25 is fr. Martin Bell and family, 42.50; Huntingdon, ch. 42; Shirleysburg, ch. 6; 129.50

Clarion Asso., New Bethlehem, ch. 3; Leatherwood, ch. 3.60; Mt. Pleasant 2.60; 9.20

Tioga Asso., Norwich, N. Robbins 4.00

Wyoming Asso., South Auburn, ch. 3; Braintrim, ch. 3; 6.00

Northumberland Asso., Lewisburg, Miss. Soc. 20; Trevorton, ch., of wh. 37.40 is fr. Geo. Mowton, 26 fr. Sab. sch., of wh. 7 is fr. Geo. Mowton, for sup. of Burman boy, care Rev. J. L. Douglass, Bassein, Burmah, 99.00

Pittsburg Asso., Freeport, ch. 10; Salem, ch. 4.50; Peters Creek, Juv. Miss. Soc., for nat. pr., care of Rev. J. L. Douglass, Bassein, Burmah, 20; Mars' Hill, ch. 25.25; Monongahela City, ch. 20; Elizabeth, ch. 27; Pittsburg, Union ch. 152.17; 258.92

Central Union Asso., Holmesburg, M. Rowland 5; West Chester, Sab. sch. 35; Phoenixville, ch. 24.35; 64.25

Philadelphia Asso., Blockley, ch., to const. Rev. Joseph Evans, West Chester, Pa., H. L. M., 103; Great Valley, ch. 21; Montgomery, Miss. Soc. 20; Hepsibah, ch. 19.11; Roxboro', Fem. Miss. Soc. 43; Chestnut Hill, ch., of wh. 23.68 is fr. Sab. sch., 51.53; Lower Providence, ch. 2.50; Newtown, ch. 5; Lower Merion, ch. 41; Upper Mt. Bethel, ch. 2.50; Beakleyville, ch. 2.50; Pottsville, ch. 42.64; Schuylkill Falls, ch., of wh. 50 is fr. Mrs. C. F. Abbott, 80.50; Marcus Hook, ch. 20.54; Goehem, ch., Rev.

Evans 2; Upland ch., Crozer 200; W. Phil., Berean, Johnson 10; Philadelphia, h., of wh. 100 is fr. h., 333.47; Eleventh sch., for sup. of nat. v. Rev. E. Kincaid, Burmah, 75; Spruce t. supply, 15; Spring pulpit supply, 5; Phil., 2nd ch. 4; Tabernacle wh. 100 is fr. Rev. ansell, 50 fr. H. Cross. Mrs. B. Griffith, 20 C. Dawson and J. Jr., 10 ea. fr. L. Mrs. Appleton and Mrs. 5 ea. fr. Emma W. M. Crippen and J., 299.76; Mrs. C. A. and Mar. offerings, of for nat. pr., 40; a Miss Mary A. Long, pupil to be elected Wade, in Mr. Hibch., Maulmain, Bur-

1464.05

Philadelphia Asso., Oli- 16.65; Willistown, ch. ridgeport, ch., of wh. r. Sab. sch., 13.50; e, ch., Rev. W. H. 1; Philadelphia, 1st h. 50 is fr. Mr. Co- 380 fr. Sab. sch., of for sup. of nat. pr., Rev. S. J. Smith, Siam, the sup. of sumed by said sch., const. T. Brantley and Mrs. Henrietta L. L. M., 1895.13; 1991.33

5318.95

Delaware.

Rev. James French, a Asso., Wilmington,

81.07

Illinois.

o., Monmouth, Wm.

2.50

d, Esther T. Bailey 1; gn, a friend, to be ex- under care of Rev. M. , Toungeo, Burmah,

11.00

ev. O. Dodge, Dist.

Mr. Rowley Rev. S. M. Osgood,

5.00

Asso., Urbana, ch. Witt's Creek, ch. 10-

16.65

Asso., Carrollton, ch. inchester, ch. 10; Jer- ch. 38;

90.40

so., Chicago, 2nd ch., 1.54 is fr. the estate of lden, by C. N. Hol- and 3 left by Char- hitney, a lad of 14 cently deceased, his savings for the cause 651.04; Waukegan, T. P. Campbell 1; Sarah" 1;

658.04

Dixon Asso., Dixon, ch. 55; Ga- lena, ch., of wh. 4.40 is fr. Sab. sch., 8.65; Milledgeville, ch., Rev. A. Carpenter and wife 2; Mt. Carroll, ch. 18.25; 83.90

Edwardville Asso., Upper Alton, ch., of wh. 45 cts. is bal. fr. Fem. Karen Miss. Soc., 119; Alton, 1st ch., of wh. 9.89 is for Fer. Bible distrib., and 22- .50 is fr. Sab. sch., for Dr. Bin- ney's Theol. sch., Rangoon, Burmah, 67.34; 186.24

Fox River Asso., Chicago, Wa- bash av. ch., of wh. 100 is fr. a bequest of E. W. Goodman, in part by E. Goodman, Exr., 225; Chicago, Union Park ch. 90.63; North ch. 30.55; Indi- ana ave. ch. 32.41; Chicago University, Judsonian Soc., per E. P. Tavoye, 5; Aurora, Union ch. 21; Batavia, ch., Mrs. M. L. Wightman 3; Bris- tol, ch., of wh. 10 is fr. Dea. J. McLellan, and 5 ea. fr. J. M. Broomer and wife, 38; Pavil- lion, ch. 12.33; Kaneville, ch. 5.15; Plainfield, ch., tow. sup. of Oungyee, nat. pr., care Rev. D. L. Brayton, Rangoon, Bur- mah, 10; Lockport, ch. 8; Had- ley, ch. 21.85; Mckina, ch. 6- .15; 496.97

Galesburg Asso., Berwick, ch. 20.05; Galesburg, ch., Sab. sch., dona. and exchange, to sup. Sau Wah, nat. pr., care I. D. Colburn, Tavoy, and to const. Miss Mary Hoyle H. L. M., 100; Ontario, ch., of wh. 5 is fr. L. M. Wetmore and wife, tow. sup. of Rev. M. Bron- son, Assam, 21; 141.06

Illinois River Asso., Trivoli, ch. 4.20; Farmington, ch. 13; Washburn, ch. 10; Galva, ch. 20.87; 58.17

McLean Asso., Bloomington, ch. 90; Atlanta, ch., of wh. 10 is fr. Mrs. Achsah O. Merriam, 25; 115.00

Mattoon Asso., Charleston, ch. 13.15 Nine Mile Asso., Sparta, ch., Mrs. C. L. Coulter 31.00

Ottawa Asso., Sublette, ch. 32.50; Tonica, ch. 40; La Salle, ch. 20.60; Ottawa, ch. 96; 189.10

Quincy Asso., Quincy, Vermont st. ch. 29; Griggsville, ch. 71; Payson, ch., of wh. 10 is fr. Sab. sch., tow. sup. of boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 50; 150.00

Rock Island Asso., Annovan, ch. 8; Cordova, ch. 32.60; Rock Island, ch., of wh. 5 is fr. Rev. A. Briggs, tow. sup. of nat. pr., care of Rev. M. H. Bixby, Toungeo, Burmah, 31.55; Rock Island, Swede ch. 22; Mt. Pleasant, ch. 2.50; 96.65

Rock River Asso., Belvidere, ch. 54; Freeport, ch. 15; Rock- ford, 1st ch., Sab. sch. 9.83; Marengo, ch., of wh. 5 is fr. L. W. Lawrence, 50; 128.33

Salem Asso., Oquaka, ch. 12.35;

Roseville, ch., of wh. 2.05 is fr. Sab. sch., 10.05; Plymouth, ch., of wh. 6 is fr. Sab. sch., 2.30; Independence, ch., 1 ea. fr. John Logan and J. Simmons, 2; Macomb, ch. 12; 47.00  
 South District Asso., Waterloo, ch. 16.50  
 Springfield Asso., Stonington, ch. 10.00  
 — 2544.15

## Indiana.

Flat Rock Asso., Shelbyville, ch. 10.00  
 Little Blue, ch. 7.75  
 Coll. per Rev. S. M. Osgood, Dist. Sec., 4.50  
 Brownstown Asso., Union, ch. 6.45  
 Coffee Creek Asso., Lancaster, ch. 6.45  
 Currie's Prairie Asso., Terre Haute, 1st ch., of wh. 10 ea. fr. Joseph Grover and O. Bartlett, 25 a death-bed gift of Lena Wells, to sup. nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 45.00  
 Flat Rock Asso., Greensburg, ch. 24; Sand Creek, ch. 6.40; 40.40  
 Freedom Asso., Ladoga, ch. 10.00  
 Friendship Asso., Bethel, ch. 20.05; Vernal, ch. 20; 40.05  
 Huntington Asso., Fort Wayne, ch., John Fairfield .50  
 Indianapolis Asso., Indianapolis, ch., of wh. 220 is fr. Sab. sch., to sup. nat. pr., viz: 65 ea. for one, care of Rev. B. C. Thomas, Rev. C. Hibbard and Rev. M. H. Bixby, and 25 to sup. a boy in Rev. E. P. Scott's Mikir sch., and to const. Charles J. Osgood H. L. M., 605.16; Greenwood, ch. 7.10; Southport, ch. 4.90; Missionary Union ch. 4.30; Franklin, ch., Sab. sch., tow. sup. of Abraham, in Rev. B. C. Thomas' sch., Henthada, Burmah, 12; Lawrence, ch., Wm. Hartsack 5; 638.46  
 Laughery Asso., Aurora, ch. 30; Lawrenceburg, ch., of wh. 5.50 is fr. Sab. sch., 20; 50.00  
 Long Run Asso., Vevay, ch. and friends, per J. L. Thiebaud, 1 ea. fr. Thomas Thiebaud, Dr. E. R. Mullet, Miss Kate Patton, Eliza Hamilton and Master C. O. Thiebaud, 10 ea. fr. J. L. and Rispah C. Thiebaud, 50 cts. ea. fr. F. J. Bristoe, Augustine and Elizabeth Courvoisier, Caroline Teata, Eli T. Ogle, Miss Indiana Henry, Simon Caye, Miss Ada Nichols, Miss Sallie James and Miss Oriana Thiebaud, 25 cts. ea. fr. Mrs. Josephine Todd, Miss Lucindy Bristoe and Master H. M. Thiebaud, 2 fr. Mary McCallum, 32.75  
 Madison Asso., Vernon, ch. 12.40; Hurberts Creek, ch. 7.06; Madison, ch. 38.10; College Hill, ch., J. Lane 5; 62.55  
 Mount Zion Asso., Amity, ch. 11; Bethel, ch. 12.50; 24.50

Northern Indiana Asso., South Bend, ch., of wh. 10 is fr. Peter Stocker, 30 fr. Sab. sch., and with prev. dona. to const. Rev. Charles Ager H. L. M., 74; Cedar Lake, a friend 5; West Creek, Mrs. Mary A. Blayne 5; 84.00  
 Sand Creek Asso., Napoleon, ch. 5; Zoar, ch. 4.80; Porter, ch. 2; 11.80  
 Union Asso., Veale's Creek, ch., of wh. 5 is fr. Rev. P. H. Evans, tow. sup. of nat. pr., Burmah, 12.75  
 Weasaw Creek Asso., Union, ch. White Water Valley Asso., Posey, ch., of wh. 5 is fr. Rev. M. Haven and family, 1.25 fr. br. Carterbine and family, 6.35  
 — 1002.7

## Iowa.

Village Creek, Swedish ch. 20.00  
 Coll. per Rev. S. M. Osgood, Dist. Sec., Burlington Asso., Burlington, ch., of wh. 10 is fr. E. A. Van Meter and 5 fr. F. T. Parsons, tow. sup. of Rev. J. E. Clough, and 1 fr. Margaret Van Vint, 20; Danville, ch., of wh. 20 is fr. Rev. E. Ruas, tow. sup. of Rev. J. E. Clough, and 5 fr. E. Cady, 25; Mount Pleasant, ch. 15; 60.00  
 Central Iowa Asso., Monroe, ch., Rev. J. Currier 10; S. B. Tufts 3; T. C. Livingston 2; Wm. McDonald 2; 1 ea. fr. J. B. Wortt, I. Yoakman, J. F. Woody, C. M. Livingston, M. K. Campbell, E. J. Currier and E. C. Anderson, 50 cts. ea. fr. C. F. Bockenoogen and G. Ible, 25; Iowa Centre, ch., a friend, tow. sup. of Rev. J. E. Clough, 6.50; 31.50  
 Davenport Asso., Blue Grass, ch. 1.90; Lyons, ch., of wh. 2 is fr. Sab. sch., 10; Clinton, ch. 5; 16.90  
 Dubuque Asso., Dubuque, 2nd ch. 27.50; Cascade, ch. 12.15; Sand Spring, ch. 10.35; Waterford, ch. 5; 55.00  
 English River Asso., Martinsburg, ch. 2.00  
 Keokuk Asso., Fort Madison, ch. 30.00  
 Linn Asso., Vinton, ch. 5.65; Fairview, ch. 3; 8.65  
 Oskaloosa Asso., Pella, ch. 6.80; Oskaloosa, ch., tow. sup. of Rev. J. E. Clough, 40; coll. by Rev. John Jeffries, 6.65; Pleasant Grove, ch. 5; 58.45  
 Turkey River Asso., Waukon, ch. 13.50; Strawberry Point, ch. 8.50; 22.00  
 — 305.94

## Michigan.

Milton, George S. Hall 2; Armada, ch. 9; 11.00  
 Kalamazoo Asso., Kalamazoo, H. L. Wayland 10.00  
 Washtenaw Asso., Ann Arbor, Mrs. M. H. Cowles, for sup. of pupil in Rev. E. P. Scott's

sch., Nowgong, Assam, 25.00  
 Grand River Asso., Grand Rapids, 1st ch., of wh. 11 is fr. Sab. sch., 18.50; 2nd ch., Sab. sch. 6, and 3 avails of Addie and Hattie Jewett's miss. box, 9; 27.50  
 Michigan Asso., Almont, 1st ch. 7.00  
 Wayne Asso., Kensington, ch. Coll. per Rev. S. M. Osgood, Dist. Sec., 5.00  
 Flint River Asso., Davisonville, ch. 10; Imlay, ch., of wh. 20 is fr. Mrs. A. S. Deneen, fr. money left in her hands by a son, who died in the army, 28; Genesee, ch. 8.25; 46.25  
 Grand River Asso., Brownville, ch. 5; Middleville, ch., Missionary Mite Sec. 5; Ionia, ch. 40.25; 50.25  
 Ellendale Asso., Coldwater, ch., of wh. 15 is fr. Sab. sch., tow. sup. of nat. pr., care Rev. M. H. Bixby, per Rev. E. Eaton, 80; Wright, ch., Rev. D. D. Walden 5; D. Wood 2; 1 ea. fr. James Goodell, L. D. Wood and P. Sheperdson, 3; 90.00  
 Jackson Asso., Napoleon, ch. 10; Waterloo, ch. 2; Springport, ch. 9; Rives, ch. 7; Sandstone, ch. 14.25; Leslie, ch. 8; 50.25  
 Kalamazoo Asso., Marshall, ch. 25; South Battle Creek, ch. 11; Galesburg, ch. 12.25; Climax, ch. 12.25; Kalamazoo, ch., of wh. 42.30 is fr. Sab. sch., for sup. of Karen pr., 58.30; 127.80  
 Lenawee Asso., Adrian, ch. 63; Hudson, ch. 10.67; Fairfield and Moyalton, ch. 2; 75.67  
 Michigan Asso., Romeo, ch. 11.75; Mt. Vernon, ch. 4.10; Detroit, 1st ch. 27.90; 42.75  
 St. Joseph's Valley Asso., Star-gis, ch. 12.78  
 Washtenaw Asso., Clinton, ch. 5; Ypsilanti, ch., of wh. 26.65 is fr. Sab. sch., tow. sup. of Joseph Fletcher Carey in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 105.07; Salim, ch. 25.30; 125.37  
 Wayne Asso., Highland, ch. 12.50  
 731.12

## Ohio.

Miami Asso., Dayton, ch., of wh. 128.20 is fr. Sab. sch., for sup. of Taboo, nat. pr., care of Rev. B. C. Thomas, per Mr. Chamberlin tr., 225.42; Middletown, ch. 100; Lebanon, East ch., of wh. 20.94 is mon. coll., 108, for nat. pr. in Assam, and 25 coll. for sup. of Karen pr., 163.94; Cincinnati, Mt. Auburn ch., an. dona., to const. Rev. Wm. Cleaver Wilkinson and Charles A. Lynd H. L. M., H. Thane Miller tr., 259.79; Union Miss. ch., of wh. 10 ea. is fr. S. G. Burnet and Rev. T. J. Mollish, 44.42; Cheviot, ch., 4 of wh. is fr. Sab. sch., 16 fr. Jos. Hildreth, 10 ea. fr. Mrs. Ann McFarlan and Geo. C. Hildreth, per Jos. Hildreth, 5 fr. Wm. W. Rice, 2 fr. Miss Ann McFarlan, 1 ea. fr. Hesther Ade, D. E. Stratham and Emily Rockersfield, 60; 885.56  
 Mount Vernon Asso., Belleville, dying gift of Mrs. Charlotte Fisherty, by her father, 156; Susan Phillips and Ellen Lockhart, 1 ea., 2; 158.00  
 Huron Asso., Norwalk, ch., per Moses Yale tr., 16; Sandusky City, Mary Barber 4; 20.00  
 Cleveland Asso., German ch., brethren 10; 1st ch., Sab. sch., for sup. of Too Au, nat. pr., care of Rev. B. C. Thomas, Henthada, Barmah, 54.68; 64.68  
 Mad River Asso., Springfield, ch. 46.80  
 Lorain Asso., Henrietta, ch. 9.88  
 Trumbull Asso., Youngstown, 1st ch., mon. com. 20.00  
 Zanesville Asso., Zanesville, Market st. ch. 50.00  
 Zoar Asso., Morristown, Susan and Emma Cornwell, Lizzie and Mattie Little 2.00  
 Columbus Asso., Granville, ch., of wh. 20 is fr. Sab. sch., per R. Parsons tr., 159.75  
 Salem Asso., Huntington, ch. 20.50  
 Mowrystown, ch. 5; No. Lawrence, Rev. B. E. Jones 5; Blanc, F. Smith 2; Ashland, a friend 50 cts.; Warren, ch., an. coll., R. S. Parks tr., 100; Greenfield, ch., Sab. sch., 8.10; 120.60  
 Coll. per Rev. S. M. Osgood, Dist. Sec.,  
 Miami Asso., Hamilton, of wh. 32.43 is fr. Sab. sch., 147.03; Lockland, ch., of wh. 200 is fr. J. H. Tangeman to const. J. H. Tangeman and Mrs. E. J. Tangeman H. L. M., 226; Cincinnati, North st. ch., Rev. W. F. Nelson 25; 408.03  
 Cleveland Asso., 1st ch. 200; 3rd ch. 9.30; Richfield 6.53; N. Royalton 8.17; 224.00  
 Caesars Creek, Little Miami, I. D. N. 10; Washington, C. H. 4; 14.00  
 Zanesville Asso., Rockville, ch. 16.00  
 Meigs Creek Asso., McConnellsville, ch., of wh. 9.48 is fr. Sab. sch., 33.77  
 Coshocton Asso., Butler, ch., 10.00  
 Wills Creek, New Concord, ch. 2.50  
 Auglaise Asso., Lima, ch. 12.26  
 Portage Asso., Akron, ch., of wh. 400 is fr. Mr. Austin, 500.00  
 Ohio Asso., Portsmouth, ch. 42.00  
 Mohican Asso., Mansfield, Central ch., of wh. 5 is fr. Miss Harriet Stewart, 55.00  
 Huron Asso., New London, ch., of wh. 5 is fr. Dea. Eph. Robins, Plymouth, 17.80  
 Columbus Asso., Berlin, ch. 10.80  
 Mad River Asso., Bloomisburg, ch. 6; King's Creek, ch. 10.25; 16.25  
 Mt. Vernon Asso., Chesterville, ch. 10; Independence, ch. 20; 30.00

2242.77

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| <b>Kansas.</b>   |                 |  |
| Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,<br>Ottawa, Mrs. D. F. Hood   | 300.            |  |
| <b>Minnesota.</b>  |                 |  |
| Rochester, ch. and cong.   | 30.00           |  |
| Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,<br>Minnesota Asso., St. Paul, 1st<br>ch. 17.80; Belle Plain, ch., Rev.<br>M. Heath 2; Minneapolis, ch.,<br>Sab. sch., tow. sup. of Rev. J.<br>E. Clough, 25; Scandia, ch., of<br>wh. 3.10 is fr. Sab. sch., 20;<br>Newport, ch. 7.65;  | 72.45           |  |
| Minnesota Central Asso., Lan-<br>sing, ch. 13; Austin, ch., of<br>wh. 5 fr. H. E. Parker, 4 fr.<br>Mrs. R. H. Parker, 2 fr. Edwin<br>A. Parker and 1 fr. Anna M.<br>Parker, 19.50; Wasioja, ch. 7;<br>Rice Lake, ch. 1;  | 40.50           |  |
| Minnesota Valley Asso., Sharon,<br>ch.   | 10.00           |  |
| Southern Minnesota Asso.,<br>Money Creek, ch., W. F. Sin-<br>clair   | 10.00           |  |
| Zumbro Asso., Concord and El-<br>lington, ch. 10; Zumbrota, ch.<br>7.75; Kalmar, ch. 15.50;  | 33.25           |  |
|  | 196.30          |  |
| <b>Nebraska.</b>   |                 |  |
| Coll. per Rev. James French,<br>Dist. Sec.,<br>Nursery Hill, Rev. H. T. Vose   | 1.00            |  |
| <b>Wisconsin.</b>  |                 |  |
| Fort Howard, Sab. sch., con. coll.<br>10.40; Westfield, a friend 15;   | 25.40           |  |
| Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,<br>Dane Asso., Madison, ch., of wh.<br>25 is fr. Sab. sch., to sup. a<br>young man in Rev. B. C.<br>Thomas' Normal sch., Hen-<br>thada, Burmah, and to const.<br>Rev. Julius E. Johnson, Madi-<br>son, H. L. M.,                       | 107.70          |  |
| Dodge Asso., Fen Lake, ch., Rev.<br>P. Conrod 1; Beaver Dam, ch.,<br>of wh 20 is fr. Sab. sch., tow.<br>sup. of Charles M. Gates in<br>Rev. E. P. Scott's Mikir sch.,<br>Assam, 36.50;   | 37.50           |  |
| Janesville Asso., Union ch., Rev.<br>A. Whitman and wife 2; Janes-<br>ville, ch., of wh. 5.05 is fr. a<br>small Sab. sch. on the Prairie,<br>conducted by one of the sis-<br>ters, 61.43;  | 63.43           |  |
| La Crosse Asso., Sparta, ch. 21-<br>.50; Trempehan, ch. 5;   | 26.50           |  |
| Lake Shore Asso., Milwaukee,<br>ch. 125; Waukeaha, ch. 27.43;<br>Scott, a friend 5;  | 157.43          |  |
| St. Croix Asso., Prescott, ch.   | 7.50            |  |
| Walworth Asso., Elkhorn, ch.<br>20; Darien, ch., Rev. A. Pot-<br>ter 50 cts.;  | 20.50           |  |
| Winnebago Asso., Omro, ch. 3;<br>Waupun, ch. 25; Fond du Lac,<br>Geo. D. Hunt 1; Oshkosh, ch.<br>2.35;   | 32.35           |  |
|  | 478.31          |  |
| <b>Virginia.</b>   |                 |  |
| Richmond, camp 10th Conn.<br>Vols., Capt. James Linsley  | 5.00            |  |
| <b>District of Columbia.</b>   |                 |  |
| Washington, R. B. Loomis 25;<br>E st. ch., Youth's Miss. Sec.,<br>Geo. W. Rothwell tr., 100; 1st<br>ch., Youth's Miss. Sec., Mrs.<br>H. G. Ayer tr., for sup. of nat.<br>pr., care of Dr. Kincaid,<br>Promo, Burmah, 100; Wm.<br>Ruggles, for sup. of nat. prs. in<br>Burmah, 250; | 475.00          |  |
| Coll. per Rev. James French,<br>Dist. Sec.,<br>Maryland Union Asso., Wash-<br>ington, Calvary ch.  | 36.50<br>511.50 |  |
| <b>Lower Canada.</b>   |                 |  |
| Lower Canada, Papineauville,<br>Stephen Tucker, Jr.,   | 50.00           |  |
| <b>Canada West.</b>  |                 |  |
| Port Hope, Wm. Craig, to const.<br>himself H. L. M.,   | 100.00          |  |
| Coll. per Rev. O. Dodge, Dist.<br>Sec.,<br>Canada West, per Rev. R. Tel-<br>ford (particulars will be given<br>next month)   | 324.46          |  |
|  | 494.46          |  |
| <b>Burmah.</b>   |                 |  |
| Toungoo, colls., fr. friends in<br>England and Burmah, for sup.<br>of nat. prs. and sch., per Rev.<br>M. H. Bixby,   | 1022.37         |  |
| <b>Assam.</b>  |                 |  |
| Nowgong, colls., per Rev. M.<br>Bronson,   | 206.21          |  |
| Sibsagor, ch., per Rev. Wm.<br>Ward, of wh. 10.36 is fr. Sab.<br>sch.,   | 85.28           |  |
|  | 291.49          |  |
| <b>Siam.</b>   |                 |  |
| Bangkok, coll. for chapel, &c.,<br>and exchange, per Rev. S. J.<br>Smith,  | 302.40          |  |
| <b>Legacies.</b>   |                 |  |
| Blanford, Mass., Enos Boise, per<br>W. E. Boise, Exr.,   | 50.00           |  |
| Lynn, Mass., Dea. Jona. Bachel-<br>ler, per N. Peck and H. Had-<br>dock, Exrs.,  | 269.63          |  |
| Cheviot, Ohio, Dea. Richard<br>Gaines  | 50.00           |  |
| Lima, Ohio, Mrs. N. G. Moore,<br>Rev. J. L. Moore, D.D., Exr.,<br>per Rev. J. French, Dist. Sec.,  | 25.00           |  |
| Fayetteville, N. Y., Mrs. Hannah<br>Macomber, H. Edwards, Exr.,<br>bal., per Rev. O. Dodge, Dist.<br>Sec.,   | 57.00           |  |
| La Clair, Ill., Dr. Joel W. Clark,<br>per Dea. O. Boardman, Exr.,<br>in part for mission work in<br>China,   | 303.68          |  |
| Laurel Run, W. Virginia, David<br>Roderick, per Rev. James<br>French, Dist. Sec.,  | 50.00           |  |
|  | 1305.31         |  |
|  | 367,462.34      |  |
| Total from April 1, 1884, to March 31, 1885,   | \$132,567.16.   |  |

THE

# MISSIONARY MAGAZINE.

VOL. XLV.

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No. 6.

## AMERICAN BAPTIST MISSIONARY UNION.

### SIGNS OF PROGRESS.

BY REV. W. ASHMORE, SWATOW, CHINA.

#### The Hu City or Departmental Capital.

Taking precedence of all others in stirring interest of late, are the operations in the Hu City, or Departmental Capital, as the word means. Not only is it a great city, like Jonah's Nineveh, with scores of thousands that cannot discern between their right hand and their left, but it is the centre of influence for all this portion of Canton Province; has its large proportion of successful literati and men of opulence, keeps up its biennial examinations of candidates for literary honors, who come in from all directions to the number, sometimes, of two thousand, and who, when through with their ordeal of essay-writing, return to their homes, taking with them particulars of any new thing or strange doctrine they may have heard during their sojourn in their district Athens.

#### Its Hostility to Foreigners.

This city has hitherto borne a disagreeable reputation for hostility to foreigners, and everything emanating from foreigners. It was here that Mr. Burns was arrested a few years ago, and sent, caged like a canary bird, overland to Canton, some two hundred miles distant. It was here also that A Sun and A Ee were imprisoned and beaten for the testimony of Jesus, as br. Johnson told when he was in America. Nor had their rancor died away during the eight years that had elapsed since then. Only last year, and since my arrival, no less a personage than a British consul was driven back in an attempt to reach the place, and that, too, while under special charge of an envoy of the Governor General of Canton, sent to escort him. He was confronted by an angry populace, who went so far as to roll down great stones from a bridge under which they were passing, crushing in the boat, and endangering the lives of those on board.

Attempts have hitherto been made to occupy the place as a mission-station, but they amounted to but little. A suitable house could not be had, and an assistant, when there, had to meet with the few brethren in a shell of a closet, over an insignificant shell of a drug-shop. He might preach the gospel, indeed, but what Paul had to do "to them who were of reputation," he had to do to every body,—preach



privately,—not exactly lest he should “run in vain,” but lest he should have to run in real earnest to save himself. They were in constant fear of it.

#### **The Tide Turned.**

But changes are going on here, as elsewhere. Elements of radical change are at work beneath the surface, and the effects rapidly and sometimes very unexpectedly develop themselves. One year of the present generation is worth twenty of the last. Accordingly it was thought advisable to send forth the dove once more, to see if this time he would not return with the “olive leaf” in his mouth. A Je Siney was sent upon this special errand. He and his mission were made the burden of many prayers. God prospered his way. Almost immediately he lit upon a suitable house, and had no difficulty in hiring it for two years, with privilege of immediate occupation. Without delay he began stated religious services. For quite a long time he, or some other native preacher in his stead, was permitted to dwell “in his own hired house, receiving all who came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him.” People constantly called, some to get medicine, some out of idle curiosity, some out of rational curiosity. Of those who came, some contradicted and blasphemed, some asked quizzical questions, some contented themselves with a quiet and contemptuous smile, while two or three “clave unto them” and believed. At the public services held in the evening, from ten to twenty would usually be present.

#### **Opposition to Gospel Truth.**

When we heard all this, we were glad, and hoped a door of entrance was to be given us without much gainsaying. But old giant Pagan is not dead yet. The first indication of decided opposition was from a man who came to the door, and, in language not chosen for its delicacy, stigmatized the brethren as a “set of Papists”—a “set,” by the way, who have long been established here, and have some influence for mischief, as we have known to our sorrow, but none for good—at least no ostentatious parade is made of the latter. This man’s harangue of itself amounted to nothing; but derived its significance from the presence near by of four literary men, whose mouth-piece he plainly appeared to be, and who now stood by to lend him support. The assistant disclaimed the charge, and handed one of the four a small summary of our faith, setting forth who we were and what we believed, whereupon they cleared out.

Nothing further occurred till an evening or two later, when an unusual number of new and strange faces were assembled. Suddenly there broke out a series of yells, catcalls and insulting remarks, with such a degree of spontaneity as can only be accounted for on the supposition that the whole thing had been previously arranged elsewhere. At length one fellow, head of a gambling establishment not far away, was put forward as spokesman, and began demanding of the brethren their object in coming there. Like Demetrius,—a worthy disciple of whom he seemed to be,—the ostensible ground of his complaint was, that the brethren taught “there were no gods made with hands.” “What do you come here for, teaching that men should not worship the venerable Lord?” And like Demetrius, his great concern finally cropped out,—the damage likely to accrue to his own unrighteous calling. “Come, out with it now! Do you say it is wrong to gamble for cash? Lottery tickets,—are they good, or bad?” This fellow was bent on mischief; but A To answered him discreetly. “Our sacred books teach these things to be wrong; but you *can do as you choose* about obeying; we use force with nobody. We are not med-

dling with you ; why, then, do you interrupt us ?" There was nothing further that evening.

#### Chinese Dodge.

The next time the aspect of things became more serious. Out from the crowd that had collected there stepped a young man, afterwards ascertained to be a most vicious character. But he had been dressed up genteelly for the occasion, and now stood in front of his backers. Singling out old Tie Pe, who has charge of the chapel, and does a little preaching according to his ability, he began abruptly, "Your father owed me money; I have been kept out of it long enough. Pay up!" Now Tie Pe is a venerable old man; his hair is white as the driven snow, and any one not acquainted with a certain Chinese peculiarity will wonder how this comparative youngster could charge old Tie Pe's father—dead and in his grave years and years ago, with owing him money. It was doubtful whether he was in existence at the time of the old man's death. An assertion of this kind is a common prelude to a false imprisonment, or often, robbery. It is oftentimes the "stand and deliver" of a Chinese highwayman. To the indignant protestations of his victim, he says, "Your grandfather owed my grandfather money, and I have come to collect it." The speech of the rowdy was therefore equivalent to an invitation to the mob to join in a general loot.

Again did A To's readiness help them out of the difficulty. "Why," said he, at once speaking up, "you are yet a young man, and Tie Pe's father has been dead a great many years; how could you have been old enough to have any business transactions with him?" "O very true," said quick-witted impudence, who stopped to answer the argument, and thereby the critical moment was passed. "Very true; but the money is due to the firm to which I belong, a very old firm, and of which my father was a member." "And what is the name of the firm?" asked A To once more. Here the man gave the address of a firm in a distant part of the city. "Indeed," responded A To, in a very business-like way; "well, then, bring your account books to-morrow, and we will look over them and see how the case stands; but do not come in the night. It is not wise to collect debts at night."

Fortunately the turn given to the affair was sufficient. There was no looting; only a few little articles about the door were pilfered and carried off as the crowd dispersed. They were not worth speaking about.

But though the crowd had gone, they had left anxious hearts behind them. The brethren were very uneasy, especially old Tie Pe, who seemed a special object of their spite. There was no telling what persecutions he might be subjected to upon a trumped-up charge, backed, as it would be, by vehement liars, and pressed before a venal mandarin, whose only conscience was a leather purse.

#### Interposition of a Magistrate.

A restless night passed away, and the next morning, post-haste away went A To, to consult with a graduate of eminence and position in the city, in whose family it was his good fortune to be highly esteemed for his medical advice. The graduate, a fearless man, told him to be under no apprehension. All that needed to be done was to show a determination to meet the charge boldly, and nothing more would be heard of it. Furthermore, he gave orders to a petty officer under him to repair that night to the chapel and restrain the mob if they should again appear; and along towards nightfall, fearing there might be some miscarriage in his previous directions, he sent his own brother. So that there were two persons there, both competent to maintain order.

This time the mob did not enter the worship room; the presence of the two persons spoken of was a sufficient check. But they kept up a great clamor outside; all

manner of hard and harsh language, which, though it flowed in a continual stream, did not seem in the least to diminish the supply. "Go to, now, you"—"Your doctrine is not good; we don't want it." "It is the doctrine of the foreign devils; it is the belching out of foreign dogs." "Don't come here to turn Tie Chiu upside down also." "Out of this! quick! or look you to it!" "We'll lay hold of you soon, if you are not gone."

Things seemed hastening on from bad to worse. Another morning, and there was found posted up near the chapel a scurrilous placard, intended to incite the populace to an outbreak. A quotation in it, taken from one of the books given to the four gentry at the beginning of the troubles, led to the detection of one of them as the author. A To hunted the man up, and made him come and obliterate what traces were left after the handbill had been pulled down, which he did with a very bad grace. During this same day a Custom House officer called to see what the matter was, saying there was a great stir in the city about the new doctrine. A To found, when he walked abroad, that there was no exaggeration in the story about a "stir in the city." As he was passing along in quarters quite remote from the chapel, he would suddenly hear, "There! there! there! that thing going along yonder; that's the fellow now."

#### **Expedients for Safety.**

It is not to be wondered at, that during all this while the brethren were becoming more and more perplexed as to what they would ultimately have to do. So there was much consultation among themselves, and much patient consideration of the views of outsiders, who, though not believers, were well disposed, some for one reason and some for another. One of the new inquirers suggested that they take all their clothes and valuables to his house, so that in case of an outbreak they would have only themselves to look after. One thought it would be well to get a guard of soldiers to conduct them quietly out of the city. Another opinion was, it would be better to go boldly to the chief mandarin, state their case, and ask protection.

Just here, while speaking of these various sentiments, we must do justice to a Chinese lawyer, the representative of a class of men not so distinguished as their brethren in other lands, but by no means behind them in the readiness and ingenuity of their expedients. "Don't petition the mandarin; there is no necessity for that. Besides, you will find it not only troublesome, but expensive. But hear me; I will tell you how to manage. This evening I will get several influential friends; we will come early and be engaged in sipping tea with you, and when the mob collects, I will say—'Ho, good neighbors, it is nothing at all—nothing at all. This is only a doctor, giving out medicines. He is a worthy man and means only to do good. We have just been taking a friendly cup of tea with him. Let us leave them to themselves; come, come, let us take a walk up street, or perchance go to the theatre; the gong is sounding already. Come, neighbors, come.' And thereupon I will coax off three or four, and another friend will coax off three or four, and so on, and in a few moments they will all be dispersed in the distance, and serenity will remain behind them." Very sage advice that, looked at from a worldly standpoint; but not suited to the character of a band of witnessing Christians. This "opinion" the lawyer gave gratis, out of some gratitude to A To for medical services.

#### **Appeal to the Mandarin.**

A letter had been written hastily to us, asking advice. Meanwhile, pending an answer, A To resolved to visit the mandarin at his yamun. He went. A gate keeper stopped him. "What do you want?" "I want to see his excellency, the

Hu Tai." "What is your business?" "Business of great importance, and I must speak with him." The gate-keeper stood aside and let him pass. A few moments more, and he confronted the Hu Tai's private secretary, and a man clothed with a large measure of delegated authority to use in an emergency. "What do you want?" "I want protection from lawless people," and forthwith gave a succinct statement of the whole case, who they were, where they came from, and what they sought. "We beg your excellency to send a police force to preserve us in our rights." "Why stay here at all? Why not go back to Swatow? You shall have a government boat to convey you down, if you say so." "What is the use of our going down? If we go away, we shall be sure to come back again; why not stay, then, while we are here?" Thus by this system of Chinese interrogatory, each ingeniously shifting the burden of proof, did they argue the case. "All we ask," said A To, "is, that a few of the police officers be sent to the house for a few evenings, until the people make up their minds to settle down in the usual quiet way." "Well, well, so be it," said the secretary, and at once issued an order.

In the evening they came, as they had been ordered to do. It so happened, curiously enough, that among them the brethren recognized one or two of their former persecutors. There was no design in this on the part of any one; but it was rather mortifying to these fellows to be sent to protect those very persons, whom, a few days before, they had been so anxious to rout. The disturbance was at an end.

#### **Cheering Meeting for Prayer.**

Meanwhile, they received our letter. We commended them for holding on—suggested that in case of a continued demonstration they refrain for a little while from throwing the doors open for a public service at night, but that the brethren meet, and pray, and sing, and give thanks as usual, and bade them, when they next met, to read and expound for their comfort and guidance the prayers of the disciples,—Acts 4: 24–30, and the Lord's charge to Paul,—Acts 18: 9, 10, &c.

They had a blessed meeting. Although the public was not invited in as usual, any one who really wished to hear was gladly welcomed. The soldier-policemen were there, of course. The brethren were there. They read the letter and the passages marked, and knelt down for one to give thanks. The spirit of prayer was upon them; when one finished, another began, and then another, until six of them, the two new converts among them, had poured out their souls before God.

One of the policemen seemed especially struck. He would not kneel down, but he would listen. Stepping up to A To, after the scene was all over, and referring to one of the new converts, he asked, "Where did that man get that prayer? Did you teach him, or did he pray it wholly out of himself?" He prayed it of himself. "I did not teach him," replied A To. "Well, there was a great deal of wisdom in it, and it was very strange," said the soldier; but whether he thought anything more, he did not say.

In the fear-inspiring presence of an official from the great Yamun, there were of course no more serious difficulties. A few days more, and our little band of witnesses were no more thought of. News came suddenly that the Tai Ping rebels, driven out of Nanking, were making headway in great force in the south, and were taking the Departmental city in their route. Every body, from the prefect down to the humblest street coolie, had enough to do now without annoying the Christians. There is a great hurry of preparation there just now, and great confusion in consequence. Amid it all, the brethren preach the truth with freedom where they please.

## RANGOON MISSION.

LETTER FROM DR. STEVENS.

*Visit to Villages.*

Rangoon, Jan. 28, 1865.—I returned on Wednesday evening, the 25th inst., from a boat trip for preaching to the important towns of Nyoung-dong and Pantanau. On account of the expense of boating, br. Rose and myself concluded to go together, hoping to do double work in any one place where we might stop, by his taking one direction with his assistants and I another. The agricultural villages being nearly denuded of inhabitants at this season, in consequence of the people occupying temporary huts in their rice-fields for the purpose of harvesting,—without spending more than a few hours at intervening places, we proceeded at once to Nyoung-dong, where we spent four days; then to Pantanau, where we passed three days. We were gone thirteen days, and the expense of the boat was 28 rupees.

We had very good opportunities of preaching at both places, both to the inhabitants of them and to visitors for purposes of trade, from every direction, but especially from Burmah Proper. We distributed also many tracts.

*Obstacles to the Gospel.*

Our work was simply the presentation of the truths of the gospel, and endeavoring to persuade the people to accept of the salvation offered them in Christ. The great obstacles we had to contend with were three. 1. That which is common to the minister of Christ in every land, and incomparably the greatest, the depravity of the heart manifest in estrangement from God, and through worldliness, the people being intent on one thing, to possess themselves of the things of this life, to the neglect of that which is to come. 2. Contentment with the ancestral religion, reposing, so far as there is any sincere endeavor to lay up for the world to come, the most entire confidence in the various works of merit prescribed by their sacred books, to provide for them a measure of happiness in

a future state. Still this confidence is coupled with an unhesitating admission, that so far as their sins are concerned, which they acknowledge to be without number, they must inevitably be endured in unknown forms and for countless years, even in hell. Of course we held up before them the blessed contrast of forgiveness of sins and eternal and unalloyed happiness immediately on separation from the body. 3. But here we were met by the third great obstacle, unbelief in the power of Christ to do all that He promises, and indeed in the possibility of forgiveness and of attainment to such rewards as are held out.

*What is Needed—Spirit of the People.*

It is seen at a glance, therefore, what is wanted to secure success among the Burmans; it is simply that which is needed at home, the power of God, and he therefore may be expected to be the most successful missionary, who can best succeed in obtaining that power to accompany his efforts.

Everywhere the people were respectful and attentive, and entered freely into discussion with the utmost frankness and good nature; but on no one, we are grieved to say, had we any evidence of the coming down of the Divine power, convincing of sin and awakening the desire of salvation. For this we greatly need the "effectual, fervent prayer of the righteous." I think, nevertheless, there were signs of a better appreciation of the importance of our message and of the claims of Christianity on their attention, than I have ever witnessed before in the people of those places.

*Interest in the American Election.*

On the eve of the Presidential election, we participated in some degree in the spirit of prayer for the issue, which has been gloriously granted, and we are fully prepared to join in the persuasion that prayer has been signally answered. May all the people have the benefit of seeking God in the day of their trouble, that He may have the opportunity of glorifying Himself in them.

## LETTER FROM MR. DRAYTON.

**Encouragement in a Hardened Village.**

Kyong-doke, Jan. 15, 1865.—Kyong-doke is a large Pwo Karen settlement, a few miles above Pantanau. The people are much given to their idolatry, that is, the Burmese system, mixed up with their own superstitions, and peculiarly addicted to intemperance and its accompanying vices. It has long been noted as a place peculiarly given up to wicked abominations. About six years since I visited this place in company with Mrs. B. and some Karen preachers; but we did not find the slightest encouragement.

From that time to the present there has been a great deal of preaching among the people, but no signs of any fruit appeared until, some six months since, two women came to our house in Kemendine and begged for a preacher to be sent to their place. As we could not discover any motive in them but a desire to know the truth, it seemed to be a call from God to make a special effort in behalf of this people. Hence arrangements were at once made for them to have a preacher.

**Self-Righteous Chief.**

Five days since I came hither in company with several Karen preachers, and we have had worship twice every day, that is, morning and evening, spending the greater part of the day-time in visiting, in separate companies, from house to house. No one in the vicinity can have the excuse that he has not had the offer of salvation. In these visits a great variety of feeling was developed. Some scoffed; many were quite indifferent; one old chief became quite angry, because I told him personally, except he repented and believed in Jesus Christ, he could not be saved. He, in a very excited manner, exclaimed, "What, teacher, do you mean me, myself—do you mean to say that such a man as I am is exposed to hell?" "Yes," I said, "you, your own self; your deeds of merit can never save you." He at once left, saying, "Such talk, teacher, is reviling."

**Candidates for Baptism.**

A few listened with deep interest, which gives reason to hope they may yet receive the truth. Day before yesterday (Saturday) at noon, Thahoo, the ordained preacher, and his company arrived, and all at once took hold and labored with zeal, so that on the whole we have had quite a protracted meeting. Saturday evening seven individuals sent in their names, requesting to be baptized. After the forenoon service yesterday, they were examined and received as candidates for that solemn and interesting ordinance.

**Evil Reports.**

The enemy had been very busy here in circulating all sorts of horrid reports about baptism, telling the people that the teacher would thrust them under the water and hold them there until almost dead, then let them up and ask, "Do you see Shway-da-gong yet?"—then thrust them down again and again, until sometimes they actually died under the operation, &c., &c. Of course a good deal of interest was excited on the subject, and a much larger congregation of heathen Karens assembled at the water side than I ever before saw on such an occasion.

Thahoo gave out the hymn, I read a passage of Scripture, and exhorted the multitude to believe in and follow Christ. Thahoo prayed, and we then baptized alternately. There was perfect order and solemnity during all the exercises, and I am sure the occasion cannot soon be forgotten. Hence a fair beginning is made in this dark place, where Satan has so long held such undisputed sway.

**Character of the Converts.**

The new converts are of such a character and standing as give good reason to hope they will be the means of doing much for the honor of their Master. The two women mentioned above, their husbands, one of their sons, a young man, and the mother of each of the two women composed the candidates. The two

grandmothers are sisters, and have long been leaders in wickedness. May they now be in very deed leaders in goodness. One of them has a son with a family, in which she lives. The son has been very much given to intemperate habits. After the mother embraced the truth, she would plead with him again and again, entreating him with many tears and expostulations to forsake his evil ways, which were fast leading him to death, temporal and eternal, embrace the truth and live. The son's wife requested me one morning to go and plead with her husband to become a Christian, though she is not yet one herself. I had a long and solemn talk with her husband, who seemed almost resolved to take the temperance pledge, and give his heart to Christ; but he still wavered a little. He attended all our meetings, and yesterday afternoon came to my boat, and in a serious manner, in the presence of several witnesses, resolved to break away entirely from his intemperate habits, and embrace the truth. The future will determine the result. There are many interesting particulars, which I have not time to relate.

#### **A New Light Kindled.**

God has set up a light in the midst of this thick darkness. May that light grow brighter and brighter, until the darkness, which has so long covered this people, shall be driven away, and the kingdom of God be established in very deed in the hearts of this people!

During my first trip the present season, a new interest was commenced at the village of Kyoo-m-gnate, on the China Buckeer, by the baptism of an interesting young man and his wife.

The native pastor, Thahoo, baptized in December an aged couple in another new place, called La-mote-tsoung-ben, a little below Keik-lat. So there is evidence that God has not yet forsaken his people, the Pwo Karens. Thirty-seven have been baptized during this season *thus far*.

#### **MAULMAIN KAREN MISSION.**

##### **LETTER FROM MR. HIBBARD.**

##### **Tour to the South—Inquirers.**

Maulmain, Feb. 1, 1865.—I have just returned from a fifteen days' tour to the South, visiting the few Christians in that region and preaching among the heathen. I found many sincere inquirers among the latter. Two among them, a man and his wife, came out on the Lord's side, and were baptized. I trust the Lord has many people in that region. I start on another short tour in a day or two.

##### **Removal of Dr. Wade to Tavoy.**

Dr. and Mrs. Wade remain in Tavoy to labor for the salvation of the Burmans in that city and region. We are very sorry to lose them from this place, but I think the Lord is leading them.

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#### **HENTHADA MISSION.**

##### **LETTER FROM MR. THOMAS.**

##### **Karen Visitors.**

Henthada, Nov. 28, 1864.—The past six weeks, since the dismissal of our normal school, have been spent in the usual way.

We have daily seen one or more companies of Karens at our house. These have been in part heathen, but mostly Karen Christians, coming in to visit and make purchases. Within the past two months I have seen nearly all our Karen preachers. You will readily understand how much work and anxiety these visitors make us; yet this is a part of our work and we are glad to do good in any way.

##### **Encouraging Labors.**

I said above, that the past few weeks had been spent much as we have usually spent those weeks. But there has been a difference this year. The rains have cleared away some two weeks earlier than usual, and hence our travelling season has begun earlier than ever before since we have been in Burmah. I have already been out among the church:

and the heathen living near the city. I have visited and administered the communion in four places and baptized ten converts, since I dismissed our normal school.

The churches visited appear very well indeed, and I hear good reports from other churches.

Our ordained men, six in number, are also visiting the little churches, each one in his immediate vicinity. I hear of this and that one baptizing converts also. I think there have been about seventy baptized already in our mission this season.

But our principal work is still before us. O, pray that God will permit us to see his glory here among the heathen. Some are even now turning to Himself. God can turn others. Pray for this.

#### MISSION TO THE SHANS.

LETTER FROM MR. BIZBY.

##### Visit to Karen Khyoung.

Toungoo, Dec. 31, 1864.—I have just come in from the north, where I have been laboring for the last fifteen days in the vicinity of Karen Khyoung, a mountain stream that empties its waters into the Sitang, about twenty miles from Toungoo. Near the junction in the plain, there are several Shan and Burman villages, surrounding a central village which takes its name from this stream.

##### The Chief and Catholic Priest.

This principal village is made up of Shans, Burmans and Burmanized Karens, the latter predominating, and having a Karen chief.

He was our first guide last year in our journey to Mobyæ, and, going and coming to and from the Geckhos, I spent several nights in the village and preached to the people. An interest was awakened and they asked for a teacher. The Catholic priest followed me, and by promises of worldly gain came near carrying some of the people with

him, including the chief. My early return, by the blessing of God, prevented it. The Karens were nearly or quite all Buddhists, and one man, quite wealthy and influential, put up doubtless by the priests, determined to forestall me by building a kyoung and getting in a Burmese priest before me. He succeeded. The children were gathered into the kyoung, and there seemed to be a giving up on the part of those who preferred to have me occupy the field.

But it was not long before this priest disgusted his supporters and his Buddhist disciples by taking a wife, thereby leaving the priesthood and losing his sacred character, together with his merit. He built a house and settled down close by the kyoung-ta-ga. No further effort has been made to get a priest, but there was an increasing desire to have me occupy the place.

##### The Chapel and How it was Paid for.

I have just completed a chapel there, with a house for the teacher, and I am going to station there, until the rains, my most active and experienced Burman preacher; the others will travel with me.

The chapel is made of teak, except the roof, which is thatch. The timber was given by government, and the work was done, in part by the people and in part by me. The moneyed expense was undertaken by me, although I had no funds in hand, and none in prospect for such a purpose. It seemed to me that the exigencies of the work imperatively called for the building, and I commenced it in faith, believing that God would in some way provide the means. As I had the sawyers and carpenters to pay, and saw the sum running up daily, I was sometimes faint-hearted; for it is with trembling that I now enter on any new work involving the expenditure of money. But one day when the work was about two thirds done, a letter came up from town, post-marked London. It contained a draft for thirty pounds, contributed by a few friends in England to aid me in my work. I was quite overcome. Praise the



Lord. He knew my wants and sent help at the right time.

#### Hopeful Prospects.

I had some delightful seasons preaching in that vicinity, but I have not time to give details. I think there will soon be a church raised up there. One Geckho woman, baptized by me last May, was recently married and moved into that village, the only baptized person there; but several, I trust, are not far from the kingdom.

Our chapel is 36 feet by 18, and has a room in one end of it for my accommodation, going to and from the Geckhos and Shan land. The mountain harvests are now over; the streams are greatly lessened; and I am preparing to go immediately to the Geckho country. I have heard from the Shwa-naughee chief, that the camp ground for our contemplated meeting is already prepared,\* and we look for a great gathering. May the Lord be with us there.

#### Solicitude—The Great Want.

I have had some solicitude about the work of the Shan mission this year, on account of the very high rates of exchange, and the limited appropriation of the Executive Committee, after taking out the specific donations for printing Shan tracts. Next rains I want to call down from the Geckhos and Padoungs a goodly number of young men, that they may learn to read the Bible, and prepare themselves to become teachers and preachers.

Do send all you can consistently with the claims of others. We ought to be able to enlarge our operations every where, instead of curtailing them. What we want now in our missions is enterprise and energy, together with prayer.

We have the truth; we have good men; we have a variety of agencies, all good in their place; we have resources. What we want now is earnestness—power. God will give his Spirit to them who lay themselves out for Him. It is

\*See Mag.—for May, p. 134.

astonishing, how much a single, feeble man can do, when he lays himself out for it, trusting in God for such things as he cannot do himself, and expecting that God will work with him, so long as he continues to work within the limits of Divine promise.

#### Call for Enlargement.

Instead of confining ourselves to some narrow sphere, or attempting to cultivate a small patch of ground, for fear that we shall not have strength to do more and do it well, we ought to "lengthen our cords," we ought to strike out far and wide—to break forth on every hand, to plunge into the very heart of a country, and take it all in the name of our Sovereign. "If we abide in Christ and his words abide in us," our ability will have no other limit than that which we put to it. Our strength, our resources will be like the widow's barrel of meal and cruse of oil. We are "straitened," but never in the Lord—always in ourselves. The oil was not stayed, until there was no vessel found to receive it. Had the widow provided more vessels, she would doubtless have had more oil. There is no limit to the Divine resources. Those who attempt great things for Jesus, may without any presumption expect great things. According to our faith it is unto us, and will be.

Such Herculean labors as were performed by Calvin, Wesley, Carey, and Judson, and a host of others, can be accounted for only on the ground that, under the influence of a mighty faith, they laid themselves out for God and He worked with them. The widow's vessels were filled to the very last, and more were called for, but were not found. So all our efforts to extend the cause of Christ, made in sincere faith and prayer, with a single eye to the glory of that Redeemer, will be filled with Divine energy and effectiveness. It is a wonder that we work on so narrow a scale, when the promise is so unlimited. Ask what we will, so long as the words of Christ dwell in us, and it shall be granted. O unbelief! that

great, universal, besetting sin of the church! When will it be cast out?

But one word further about our narrow policy. Do we not lose much by taking up a small piece of ground, and trying to cultivate it too thoroughly, to make it a perfect garden, as it were, before taking up another plot. Take an example:

#### Two Modes of Cultivating.

Two men go into the wilderness to make themselves farms. They are equal in strength and resources. One makes up his mind to take up only just so far as he can cultivate thoroughly, that is, just so far as he can remove every old tree and stump, root and branch, and bring every foot of soil to immediate fruitfulness. The man works diligently; no fault can be found with him; still the plot of ground cleared by him must be very small indeed.

The other resolves to cut down the trees, and burn over and bring under seed just as much as possible, without stopping to cut down every old stub, remove every old windfall or dig up every stump, trusting to time to do this for him. His fields will not be so agreeable to walk over, to look upon, and he will lose some soil occupied by these old trunks and stumps; but he will gain vastly more in the numerous acres which he has been able to bring under, and time will help him, so that in a few years these logs and stumps will be so decayed that it will be easy to remove them, and his fields will be as fair and clear as those of his neighbors.

While the one rejoices over his hundreds of acres, all in good condition, the other looks disappointedly over his tens, in no better condition than those of his neighbor. The difference is simply in policy. We are in danger in heathen lands, of trying to carry our cultivation to too high a standard. Coming hither as we do with the fruits of long and fruitful culture,—with the refinements of a highly wrought civilization, we are impatient to see here the same large, ripe fruits. We seem to think that what we

have reached in the process of centuries can be produced here in a very few years; that we can engraft the civilization of the West on the gnarled and enfeebled growths of the East, and thus leap over centuries. Vain expectation! It is contrary to all analogy and all experience. Presidents of colleges and professors in our more advanced schools would be in great danger of going too fast and too high, were they made the teachers of infant schools. If they were to succeed well in such a service, it would be through great care and great thoughtfulness.

No one would think of introducing a college course of study into any of our primary schools. There must be time for the young mind to mature. It must be a growth, not a process of stuffing. It must be nature's own work, not a system of hot-house pressure. There must be much of primary study and preparation, before the mind can grapple with great sciences and abstruse speculations.

#### Peculiarity of Heathen Culture.

So must it be in all our Asiatic missions, especially with these wild mountain tribes, who have not even a written language. They are the merest children in knowledge, and must be dealt with as such; nor can they be forced to a manly growth. It is vain to think of giving such persons a university education, particularly on heathen soil, and it is doubtful whether any of them any where can bear such an education. The whole man must be educated or there will be a breakdown somewhere, and this cannot be done in four or six years.

Here, I think, we may find the secret of the failure of nearly all the best educated natives of this country, particularly those who have learned the English language. They have not breadth enough to sustain the elevation, and hence sooner or later topple over.

#### The Work of the Missionary.

There is danger of our losing sight of the great object of all our missionary operations, viz., the salvation of the soul,—of confining our thoughts too much to the

things which are seen and temporal, rather than the things which are unseen and eternal.

The men of the world are coming to recognize the fruits of missionary toil. There are very few indeed among the European residents of India, who do not contribute more or less to the cause of missions, because they see that their fruit is great and good; still these men see only the earthly side of these results. We should look beyond these worldly fruits, to the results which are to be reached in the unfoldings of the great future.

Civilization and education are sure to follow in the wake of Christianity; but Christianity should never slacken her pace to help either civilization or education along. Let us do all we can to give impetus to both as we pass along; but let us press on with all possible speed with the gospel chariot, until the forces of the Gentiles are brought in. Christianity, once planted, will create its own educational forces, and all the stumps and trunks of trees in the great harvest-field, will, in the process of time, give way.

The great end to be sought by us now in our pioneer missionary work, is a knowledge of the word of God on the part of these children of the forests. That education is called for and should be given, which will build up the people in the knowledge of the Scriptures. If anything more is done, it should be only as a side work, without tarrying. We are not here to benefit men simply in this world. Our work is to prepare men for the life that is to come.

If I had no other end in view than civilization and education, I should not have a motive power that would sustain me for a single month in this country. Nothing short of the salvation of the soul—eternal life, could furnish a motive powerful enough to keep me in Burmah. Therefore I bend all my energies and resources to this one grand result—the salvation of the soul, and its establishment in the truths of the Bible.

*In this work I find Divine support.*

Here "the feeble" are "as David." But if we lose sight of this grand object, and spend our strength to build up the people simply in the things which pertain to this life, however good they may be, we are like Samson shorn of his locks,—left to our native strength which is weakness indeed.

#### Glances Towards Home.

We rejoice to see the steadfastness and liberality of the churches in these times of great trial. They have done nobly to supply the wants of the treasury so well, when they have such heavy demands at home. God will give prosperity to his people, who thus devise liberal things at great cost for His cause.

There is still a dark cloud covering all our hopes in the western horizon. To us at this distance, it does not show even a "silver lining." God's sun paints no emerald beauties on the clouds that pour out only bloody rain. The night of war reveals few stars of hope.

We are just entering the week of prayer. Many petitions will be put up, in both hemispheres, for our dear country. May it be in "a time accepted."

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#### ASSAM MISSION.

##### LETTER FROM MR. BRONSON.

##### State of the Church.

Nowgong, Jan. 7, 1865. — The new year has again opened upon us under circumstances of interest. At the new year's meeting of our native disciples there seemed to be a good feeling of love and union, and a growing sense of responsibility in making personal effort to promote the spread of the gospel. We cannot say as Peter did, Master, we have toiled all the night and have taken nothing. God has given us varying success from year to year.

We can look back upon a number here who have through this mission been brought to Christ, and who have sung the conqueror's song in the dying hour. Others live, to adorn their profession

among the heathen, and others are still being gathered into the gospel net.

#### Baptism of a Miri and Mikir.

Last Sabbath we had the pleasure of planting two interesting young men in the likeness of our Saviour's death, and of seeing them sit down with us in the evening to commemorate the dying love of the Redeemer.

One of these young men is a Miri, belonging to a numerous tribe in Assam. The other is a Mikir, from one of the villages of the plain, and is a member of the normal school. Soon after his baptism, some of the Mikirs came down and greatly blamed him for embracing Christianity; but he seems firm and unshaken. He says he does not want this world's riches or good things, but he does wish to know the word of God, that he may teach it to his countrymen. The Miri lives out in the village with his father-in-law, Bhokat, our Christian villager, and will, I trust, strengthen our interest there.

#### Helpers Required.

I seem to hear Jesus saying, "Launch out into the deep and let down your nets or a draught." But it is known that in those old fishing-boats on the sea of Galilee, one man alone could not man them. Josephus tells us that these boats were attended by four or five men each. When God commands the nets to be let down for a draught, is it not our part to have men enough on the ground to let them down and haul them in, after He has done his part in inclining their hearts to enter? Christ raised Lazarus, but He did not roll away the stone; man could do that.

This leaves Mrs. Bronson and myself a better health, with our hands and hearts full and more than full. Our associates, the Scotts, were getting on well in the Mikir hills, when we last heard.

#### Words of a Native Preacher.

Jan 22, 1865.—Our native brother, Lubon, ran in from his field to see us last week. He preached for me yesterday in the chapel. There is an unction and soul in his words that we seldom see

in a native. Addressing this church, of which he is a member, he said, "Brothers, I see you and your families all happy here, in the society of the missionaries. Cannot I do so too? Why should I and my wife and little boy live out in the jungles among idolaters, who would give me no help in trouble and sickness? But O, how could I answer it to God, who has put upon me this work? Brothers, we are Christ's merchants, his traders. He has put funds into our hands, and told us to trade for Him. If we hold the money and don't use it, He will take it away and give it to those who will trade for Him. Our Christian teachers have come from America and brought us the seed of the gospel. Now, our work is to take it and cast it into the ground all over Assam. They have done their duty; now let each one of us do ours."

He has a tact, and ready talent, in working his way among the people, and feels confident that God has a blessing in store for Assam. He has a ready command of language, and is a natural, powerful speaker. May God keep him humble, and make him as "a polished shaft in his quiver." My heart rejoices to see these boys of the old orphan school rising up to do the work of the Lord.

### TIE CHIU MISSION.

#### LETTER FROM MR. JOHNSON.

##### Baptism of an Aged Man.

Swatow, Jan. 13, 1865.—The year has opened most propitiously with us. On Sunday, the first day of the year, we received into the church an interesting old man from near Tangleng. He has been, it would seem, a worshipper of Jehovah for more than two years, the only one in his village, and consequently a man "wondered at." He was brought to the knowledge of the truth through the instrumentality of Chai Ki. He has been for a long time desirous to receive baptism, but has never been able before to make his arrangements to be with us.

He is a very interesting, simple-minded old man, and most fervent in his faith. He was praising and praying earnestly all the time of his baptism, and has literally gone on his way rejoicing. I never went down into the water with more satisfaction with any one. May this be the first fruit of a glorious harvest to be gathered in this year. We cannot but regard it as a sign and a token of what the Blessed Master is to do with us and for us this year.

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#### SIAM MISSION.

LETTER FROM MR. S. J. SMITH.

##### The New Chapel.

Bangkok, Siam, Jan. 6, 1865.—Our new church and the school rooms in its basement are being advantageously used. The building is known as the "Union Church," and the "Union Seminary." Our congregations on the Sabbath are very good. Mrs. Smith has an interesting school. Our work accumulates on our hands. Many hear the gospel. May the Holy Spirit make its powerful, its effective, and its saving impressions upon the masses of the people, of every race in this land. We toil and we pray in hope.

LETTER FROM MR. CHILCOTT.

##### Arrival in Bangkok.

Bangkok, Jan. 4, 1865.—I am very happy to announce our safe arrival at the "Promised Land," and that we all find it a better land than the "spies" sent before had reported. We reached our destination on Christmas eve, fourteen days from Hongkong, all well and in good spirits, and devoutly grateful to Him whose goodness and mercy have followed us over the wide waters, and whose right hand is leading and upholding us in these uttermost parts of the earth. Brn. Smith and Chandler gave us a cordial welcome.

Br. Chandler publishes a weekly paper called the "Siam Times," and besides *does job-work and some Siamese print-*

*ing.* The paper has just entered upon the seventh month of its existence.

##### The Chinese Church.

We find the remnants of the old Chinese church here, but exactly in what condition, time will more fully develop. Last Sabbath we held "communion" with them, and I think eleven sat down to the table of the Lord. Br. Smith has one or two [Chinese] in the pale of his church, besides several half castes, Siamo-Chinese. We brought a native assistant from Swatow, and he lives in the Wat Ko Chinese chapel and has daily services. We have Chinese worship here on the mission compound every morning, and preaching at the chapel on the Sabbath. I find br. Ashmore's old teacher here, and shall avail myself of his services.

##### Labors of the Siamese Department.

Br. Smith has accomplished much, in the erection of a fine new chapel at a cost of \$5,000, which is all paid for, partly by subscription. It is to be used for English services at eleven o'clock A. M., and for Siamese in the afternoon. Mrs. Smith also has a school in the basement, with thirty or forty pupils in attendance.

##### The Field of the Mission.

I like the looks of things here much better than I anticipated. A wonderful change has taken place here, Dr. Dean says, since he left the city. Just at present there is an excitement in the rice market, and the king has forbidden any being exported for the next six months, as he anticipates a famine, owing to the extremely dry season just closed. All kinds of provisions are very high for this market. This, it is thought, will be only a temporary thing.

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#### GERMANY.

LETTER FROM MR. SCHEVE.

##### Church Constituted at Herford.

A new church was organized at Herford Feb. 5 and 6, 1865, and God has granted us new evidence of his faithfulness and love.

On the Friday and Saturday preceding

the brethren came together from far and near, notwithstanding the severity of the weather. Many had not been able to meet together for several months, and these seasons are occasions of refreshing interest. You will have an idea of the scattered state of the Christians, when I inform you that the fifty-four disciples reside in five different States—Prussia, Lippe-Detmold, Schaumburg-Lippe, Chur-Hesse, and Hanover, and at nineteen different outstations. Some aged brethren came on foot, walking twelve hours to reach the point.

On Sabbath, A. M., br. Köbner preached from 1 Pet. 2: 5—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." In the P. M., br. Bolzmann preached from Deut. 4: 9—"Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons and thy sons' sons."

Then followed a church meeting,—br. Köbner presiding. The brethren unanimously agreed to walk according to the rules of Christ as an independent church. After singing a hymn, the moderator made a brief and clear explanation of the various offices in the church, the pastor's, the teacher's and the deacon's, exhorting the church to show practically whether they had chosen the brethren whom God had approved. "For," said he, "we have nothing to choose; the Lord chooses, and we only fall in with the choice of God." The brethren then elected by ballot a pastor and deacon, who, by desire of the church, were immediately set apart by the laying on of hands. The new church then gathered around the sacramental table and celebrated the death of the Lord.

On Monday was held a love-feast. The Lord was graciously present. Great freedom was enjoyed; voluntary addresses and historical reminiscences filled the hearts of the brethren with joy. The

choir, though young, edified the assembly with beautiful hymns.

#### Monthly Concert of Prayer.

But the best came last. We recollected that it was the hour of universal prayer, for it was the first Monday in the month; and so we joined in the general supplication. During the prayer the Lord revealed Himself in a twofold manner, first in ourselves, by giving us his blessed peace in a rich manner, and then around us in the hearts of some of our unconverted children, who, penetrated by a sense of their sins, began to weep aloud. And, though we do not certainly know that they have found peace, yet we confidently hope for them. In view of every thing, we think it safe to believe that the Lord of hosts has sanctioned with his "Yea and Amen" the founding of our church, and that He will continue to give us his blessing.

#### LETTER FROM MR. PENSKY.

##### The Work Advancing.

On the 9th of January we harvested the first fruits in a new place; I baptized four souls in Schwelz. On this occasion, both before and after the baptism, I had opportunity to proclaim to a numerous assembly of the unconverted the blessed truths of the gospel. The Lord was not far from us, and many silent tears flowed. It seems like the commencement of a fresh awakening.

The next day, Jan. 10, a meeting was held at Slupp, at which the Lord attended his word with a Divine influence. Among the hearers were a man and his wife who frequented the meetings here and elsewhere two years ago, but again grew careless; this evening they were aroused again, and with tears expressed their purpose to walk in the ways of the Lord. Many of their relations are church members, and they have diligently remembered them at the throne of grace. Others in the audience said to one of the brethren—"The minister has spoken truly. It is even so; we must be converted."

During my last journey, which extended from Jan. 17 to Feb. 3, I found some anxious at almost every station. Particularly interesting was Graudentz, where I spent the Sabbath on the 22nd, and preached to a crowded assembly from Josh. 24: 15—"Choose ye this day whom ye will serve." Every one seemed anxious to hear, and the Lord blessed his truth. Almost every eye was wet with tears. A man from the vicinity expressed a great desire to have a meeting held at his house. We believe the Lord is going to do great things here. In the afternoon the interest was still greater. On the following days I visited Gogolin, Sery, Briefen, &c.; the prospects for the kingdom of God are every where promising.

#### **New Fields—Opposer Silenced.**

On Sabbath the 29th, I was at Neu-bruch and Birglau, where I preached to full assemblies and administered the Lord's Supper. Many besides the members had come from far and near. The next day I went to a new place, Friedrichsbruch, near Culm, designing to have a meeting, but was prevented because the magistrates refused a license. Though no invitations had been given by the friend with whom the meeting was to be held, about twenty-five came together, male and female, and quietly talked over in private the truths of God's word on regeneration and conversion. These truths were set home to the hearts of some, and they lamented that they could not have a sermon. When I had been conversing with them an hour and a half, a man rushed into the room, boasting that he and all the people in that region possessed a living Christianity. After I had quieted him a little by various considerations, he said much more, and then left the astonished people with the words—"I will not contend any more. If the work is of God, it will stand; if it is of man, it will come to nought."

Many of those present remained till late in the evening to learn the way to God,

and in the most friendly manner they urged me to hold a meeting with them.

#### **Tract Distribution Blessed.**

Early on the following day, after a blessed season spent in devotion, we journeyed to Foxdon, on the left bank of the Weichsel, in the province of Posen, to fulfil an appointment for a meeting. Hitherto we have had no members there, but some who seek the Lord and already indulge hope. I preached in the afternoon and the Lord was with us. In the evening the meeting was filled to overflowing. The service was held in the house of a widow, kindly offered for the occasion. After the meeting, tracts were eagerly received, and a donation was made by a few for the purchase of tracts. One man told me that in October last, when I held a meeting there the first time, he received from me the tract, "The Fool and his Shilling," by which he was brought to reflection on his soul's concerns, and from that hour he had abandoned ardent spirits. Such things encourage us to bear our testimony everywhere of the things we have seen and heard. At this place I was surrounded till late at night by anxious inquirers. Some told me with joy that they could believe in Christ.

The next day I made a lovely visit to other hungry souls, and then returned home, stopping at several stations, weary with running, walking, watching, contending, preaching, &c.

Thanks be to God for his wonderful works among the perishing children of men. We expect great things. May we be ready to help forward the work.

#### **LETTER FROM MR. HAAG.**

##### **Personal History of a Blind Preacher.**

In this my first report, I embrace the opportunity to mention a few items in my personal history. I was born Feb. 16, 1839. I remained at home till I was thirteen years of age, at Rothenburg in Bavaria. I was educated too much to rest upon an outwardly virtuous life, but knew very little of the Saviour. Hence the many exhortations of my teachers

to be obedient and honest availed very little, and while very young I had fallen deeply into sin. But when I was thirteen years old, and anxiously inquiring what calling I should choose for life, the Lord met me in a most impressive manner, and by an unskilful operation on my eyes, I lost my sight.

After this accident I went to the house of my uncle, where meetings were held, and ere long my heart was moved and I felt that I needed a change. These impressions, however, soon vanished away, and I plunged more deeply into sin than ever. But in Dec. 1859, it pleased the Lord to show me that He knew how to humble the proud sinner under his mighty hand, and to bring him to Himself. He brought me to see, in what an abyss of sin I lay, and to feel that I deserved nothing but condemnation. At the same time He revealed Himself to me as a compassionate Saviour, pardoned my sins and gave me peace through his blood.

The minister of the place where I lived, though orthodox in creed, was an unconverted man, and an enemy of Christians. I saw dimly, as in twilight, that the condition of the church was not in keeping with the word of God, and I felt that true believers could not belong to it; but it was some time before I saw this clearly.

#### Among the Mennonites.

I made a step in advance through my acquaintance with Christopher Hoffman, called "the friend of the Jews." I entered his mission seminary, and soon under his direction became a travelling preacher in behalf of that cause. On one of my journeys I came providentially upon a Mennonite preacher, who, among other things, spoke to me very earnestly on the baptism of believers. I soon perceived the truth on this point, and consequently the groundlessness of infant baptism. Still I desired further time for reflection. I was at length fully convinced by the word of God that every believer, and of course that I also, was under obligation to obey the command to

be baptized. But the Mennonites, as is well-known, hold to sprinkling or pouring, and I was received by pouring into their church.

#### First Knowledge of the Baptists.

About this time I became acquainted with writings which told me of the faith, the order and the mission of the Baptist churches. I became dissatisfied with my pouring, and I saw clearly that nothing but the immersion of believers could be properly denominated baptism. To this was added that those who were received into the Mennonite church, though grown up, were seldom converted; hence the church consisted mostly of unconverted members. I had much, however, to allay my anxiety; the tempter seemed to say, "You were led into the church by Divine guidance; the heart is every thing with God, not the form; besides, you can do much good here," as really my humble testimony had not been without fruit among the Mennonites. But when I turned to the law and the testimony, with these objections, my anxiety became so much the greater. If it was my present usefulness that held me, I saw that God by a single blow could bring me down for my unfaithfulness.

#### Introduced to the Baptists in Zurich—Baptized.

In order to secure time for undisturbed reflection, in May, 1864, I took a journey into Switzerland, where I spent several weeks in the canton of Zürich. On my inquiring for the Baptists, I was at last made acquainted through br. M., a painter, with the Baptist church in Zürich, and gladly betook myself to their meetings. I visited br. Harnisch,\* and accompanied him on a journey to the outstations. The faith and practice of the church was my own. I felt at home nowhere but among the brethren; and soon with longing desire I looked forward to the day when I should follow the Lord in baptism and become a member of the church. It was one of the happiest days

\*Mr. Harnisch is pastor of the Baptist church of Zürich. [Ed. Mag.]



of my life when, on the 24th of July, in Zürich, I confessed my Lord in the presence of his people and was received into his church in a covenant never to be forgotten. The brethren, discovering the humble talents which the Lord has given me, looked upon me as a helper, and, at the church meeting in October, 1864, ventured to appoint me as their missionary.

#### Missionary Journeys.

The last quarter I made three journeys of about four weeks each. In each of these journeys, guided by the good Shepherd, I visited sixteen or seventeen places, and held from thirty to thirty-five meetings; and, blessed be God, many an anxious soul was comforted, the feeble were confirmed, the careless awakened, and some sinners found forgiveness through the blood of the Lamb. My ap-

parently helpless condition has attracted not a few, in various places, to hear me, and many doors have been opened to me to speak the praise of the precious Saviour to those who hitherto have been far from Him.

#### Travelling Without a Guide.

My most hearty thanks are due to God and to those who in great love have lent me a helping hand; for I have always been well taken care of, and have been able to travel many miles by stage, steamboat and railroad, without any one to guide me. I have had interesting conversations with many fellow-travellers and I hope they have not been in vain. As I look back upon the past, I am deeply humbled by the goodness of God, and stimulated to new faithfulness and zeal.

## MISCELLANY.

### MR. ONCKEN'S VISIT TO ST. PETERSBURG.

In the Magazine for July, 1864, p. 275, some account is given of the missionary efforts in Russia, undertaken by our German brethren and the intimation is made that br. Oncken had proposed, if circumstances in Divine Providence should favor, to visit that country. In the Magazine for April, 1865, pp. 108, 109, information is communicated in a letter by Mr. Lehmann that br. Oncken made the contemplated tour, leaving Memel, the easternmost town in Prussia, Oct. 25th. In a paper published in Hamburg, we find the following account of the journey and its results.

"I left Memel on 25th Oct., via Tilsit and Kowno, for St. Petersburg, per steamer, accompanied by br. Niemetz. We were hospitably entertained for a night by brethren at Tilsit, where late at night we met a little band of disciples, to whom we expounded the word of the Lord, and with whom we joined in worshipping our risen Lord. I took br. Niemetz, pastor of the church at Memel, with me, because the converts in Courland are all members of the church under his care, so that he is perfectly acquainted with the move-

ment from its very origin, to which we anticipated frequent references would be made by the advisers of the Emperor, whom we expected to see on our arrival at St. Petersburg.

"We reached the Russian frontiers at Kowno on the 27th. The journey to this place was very tedious and unpleasant, as the steamer which conveyed us was both very small and very dirty, without any accommodation. Besides this, it was crowded with Jews and Gentiles in the most dilapidated condition. We were, however, amply compensated for the little self-denial we had subjected ourselves to by taking this cheaper route instead of taking the train at Königsberg. The Lord had graciously assigned work for us among the passengers on board. Br. Niemetz supplied not only a considerable number of deck passengers with excellent tracts, but in our little miserable cabin we were permitted to make known a free and full salvation through faith in Christ, to a highly interesting Jewish merchant and a young lady, a nominal Lutheran, from Kowno. Both listened with pro-

found attention, and we found that our labors among the troops engaged in the war with Denmark had in their effects reached as far as Kowno in Russia, inasmuch as this young lady had received one of the tracts circulated in the army by one of our colporteurs, the contents of which had evidently made deep impressions on her mind.

"On our arrival at Kowno we were surrounded by a swarm of dirty Jews in tattered garments, offering to carry us in their wretched droskies to the railway station. After bargaining for a long time we found ourselves on the way to the station, and when within a stone's throw, our drivers told us (for we had to take two droskies, being so exceedingly small) that we would have to drive back to the town to present ourselves at the police-office! We had, therefore, no option, but to pay another fare back to Kowno. On reaching the police-office at 4 P. M., we were told that everybody was then asleep, and that there would be nobody in attendance till six o'clock; we had, therefore, to wait two long hours. We stepped, therefore, into a café, when br. Niemetz remembered the name of a carpenter who had been reported to him as seeking after the truth. After some inquiry we found the man and his wife, who both received us with great cordiality. From them we learned that a sister from the church at Memel was on board her husband's barge in the harbor. A messenger was forthwith despatched to inform the above sister of our arrival, and in less than half an hour we had the pleasure of greeting her. We enjoyed then some precious moments together in reading and expounding the word of the Lord, and joining in prayer at a throne of grace.

Finally we found the police-office open; but on our entrance three gentlemen, instead of attending to their business, were seated round a card-table with a pack of cards in their hands. They took no notice of us, but proceeded as if card-playing had been their official calling. *After a little while the superior*

stepped in, and seeing the occupation of these three gentlemen, snatched the cards out of their hands and threw them down, uttering words in a loud voice in Russ, which I did not understand. After one of the card-players had examined my passport very leisurely for some time, he said, 'You must have a government (meaning a Russian) passport.' This, however, I declined, and when he demanded the reason, I replied, 'Because in the first place I need not take a Russian passport; secondly, I will not; and thirdly, if you make any difficulties, I shall apply to the American ambassador to see after this matter.' The official was then as quiet as a mouse, gave me the visa, for which I paid, and after having secured two other signatures, and as many more Russian eagles, for all of which, of course, we had to pay, we proceeded to another police-office in another part of the town, where two additional signatures and eagles were added, so that we had five signatures and as many eagles on our passport at Kowno.

"At ten o'clock in the evening we finally left Kowno by rail for St. Petersburg, and after a very cold night and a dreary, cold day, and passing through a dreary, thinly inhabited country, we reached the imperial capital the following evening, 28th Oct. At the station a dear brother (Plonus) awaited us, which was a great comfort to us, as we were soon beset by at least a dozen drivers of sleighs and droskies, offering their services and trying to tear our bags from our grasp. Br. Plonus, however, understood the native languages, and delivered us out of our difficulty, and in less than half an hour we were in comfortable quarters at br. P.'s lodgings. We had been hardly seated to take tea, when in the adjoining room we had a tangible proof of the fact that Russian coldness and want of music had not been able to destroy or even impair the passion of the German mind for singing; eight or ten voices joined in sweet harmony.

"Our spirits were greatly refreshed by these proofs of love from kindred spirits,

and after a little we saw both brethren and sisters in the Lord, and being heartily welcomed by them, 'we took courage.'

"30. Lord's day.—Br. Niemetz conducted the service at our lodgings in the morning, and I in the evening. At the evening service we had a few strangers besides the Baptist brethren and the candidates for baptism. We enjoyed a sweet day of rest in communion with our risen Lord and with a number of His children.

"31.—Visited br. Hoskins, pastor of the British and American Independent church, who invited me to give an address at their evening service on Wednesday, Nov. 2d. During the day I made several calls on English merchants and the American ambassador, who gave me a cordial reception and a letter of introduction to the Minister of the Interior. In the evening I met a highly interesting assembly of Christians from different classes of society, among them gentlemen sustaining high offices under the government, members of the Lutheran, the German and Dutch Reformed churches, the English Independent, and even the National Greek church. We met with a fraternal reception from all, and I was requested to conduct the religious services for the evening. Upwards of thirty persons were present. The members of this truly "evangelical alliance" meet together in their private dwellings every Monday evening, for united prayer for the Lord's blessing on the spread of the gospel, reading the Scriptures and missionary intelligence, after which a collection is made for missionary objects. The services last fully an hour and a half, after which most of the brethren and sisters remain to tea. During our five weeks' stay at St. Petersburg we were cordially invited to all these services, and I was on every occasion requested to conduct the services and to give an address. A number of ladies also attended, and on one occasion, at the conclusion of the services, I was closely questioned by them on the subject of baptism and the organization of

our churches, which led to an animated discussion.

"Our connection with these dear Christians has been to ourselves a source of the richest spiritual enjoyment, and will prove, I trust, the divinely appointed instrumentality by which much of the odium which, through the clergy of all State churches on the continent, is unjustly cast upon us, as being narrow-minded bigots, will be repudiated at least in Russia. If we had achieved nothing else through our mission to St. Petersburg than the opportunity of preaching the pure, unconditional gospel among these brethren and forming a band of holy union with them, our efforts would be amply compensated. We also learned that some of them have united with several believers in the Russian National Greek church for the purpose of circulating the new translation of the New Testament in the Russian tongue, and that their efforts are crowned with the most encouraging success. Illness prevented me from attending one of their committee meetings, to which I had been invited. Upwards of 200,000 copies of the New Testament have been sold since the present emperor has given the impulse to this glorious work.

"From the 4th to the 11th Nov. we were in daily attendance on Count Sievers, the president of the Ministry for the Interior; but it was not till the latter date that we succeeded in obtaining an audience. It was between eleven and twelve o'clock in the forenoon. The reception was frank and open, and we were requested to be seated. We had just commenced our conversation, when the vice-president of the same ministry entered and took a seat. Both these gentlemen are by birth Russian nobles and members of the National church. Count Sievers opened the conversation by saying, 'Gentlemen, there is only one difficulty in the way of your sect being acknowledged, and that is, that you are making proselytes, which is not allowed in Russia. Everybody can believe here what they like, and worship God in ac-

cordance with their faith (creed), but proselyting is strictly prohibited.' He then complained of the secret meetings which had been held in Courland, and that the people who had joined us there could give no reason for having done so. After br. Niemetz had refuted these charges, and referred to the imperial ukase of August 8th, 1863, in which our religious meetings had been represented as not illegal by the Imperial Senate, I followed him by replying to the charge of proselyting. I said, 'Your Excellence, everything depends on what you understand by proselyting; if the charge brought against us means that our primary object is to put people under water, we repudiate the charge. We Baptists give to baptism a different place in theology from almost all other sects. We do not hold that it is necessary to get to heaven; we believe it has no connection with it, and if a person came to me wishing to be baptized in order to get to heaven, I would not comply with such a request. We hold that simple faith in the Lord Jesus Christ and his finished work saves the soul; and we believe that God has called us to preach this great truth among the millions throughout Europe who have rejected all revealed truth, and who form a most dangerous element to all good governments. Our primary object is, therefore, to win souls to Christ. Thousands who have been thus won have not joined our community; that, however, some should join us, and that these are welcomed by us, is a matter of course.'

"I then proceeded to give a brief sketch of our missionary labors generally, and what we had done, especially during the last war between Germany and Denmark. To this both gentlemen listened with apparent interest, and it appeared to me that more than once the eyes of the count began to moisten. I then defended the Baptists from the charge of ignorance, and said it was well known that no other denomination was better versed in the Scriptures than the Baptists, and that it was proverbial that we have always a string of passages at our

fingers' ends. I then pointed to the sad effects of forcing men to adopt religious creeds against their convictions, and closed by stating that I was as certain religious liberty would prevail in Russia as I was of my existence, and that the free development of our denomination would prove a rich blessing to this country, and closed finally by, rather a bold assertion, that should the Imperial Government attempt to put down the Baptists in Poland and Russia by force, they would find it a severe task to extinguish a purely religious movement. This was, however, prefaced by a few words, assuring the Count that what I was about to say was not for want of the highest veneration, either for his Imperial Majesty or his high advisers; for the Bible, which taught us to acknowledge no king over our conscience but Christ, taught us at the same time to honor and obey the powers that be. The Count then promised to introduce us as early as possible to the Minister of the Interior, and we left."

On the 19th of November, Mr. Oncken left a letter at the house of Count Sievers, requesting him to procure the promised interview with the Minister of the Interior. On the 24th he called on the Count, but did not see him. On the 25th,—the narration proceeds—

"Br. von Ark accompanied us to the Count at eleven in the morning. After waiting an hour, we were fortunate enough to have an interview. He told us the old story over again, that proselyting was not permitted in Russia, and that our interview with the Minister of the Interior would have no influence on the final decision in our case. He promised, however, to see the Minister on Lord's-day, and that he would inform us when we might see him. The Count was throughout affable and very open, and said that he and the Minister of the Interior had made up their mind on the subject; but the final decision lay in the hands of the Senate and the emperor. From all he said, I concluded that these two gentlemen are for our brethren being permitted to exist, under certain restrictions.

"Nov. 27, Lord's-day.—We conducted two services at br. Plonus' house. Br. N—— officiated in the morning, when none but our own people were present, and in the evening I expounded Matt. xxv. 1—13, the parable of the ten virgins, when the attendance was much better, there being upwards of a dozen strangers. Had interesting conversations with several individuals after the service.

"The Count had promised to let us know to-day when we should have the interview with the Minister, but, alas! no message came. We sang the praises of our Immanuel till nearly midnight, but it was impossible to sleep, as in a public-house beneath the floor where we lodge the Russians were singing and dancing. The dancing resembled in its effect on the massive house the application of a powerful machine by which some dozens of heavy hammers are set in motion. I was told that the dance of the common Russians is chiefly executed with the heel; and as their feet are not shod with dancing pumps, but with heavy, rough boots, it may be fancied what those have to endure who are so unfortunate as to reside in the same building, and who have not Russian nerves to endure such a torture.

"Our good br. Plonus lost, however, at last, all patience, and gave half-a-dozen such powerful stamps on the floor, with I know not what instrument, that the barbarous noise below ceased soon afterwards.

"28. — Sent another letter to Count Sievers, requesting him to say when we could be introduced to the Minister. The answer was verbally given to br. Plonus — 'to-morrow or next day.'

"Dec. 1. — No intelligence from the Count. Several of the Lutheran and Reformed brethren visited me, among them Zenevabar von Ark and Salmen. Zenevabar spent two delightful hours with me, and gave me a very graphic description of the National Church and the religious feelings of the nation.

"2.—Called on the American ambassador to inquire if he could present a letter from us to the emperor, which he

declined, but was otherwise very friendly. On my return to our lodgings, I found that we had been summoned to Count Sievers. We hastened to obey, and in a quarter of an hour a sleigh set us down at his residence. The Count soon made his appearance, when he once more spoke upon the topics which had been fully replied to in our former interviews, viz., proselyting, the ignorance of our converts, &c. He touched on these things in perfect good humor, and then said: 'Gentlemen, the best advice I can give you is to return home, as your further stay in St. Petersburg can only injure your cause, whilst it places us in an unpleasant position, inasmuch as all kinds of rumors are afloat about you, and everybody inquires, "What do these gentlemen want in St. Petersburg?"' He assured us that he entertained friendly feelings towards us, and was also in favor of religious liberty. By the latter the Count means that all sects may exist in Russia, but that none are permitted to make converts. We replied, that having done what we could, in making the long journey at this inclement season of the year, for the purpose of presenting to his Majesty the grateful thanks of the German Baptist Mission for the imperial ukase dated October 8th, 1863, in which the full exercise of worshipping God was given to our brethren in a section of Courland, and having offered our services to give any information the government might require as to the doctrines, the practices, and the history of our denomination, it was our intention to leave early in the ensuing week. He then took leave of us in a very courteous manner.

"3.—On our arrival at St. Petersburg, we found four immersed believers, two from the church at Memel, one from the church at Stettin, and one from Courland. Besides these, eight persons have expressed their desire to be immersed on a profession of their faith in Christ. During our five weeks' stay, we had ample time and opportunity to become acquainted with them. Seven of the candidates fully satisfied us that the Saviour had

begun a good work in them, and that they founded their hope for pardon and eternal life solely on the blood and righteousness of Christ. These I buried with Christ in baptism at the dead hour of the night, between 12 and 1 o'clock, and thus the first administration of the Lord's ordinance was accomplished in the imperial capital of Russia, by which the two great facts of our redemption are so beautifully set forth—our death in and with our Substitute, and our life in and with Him.

"Monday morning, Dec. 5th, we left St. Petersburg. Travelled the whole of that day and the following night, and safely crossed the Prussian frontiers on the 6th, when I called out to br. N——, 'Now let us sing a "Te Deum" to the Lord.'"

#### THE GERMAN CHURCHES IN SOUTH AFRICA.

The German church at Hanover, near the Cape of Good Hope, South Africa, numbers 132 members. Aug. 1, 1864, 18 were baptized. The church at Frankfort numbers 40 members. The three German Baptist churches in Africa have lately been consolidated into one and are in entire harmony. The three pastors resigned their offices, and the brethren are desirous of receiving an able minister from Germany. They propose to pay his passage to Africa and to do all in their power towards his support. A brother has been elected at each of the four stations, whose office it is to preach and administer the ordinances, and attend to the general order of things. Each of these brethren also takes care of several outstations. The members propose to erect houses for public worship; they have hitherto met only in private dwellings.—*Missionsblatt*.

#### THE ORDEAL IN OLD CALABAR.

Ordeals and divination in Calabar partake of the nature of idolatrous objects, inasmuch as their design is to scrutinize the future and discover the secrets of the

heart; whereas God alone knoweth what shall be,—He alone searches and tries the reins. The Calabar heathen conceives himself to be surrounded and victimized by a host of malignant powers, which are to be prevented or averted only by the aid of the diviner. Hence the diviner is his resource before every undertaking of any importance, and in all his troubles. Ere he starts on any journey he consults the diviner, to forewarn him of dangers in the way, and to forearm him against them, if they be not such as lead him to postpone the undertaking to a more convenient season. Before he dares to lift his axe to clear new ground for farming purposes, he must consult the diviner, to ascertain whether he be or not intruding on the domains of a demon; and if so, he asks what tree is the demon's special abode? what offerings suit its particular appetite? and on what day of the week shall labor on the grounds be abstained from in honor of the demon? If repeated ills have befallen him, he seeks the diviner to ascertain the cause and remedy. If the cause be pronounced to be of God or of a demon, then what shall he offer to appease them? If the cause be of man, then who is it? and if that cannot be answered, what shall be done to bribe the malignant power his enemy employs against him? In cases of sickness, also, when their absurd remedial agents are found to produce no healing effect, recourse is had to the diviner. He may ascribe the sickness to the hand of God, or to the anger of an offended demon or idol; and in such cases means that may avert the consequences are at once prescribed. More frequently, however, witchcraft is discovered to be at the bottom of it, and the diviner, without necessarily having particular persons in view, throws out various criminating insinuations of the vaguest sort, which the invalid and his friends eagerly seize and revolve in their minds. These insinuations may be simply to the effect that the invalid suffers from the malice of some one with whom he has quarrelled, or from the covetousness of some one who

longs to get possession of his property ; and thus the minds of the sick man and his friends are sent in revengeful and never-failing search among relations and others, of persons on whom to fix the too-often fatal imputations. If the invalid be a man of power, proceedings are at once instituted against the suspected persons, who are required to clear themselves by means of the ordeal of the Calabar bean. Otherwise the unnamed suspected are warned by public proclamation and beat of Egbo drum to withdraw their malicious influence, and restore their victim to health on pain of condign punishment in the event of his death.

Of ordeals there are many kinds in use, some in themselves quite harmless, others again of a very barbarous description, though not fatal. These are employed in trials for minor offences. The chief ordeal is that of the Calabar bean, esteemed infallible in cases of witchcraft. It is the fruit of a large climbing plant. The bean is a deadly poison, a very small portion of a bean sufficing often to destroy life. When taken in large doses, however, it not unfrequently occasions nausea and vomiting, and so becomes its own antidote. When administered to persons under public trial for witchcraft, the quantity given varies a good deal, from a dozen beans upwards. As many as 200 beans have been administered to one person. It is given first in the entire state, and while the person is engaged devouring these, others are pounded to pulp, which he is afterwards compelled to receive mixed with large quantities of water. If he ejects the poison completely, he escapes ; if not, he gradually subsides into an apparently comatose state, and dies. In such a case he is declared to have been certainly possessed of the wicked power, whether he had employed it in the instance ascribed to him or not.

The heathen of Old Calabar speak of the duality of human nature, the duality of soul and body. They speak of a pre-existent state of the soul with Abasi or God, and say that every human being

comes into this world according to his own previous choice. Whatever be a man's nation or position in life, or personal character, it is what he made choice of before coming into the world. The white man is such by his own previous selection, and so the black man, so the freeman and the slave, the rich man and the poor, the honest man and the thief. After death the soul is said to retire to the city of ghosts. On passing from the body it still lingers for a season about its old haunts, or else wanders lonely without the city of spirits, into which it may not enter until its obsequies in the fleshly world have been completed ; when it is allowed admittance, and takes its place among its predecessors.

—Rev. Mr. Cooper.

#### PROGRESS IN CEYLON.

The Rev. J. I. Jones, a missionary of the English Church Missionary Society, in a portion of the Kandian country says :

I am thankful to be able to report the admission to the church of twenty-seven within the last twelve months.

I visited that part of my district in October, and examined the candidates. I found that nine men and five women had acquired a good knowledge of the doctrines of Christianity ; and as they professed faith in Christ Jesus as their only Saviour, and expressed in decided terms their entire rejection of Buddhism, I felt no hesitation in baptizing them. Several of them had been under instruction for a long time, and had given very satisfactory proofs of steadfastness and faith. Four of the women were wives of men who were baptized last December, and the fifth was now baptized with her husband. She is a very intelligent woman, and is, I believe, doing all in her power to teach her female neighbors.

Inquiry seems to be spreading in the villages ; and, though there is much opposition on the part of some, I hope that this year will witness nearly as many baptisms as last.

I was obliged to leave the district im-

mediately after the baptism; but after a fortnight's absence I returned to it, and spent a week visiting and preaching in the villages which belong to Talampitiya, having large and, generally speaking, attentive gatherings.

Talampitiya, though called a village, is really a district, as large as an extensive English country parish, and including no less than fourteen smaller villages. Our converts are gathered out of about ten of these, so that they are scattered over a large area; and as most, if not all of them, seem zealous in making known the truth to others, we may hope that, under God, the leaven will soon work throughout the whole of Talampitiya. The Christians confidently hope for and expect this.

A most important movement, suggested by Hunapola, has commenced among the converts. Each, according to his ability, is setting apart a portion of his land, making it over to the society, towards the maintenance of a teacher among themselves. The land already promised is worth at least 50*l.*, and I have no doubt others will in time give sufficient for the support of a native pastor. May God hasten the day, if it be his will, when we shall see a holy, devoted man ordained to take charge of these people, who, by their liberality, bear witness both to what the Holy Ghost has wrought in them, and to their desire to have spiritual ministrations provided for them.

In addition to their gift of land, the Christians are subscribing for the purpose of building a small church in their village. Almost all are giving 10*s.* each, and those who are too poor to give money will give their quota in work. One man has given a valuable piece of land as a site for a church and little bungalow, which is to be erected close by as a residence for the catechist and pastor, and for me when I am in the village.

Another circumstance I regard as even more important and encouraging. Two of the men baptized in December, 1863, Abraham and Paul, asked me to sanction their going out together to preach in the

villages around. I replied, I should be most thankful if they would do so, and that I doubted not God would give them souls for their hire. I said, further, that though I could not give them any salary, I would willingly give them a small sum to meet expenses in travelling. All such help was declined. They said they needed nothing; they only wished to go, with my permission, devoting to the work of preaching the gospel to others the time they would redeem from the cultivation of their fields.—*Christian Work.*

#### AMERICAN MISSION WORK IN SYRIA

The first mission to Syria and the Holy Land was that commenced in 1819 by the American Board of Missions. More than forty-five years have passed since that time. War, plague, and revolution have swept successively over the land, but the missionary work has gone steadily forward. Thirty-two missionaries, thirty assistant missionaries, and seven young lady teachers have been sent to Syria during this period, of whom ten missionaries, nine assistant missionaries, and one American young lady teacher are now in the field.

For years the work was necessarily one of preparation. The land was sealed against the truth, and spiritually, morally and socially dead. So great was the prejudice against the gospel, that it could only be preached in secret. The field had to be explored. Such men as Dr. Eli Smith, the companion of Robinson in his "Researches in Palestine," Dr. Jonas King, Dr. Goodell and Dr. Thompson (author of the "Land and the Book") visited all parts of the land, ascertained the character of its various populations, then almost unknown, and the gospel was proclaimed to multitudes.

It was not until after the expulsion of the former Emir Beshir in 1840, that missionary work of any kind could be done in Mount Lebanon; and the first believer, Assad-ash-Shidiak, sealed his faith with his blood.



During the past thirty years the Word has been preached from Egypt on the south, to Aleppo on the north, and Nineveh on the east, in the Arabic language.

The oral preaching of the Word has been regarded as the divinely appointed means of spreading the knowledge of Christ, and all other means as only subordinate to this; yet these subordinate agencies have their place, and they have not been neglected.

1. The Press has proved a mighty auxiliary in the diffusion of light and knowledge. More than seventeen millions of pages of Arabic books and Scriptures have been printed in Beirut and scattered over the whole East, besides the thousands of Arabic Bibles printed by the British and Foreign Bible Society in London. Between fifty and sixty different works in Arabic have been issued and sent to Egypt, Jerusalem, Tyre, Sidon, Mount Lebanon, Damascus, Antioch, Aleppo, Mosul, and Bagdad, and some even to India and Central Africa. The whole country has been supplied with school-books, and a taste for reading thus created in the minds of the rising generation.

2. The translation of the word of God into Arabic was commenced in 1848, by that eminent scholar and missionary, Dr. Eli Smith, and continued after his death, in 1857, by Dr. Van Dyck, who possessed peculiar qualifications for this difficult work. After sixteen years of constant labor, in which all the Arabic-speaking missionaries in Western Asia and Northern Africa have assisted, this great work is now completed, and 43,000 Testaments and parts of Scriptures of this new translation have already been put into circulation. Dr. Van Dyck expects soon to leave for the United States, to superintend the electrotyping of this new Arabic Bible in general editions, by the American Bible Society.

3. In the cause of education, both male and female, the mission has labored assiduously from the first.

When the missionaries first came to Syria there were neither books nor read-

ers. The few Moslem and Maronite schools were purely of an ecclesiastical character, and the only books used were written in manuscript. The missionaries prepared books, printed them, and then taught the children to read them as they had opportunity. As long ago as 1835, the lamented Mrs. Sarah L. Smith had eighty-five girls under instruction in Beirut, and there were other schools, numbering in all above 320 pupils, of whom a considerable portion were girls. In 1836, Mrs. Dodge had a class of twenty Druse girls in Abeih, in addition to Mrs. Smith's interesting school in Beirut. From 1841 to 1860, with the exception of the time when war and pestilence suspended all labor, the various schools of the mission were steadily maintained. In 1840 there were forty-four pupils in the Young Men's Seminary in Beirut, taught by Mr. Hebard. Mrs. Hebard, assisted by an English and an American young lady, devoted herself to female education, and the number of girls in the schools, which in 1840 was eighty-one, increased in 1841 to upwards of 100. At the same time a number of native girls were being trained in various mission families, with special reference to becoming teachers. The various schools of the mission extended to Mosul, Aleppo, Antioch, Tripoli, Beirut, the Lebanon villages, Sidon, Tyre, Hasbeiya, Galilee, and for many years to Jerusalem and Bethlehem.

The average number of boys in the schools for the twenty years from 1840 to 1860, was 378 each year, and the average number of girls was 128. The highest number of boys in any one year was (in 1858) 797, and the highest number of girls (1857) 277. The amount expended for education in this period, including the two seminaries, male and female, was about 15,000*l.*, exclusive of the cost of labor expended in the preparation, translation, and publication of school-books.

The seminary for young men in Abeih, under the care of Rev. Mr. Calhoun, was commenced in 1847, and has continued up to the present time with an average

attendance of from twenty to twenty-five young men.

The Female Seminary, established at the same time by the lamented Dr. De Forest, continued for about ten years, with large classes of native girls and young women, who were thus trained for future usefulness.

Thousands of boys and hundreds of girls have been more or less instructed, who are now grown up or growing up, and are giving an impulse to those around them in favor of education, or are aiding, as teachers, in the education of others.

The Abeih seminary, under the charge of Mr. Calhoun, has sent out a multitude of educated young men. Some are preachers, some teachers; others doctors, merchants, or dragomans. A large number of the leading young men in Syria have been educated to a greater or less extent in the seminaries and schools of the mission.

In those early days, the prejudice of the people against the education of girls was strong and almost invincible. Within the past ten years I have heard a man say that "he would as soon think of educating a cat as a girl." It was the custom, and it still exists in many places, for the women of the vicinity to assemble and condole with the mother who had been so unfortunate as to give birth to a daughter. A man who had a large family of daughters and one little son, told me, when I asked him how many children he had, that he had but one. "But whose children were those I saw running as I entered the court?" "O," said he, "those were nothing but girls, and I don't count girls."

When Mrs. Smith, in 1835, succeeded in gathering eighty-five girls into Protestant schools, her success was more astonishing than would be the gathering of five thousand girls into schools in 1865. One of her pupils is now the wife of Mr. B., in Beirut, who has established on his own premises a high school for boys, in which there are now gathered one hundred and fifty pupils, of all the various religious sects of the church.

*Mrs. B. has sons and daughters grown*

up, three of whom are engaged in teaching in this high school, thus forming a second generation of native teachers, as fruit of the labors of missionaries now gone to their rest. Several native girls were trained in the families of missionaries.

Mrs. Whiting, at first in Jerusalem and then in Beirut, trained up five young girls, who are grown up to womanhood, some of them married, and all filling stations of usefulness. One is the wife of the Jewish missionary in Corfu; another, wife of the Scotch missionary at Aleppo; a third, teacher in the Prussian Deaconesses' Orphan House in Beirut; a fourth, governess in a European family in Cairo, Egypt; and the fifth, preceptress of the Native Protestant Female Seminary in Beirut. Of this seminary I will speak more fully hereafter.

The young women trained in the female seminary of Dr. De Forest and by Miss Temple, Miss Cheney and Miss Mason, who succeeded him, have constituted the teachers of nearly all the girls' schools taught in Syria up to the present time, and many of them are still engaged in teaching. Several have been assistant-teachers in the Institution of the Deaconesses in Beirut; others have been employed by Mrs. Watson in the most excellent and deservedly prosperous training-school in Mount Lebanon. Not less than twelve have been engaged for longer or shorter periods as teachers in connection with the Industrial Schools, established in 1860, by Mrs. J. Bowen Thompson, for the widows and orphans who fled to Beirut from the massacres of Hasbeiya, Deir El Komr, and Damascus.

These educated young women are thus exerting an influence for good all over the land as teachers and as Christian mothers; they are scattered through Mount Lebanon, among the cities of the coast, in Jerusalem, Cairo, Acre, Sidon, Beirut, Hama, Aleppo, and Aintab. And the work of female education is still going on. Common schools for girls are connected with most of the missionary stations, and there are two female work-

naries of a superior character, one taught by Miss Mason, in Sidon, which has been very successful, and the Native Female Boarding School in Beirut, under the care of Mr. M. Araman and Miss Rufka Gregory.

It has been for years the aim of the American Mission in Syria to prepare the growing Protestant communities for assuming the management and expense of their own religious and educational institutions. The whole scheme of Christian missions will be a failure, if the time is never to come when religion and education shall become indigenous, and the converted natives carry on their own institutions. We are trying to help the natives to help themselves; and it is a hopeful sign that there are Protestant natives able and willing to undertake important enterprises for the good of their own country. In male education in Beirut there is no longer need of foreign missionary aid. Mr. Bistany's high school is a successful native institution in this department. The native female boarding school of Mr. Araman and Miss Gregory in Beirut is a successful enterprise in the department of female education. There is not in all Syria an institution which is more hopeful, as bearing upon the future abilities of the natives of Syria to manage and support their own educational institutions, than this Native Protestant Female Seminary.

After the long years of sowing, the fruit appears. The gospel has taken root. Even should foreign teachers be now driven out of the country, as has sometimes happened, there are educated Protestant natives qualified to carry on the work of education, at least in Beirut and vicinity; and the people here are willing to pay for the education of their daughters.

All judicious friends of missions will agree that the work of sustaining their own institutions should be thrown upon the natives, as far as possible, as soon as they are able to do so.

teachers at foreign expense. They have begun to pay for education; and if the time has not already come, it is not far distant, when it will be no longer a charity to open free schools, unless it be for the lowest classes, or in new fields in remote parts of the country.

The Beirut Native Female Seminary has now forty boarders, all of whom pay their board and tuition, ten being supported by charity in order to be trained as teachers. The teachers are all natives, and the school is designed to be self-supporting and self-perpetuating. A fund amounting to about 1500*l.* sterling has been raised in America for providing a permanent building for the school, and the American Board of Missions has given the land in Beirut for the purpose.

About 500*l.* will be needed to complete the fund before the building can be commenced. Meanwhile, the school is carried on in apartments hired for the purpose.

The present is a time of rapid progress and development in Syria. Schools are multiplying. It is a remarkable providence that, just at the time when the first correct translation of the Bible into Arabic is completed, thousands of readers should be rising up on every side, asking for books, and many of them eager for the word of God.

Mrs. Watson's school in Shemlan, established nearly ten years ago, has done and is doing a good work in female education. One of her pupils has just gone as teacher to the distant city of Hama, where is a native Protestant community, with a native Protestant pastor, and others are engaged in other spheres of usefulness.

Mrs. Thompson's school was opened in Beirut in 1860, to give instruction and employment to the refugee girls and women from the massacres of that year of blood. Instituted as a school and a refuge for widows and orphans, it was a timely and most useful charity, saving many from vagrancy, and bringing them in contact with gospel truths. As the Jews and girls are gradually returning

to their homes, or being married, or finding employment, the *materiel* of the school will naturally undergo a change. It is now about to become a permanent institution, the premises formerly rented having been purchased for the schools. A number of day schools for boys and girls have also been established by Mrs. T. in different parts of the country.

The Institution of the Prussian Deaconesses also originated soon after the massacres of 1860, and in connection with them, and has become one of the permanent Protestant institutions of Syria. It has 130 orphan children in the Orphan House, and a large number of boarders from among the European Protestant families in Beirut. The edifice, erected at great expense, is one of the ornaments of the city, and the school is doing a good work for a most needy class.

There are also in Lebanon a number of free schools for both boys and girls, sustained by the Free Church of Scotland.

In addition to the above-mentioned schools in Beirut, there are the Moham-medan schools, in which Moslem boys are taught to read; the immense institutions of the French Lazarists and the Sisters of Charity, in which probably not much less than one thousand children of both sexes are receiving instruction, and the Greek schools, in which are several hundred boys and girls. In Lebanon the Greeks and Maronites are opening schools in self-defence, and as it were, in spite of themselves, multiplying readers who will thus be able to peruse the word of God.

The Druse nation, too, have taken a step in the right direction. The "Med-riset-ed-Daudiyet," named from his Excellency, Daud Pasha, is a credit to the Druses as a people; and thirty of their young men are now pupils in this high school, built and endowed by their own National Charity Fund. The principal is a pious, Protestant young man, a graduate of the seminary of Mr. Calhoun.

*Daud Pasha has proved himself to be*

an enlightened and liberal governor, and is doing not a little for the social and intellectual elevation of the inhabitants of Mount Lebanon. He contributes liberally for the support of the higher schools of all the different religious sects; and it is to be hoped that as, previous to 1840, one of the greatest obstacles to the progress of the gospel in Syria was the intolerance of the Emir Beshir in Lebanon, so at the present time, the liberal and impartial government of Daud Pasha will promote the social and moral elevation of the people.

And lastly, the crowning educational enterprise in Syria is the contemplated "Syrian Protestant College," soon to be opened under the auspices of Rev. Dr. Bliss, now in England. This institution is greatly needed. The other schools of the country, while inadequate to meet the demands of the times, are preparing the way, and creating the necessity for this. Its departments of Medicine, Agricultural Chemistry, and other branches of Physical Science, together with Modern Languages, Law, and Arabic Literature, will, it is hoped, make it, when in full operation, the most important literary institution among the Arabic-speaking races. Through its courses of lectures, and the various scientific and professional works to be translated into Arabic and published under its auspices, it will prove the great medium for the transmission of the science and the literature of the West to the one hundred millions who speak the Arabic language.

In general civilization certain parts of Syria are making rapid progress. A carriage-road has been completed to Damascus, seventy miles distant, over both Lebanon and Anti-Lebanon, and the French diligence runs daily to that ancient city from Beirut, in twelve hours. Beirut is in direct telegraphic communication with Constantinople and London by the northern line, and the southern line will soon be completed, via Gaza, to Cairo, forming a second line from Syria to Europe. Population is increasing, and the country generally is prosperous. It

is a time of physical activity and life. In outward things there is real progress.

But of what avail will it all prove, unless the gospel keeps pace with civilization, and the Spirit of God changes the hearts of men?

The great object of the Syrian Mission of the A. B. C. F. M. has been from the first to preach the gospel. Schools, books and the press have been regarded as only subordinate to this one great object; and the most important fact connected with the present state of Syria is, not that our schools are crowded with pupils, but that there is increased attendance and interest at the stated preaching of the gospel.—*Rev. Dr. Jessup, in Christian Work.*

#### ARRIVAL OF DR. BINNEY.

Dr. Binney, of the Rangoon Mission arrived in New York April 30, in improved health. He has left the Karen Theological School under the charge of Messrs. Carpenter and D. A. W. Smith who will be able to carry it forward.

#### LETTERS, &c., FROM MISSIONARIES.

##### Burma.

MAULMAIN.—J. WADE, Sept. 30, Oct. 1.—C. HIBBARD, Sept. 8, Oct. 6, 25, Nov. 9, 11, 25, Dec. 10, Jan. 11 (2), 23, Feb. 1, 18, 24.—J. M. HASWELL, Oct. 6 (3), Dec. 9, Jan. 11, 25.

TAVOY.—I. D. COLBURN, Oct. 1, 3, 11, Nov. 11, Jan. 28, Feb. 25.

TOUNGGO.—F. MASON, Oct. 5, 15, Jan. 7.—E. B. CROSS, Oct. 6, 12, 14, Nov. 3, 4, Dec. 15, 16, Jan. 25, 28, 29, 31.—M. H. BIXBY, Sept. 18, 19, 26, Nov. 20 j, Dec. 14, 31, Jan. 9, 30, Feb. 1, 10.—Mrs. B., Nov. 29.

RANGOON.—E. A. STEVENS, Sept. 23, Oct. 7, 12, Nov. 2, 4, 23, Dec. 6, 12, 13, 23, Jan. 13, 23, Feb. 20, 21.—J. G. BINNEY, Aug. 27, Oct. 10, 11, Nov. 14, Dec. 12, Jan. 27.—Mrs. INGALLS, Oct. 23 (2), Dec. 23, Jan. 4, 5.—D. L. BRAYTON, Oct. 5, 12, Nov. 21, Jan. 15.—A. T. ROSE, Oct. 5, 31, Nov. 11, 23.—Mrs. R., Jan. 23.—C. H. CARPENTER, Sept. 3, Oct. 10, 11.—Mrs. C., Sept. 1, Dec. 26.—C. BENNETT, Mar. 13.—D. A. W. SMITH, Nov. 1, Feb. 11.—A. HAWS, Dec. 14.

BASSEIN.—H. L. VAN METER, Oct. 9, 10, 25 (3), Nov. 2, 24 (3), Jan. 24.—J. L. DOUGLASS, Oct. —, Mar. 22.

PROME.—E. KINCAID, Aug. 14, 19, Oct. 22, 24, Nov. 2, Dec. 16, Feb. 7.—T. SIMONS, Nov. 5.

HENTHADA.—B. C. THOMAS, Nov. 23, 30,

Dec. 30, Jan. 23.—A. R. R. CRAWLEY, Oct. 14, 15, 24, Dec. 21, 29, Jan. 17, Feb. 23.

##### Assam.

M. BRONSON, Aug. 10, 19, Sept. 1, 17, Oct. 30 (2), 25, 27, Dec. 3, 7, 27, Jan. 1, 7, 11, 20, 22, Feb. 23.—Mrs. B., Mar. 1.—E. P. SCOTT, Oct. 1 (2), 12.—Mrs. S., Feb. 18.—W. WARD, Sept. 8, Oct. 8, Nov. 15, Jan. 25.—Mrs. W., Nov. 21, Dec. 5.

##### Teloogoos.

F. A. DOUGLASS, Sept. 20, 25, Dec. 6, Feb. 23, 24.

##### Siam.

S. J. SMITH.—Oct. 8, Jan. 6, Feb. 2.—Oct. 12, two articles for Macedonian, no date.—Dr. DEAN, Oct. 16, Nov. 15, 18, Dec. 4, Jan. 1, 30 (3).—Miss A. F. DEAN, Jan. 31.—C. H. CHILCOTT, Jan. 4.

##### China.

J. W. JOHNSON, Sept. 7, Oct. 6, 10, 25, Jan. 11, 13, Feb. 13, 23.—W. ASHMORE, Oct. 6, 18, Dec. 19, Feb. 25.—M. J. KNOWLTON, Sept. 1, 17, 30 (2), Oct. 15, Dec. 22 (2), Jan. 17, Feb. 7, 16.—Mrs. K., Jan. 20.—H. JENKINS, Oct. 7, Nov. 23.

##### France.

A. DEZ, Dec. 7, 10, 23, Feb. 22, Apr. 21.—J. B. CRETIN, Nov. 23.—V. LEPOIDS, Dec. 2, Mar. 23.—J. BOILEAU, Apr. 13.—F. LEMAIRE, Jan. 20, Mar. 9, Apr. 20.

#### DONATIONS.

##### RECEIVED IN APRIL, 1865.

##### Maine.

Parkman, Mrs. E. S. Billings 10;  
Canton, ch. 6; Buckfield, a  
friend 1; Dover, Dea. J. Brown  
5; Alna, a friend of missions  
50 cts.;

22.50

##### New Hampshire.

Lebanon, ch., for sup. of Ko  
Shway Ngyo, nat. pr., care of  
Rev. E. Kincaid, Promé, Bur-  
mah, of wh. 5 is fr. Sab. sch.  
as a "donation visit," 30;  
Rumney, ch., an. coll., Moses  
Abbott, collector, of wh. 9.52 is  
fr. mon. con., Charles C. Smart  
tr. of mon. con., 43; Dover,  
Franklin st. ch. 31; Great  
Falls, ch. 80.10;

184.10

##### Vermont.

Manchester, a friend 2; Lunen-  
burgh, ch., Chester Thomas tr.,  
12; St. Albans, Baptists, per  
D. M. Walker, 25.25; Brattle-  
boro', ch., bal., per Albert A.  
Cheney tr., 4.75; Middletown,  
ch., of wh. 3 is fr. pastor, 6.33;  
North Springfield, ch. 23;

73.33

##### Massachusetts.

Holmes Hole, ch. 10; Plymouth,  
Abigail B. Judson, for the Bur-  
man Mission, 50; Malden, 1st  
ch., a friend 5; Cambridge-  
port, fr. the estate of the late  
Rev. Samuel B. Swain, per  
Mrs. A. D. Swain, 240;

315.00

|  |        |
|--|--------|
| Boston North Asso., West Acton, ch. 8; Woburn, ch., coll., Benj. Millett tr., 5; Malden, 1st ch., per O. Turner tr., bal. 5.39; East Somerville, Perkins st. ch. 221; Waltham, ch., per C. P. Harrington tr., 51.91; | 291.90 |
| Sturbridge Asso., Fiskdale, ch., addl.,  | 1.00   |
| Salem Asso., Beverly, 1st ch., Ladies' Miss. Soc., for sup. of nat. prs., per Mrs. A. T. Boundy tr.,   | 17.00  |
|  | 624.90 |

**Rhode Island.**

|  |       |
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| Portsmouth Grove, Lovell Gen. Hospital, Rev. Alex. Proudft, chaplain U. S. A., | 10.00 |
|--|-------|

**New York.**

|   |         |
|---|---------|
| Lawrence Asso., Dickinson, ch., per Royal Smith tr. of Asso., 5; Utica, Tabernacle ch., Martha Woodward, of wh. 17.50 is fr. Sab. sch., 27.50;  | 82.50   |
| Coll. per Rev. O. Dodge, Dist. Sec.,  |         |
| Broome and Tioga Asso., Binghampton, ch.  | 109.70  |
| Buffalo Asso., Strykersville, C. Richardson   | 100.00  |
| Hudson River South Asso., 6th st. ch. 3; Rev. H. W. Knapp 50; Concord st. ch. 8.59; New York, 1st ward mission 3.42; Berean Sab. sch. 50; Amity st. ch., in part, 775; W. P. Groom, mon. sub. tow. sup. of M. J. Knowlton, Ningpo, China, 75; | 965.01  |
| Saratoga Asso., Gloversville, ch.   | 91.50   |
| Otsego Asso., West Winfield, ch.  | 25.00   |
| Madison Asso., Hamilton, ch.  | 80.79   |
| Onondaga Asso., Elbridge, ch.   | 24.44   |
| New York Asso., New York, G. W. and J. S. Hillman, tow. sup. of nat. pr., care of Dr. Kincaid, Promie, Burmah, 60; H. L. Slate 4; Mariners ch., bal., 50 cts.;  | 64.50   |
|   | 1503.44 |

**New Jersey.**

|   |        |
|---|--------|
| Paterson, Alex. W. Rogers, tow. sup. of Rev. M. Bronson, Assam, 25; Bridgeton, Miss Hannah Mulford 125; | 150.00 |
| Coll. per Rev. Jas. French, Dist. Sec.,   |        |
| West New Jersey Asso., Cape May, Calvary ch.  | 14.50  |
| East New Jersey Asso., Hoboken, ch.   | 89.75  |
| Coll. per Rev. O. Dodge, Dist. Sec.,  |        |
| Hudson City, ch.  | 43.80  |
|   | 298.14 |

**Pennsylvania.**

|  |       |
|--|-------|
| West Jackson, ch. 9; South Creek, ch. 25;                      | 24.00 |
| Coll. per Rev. James French, Dist. Sec.,                       |       |
| Bradford Asso., Columbia and Wells, ch.                        | 6.00  |
| Clarion Asso., Reynoldsville and Gettesmane, ch.               | 18.75 |
| Pittsburg Asso., Salem, ch.                                    | 1.00  |
| Monongahela Asso., India Creek, ch. 8.50; Little Kentucky, ch. |       |

|  |        |
|--|--------|
| 4.40; Turkey Fort, ch. 3.05;   | 12.25  |
| Centre Asso., Johnstown, ch.   | 4.00   |
| Northumberland Asso., Williamsport, ch. 22; Lewisburg, ch., of wh. 1.31 is fr. Mary Priscilla Tustin, deceased, but "alive in Jesus," for Bibles for the heathen, 30.95;   | 52.95  |
| Philadelphia Asso., Marcus Hook, ch., of wh. 40 is fr. J. M. Tage, for nat. pr., 50; Pottsville, ch., of wh. 20 is fr. Rev. B. H. Austin and 12 pulpit supply, 22; Passyunk, ch. 12.50; Chestnut Hill, ch. 75 cts.; Mrs. C. A. L., of wh. 5 is for nat. pr., April offering, 20; | 115.25 |
|  | 245.20 |

**Ohio.**

|  |        |
|--|--------|
| Columbus, 1st ch. 80; Portage Co., female friend to missions 10; Pomeroy, Welsh ch., Sab. sch. children, colls., 15; Cincinnati, 1st ch., an. coll., per Wm. Cheeseman tr., 151.65; Pomeroy, Welsh ch. 40; Franklin, ch., of wh. 25 is fr. Sab. sch., tow. sup. of two nat. prs., care of Rev. H. L. Van Meter, Bassein, Burmah, per Charles Butler tr., 127; Mt. Vernon, ch., per Rev. James French, Dist. Sec., 6; | 429.65 |
|--|--------|

**Illinois.**

|   |       |
|---|-------|
| Marissa, Nine Mile Asso., Sparta, ch.                                 | 22.00 |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,                              |       |
| Dixon Asso., Dixon, ch., by tr. of Asso., 6; Milledgeville, ch. 2.50; | 3.50  |
| Illinois River Asso., Peoria, Adams st. ch.                           | 19.80 |
| Illinois River East Asso., Metamora, ch.                              | 33.10 |
| Quincy Asso., Belmont, ch.  | 5.00  |
| Salem Asso., Roseville, ch.   | 1.50  |
| Springfield Asso., Centerville, ch.                                   | 2.00  |
|   | 91.40 |

**Indiana.**

|  |        |
|--|--------|
| Lafayette, ch., coll., James Sawers tr.,                                 | 81.70  |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,                                 |        |
| Flat Rock Asso., Mt. Pleasant, 2nd ch. 13; Haw Patch, ch., friends 6.50; | 19.50  |
| Long Run Asso., Sugar Branch, ch., Mrs. Eliza Hunter                     | 2.00   |
| Northern Indiana Asso., Rolling Prairie, ch.                             | 5.40   |
|  | 108.60 |

**Iowa.**

|  |       |
|--|-------|
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |       |
| Central Iowa Asso., Vandalia, ch. 7.70; Des Moines, ch., P. B. Henry 4;                                    | 11.70 |
| Keokuk Asso., Denmark, ch., Sab. sch., tow. sup. of nat. pr., care of Rev. E. A. Stevens, Rangoon, Burmah, | 10.00 |
| Linn Asso., Shellsburg, ch., a friend, for sup. of Rev. J. E. Clough, Telocogoo Mission,                   | 2.00  |
|  | 24.70 |

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| <b>Michigan.</b>   |           |
| Bellevue, 1st ch.  | 16.80     |
| Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,  |           |
| Flint River Asso., Flint, ch. 18-<br>.96; Grand Blanc, ch. 7.17;   |           |
| Hadley, ch. 6.75;  | 27.88     |
| Wayne Asso., Salem, ch.  | 26.10     |
|  | 70.78     |
| <b>Wisconsin.</b>  |           |
| Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,  |           |
| Lake Shore Asso., Milwaukee,<br>ch.  | 3.00      |
| Walworth Asso., Delavan, ch.   | 5.00      |
| Winnebago Asso., Appleton, ch.   | 2.50      |
|  | 10.50     |
| <b>Minnesota.</b>  |           |
| Minnesota Valley Asso., Winne-<br>bago City, R. E. Abbott  | 2.00      |
| Southern Minnesota Asso., a<br>friend of missions, in Co. C,<br>3d Reg. Minn. Infantry,  | 2.00      |
|  | 4.00      |
| <b>Missouri.</b>   |           |
| St. Louis, sisters in German ch.,<br>to sup. Nappay, nat. pr., care<br>of Rev. B. C. Thomas, Hen-<br>thada, Burma,   | 75.00     |
|  | 83,775.54 |
| <b>Canada West.</b>  |           |
| Amount reported in Mag. for<br>March.  |           |
| Woodstock, Judson Soc., Canadi-<br>an Bap. Lit. Inst. 8; Rev. Dr.<br>Fyfe 5; Woodstock, ch., coll. 8-<br>.35; Rev. Wm. Henry Jones 1;<br>D. Bently Mont 2; Ingersoll,<br>Rev. W. B. Beardsall 2; ch., coll.<br>6.90; Dorchester, 1st ch., coll.<br>1.52; Dugal Brown 1; Dor-<br>chester, 2nd ch. 3; Lobo, 1st<br>ch., Isaac Wallace 1; Mrs. F.<br>Morton 50 cts.; Mrs. J. Callom-<br>er 25 cts.; Dea. J. Callomer<br>1; Henry F. Edwards 50 cts.;<br>E. H. Gustin 25 cts.; Dugal<br>Livingston 25 cts.; G. C. Al-<br>way 4; Matthew Dark 1; Dea.<br>R. Edwards 50 cts.; — Rich-<br>ards 50 cts.; H. McIntyre 1;<br>Jer. Edwards 1; Mrs. H. Ward<br>1; Wm. Jerry 50 cts.; Loudon,<br>Mrs. E. Joice 50 cts.; Alfred<br>Rowland 50 cts.; Iowa, James<br>Mitchell 50 cts.; Rev. J. Paint-<br>er 50 cts.; Fingal, ch., coll. 4-<br>.60; St. Thomas 4.44; Rev. D.<br>W. Rowland 2; Dea. Wadell<br>50 cts.; Thos. White 25 cts.;<br>J. Spackman 1; Rev. Geo.<br>Wilson 90 cts.; A. C. Brown<br>50 cts.; Edward Rowland 50<br>cts.; Mrs. Rowland 50 cts.;<br>Thos. Ballard 1; Yarmouth,<br>1st ch., coll. 3.36; 2nd ch.,<br>coll. 2.85; Mrs. A. Smith 25<br>cts.; Mrs. Geo. Clin 25 cts.;<br>James Warwick 1; Mrs. J.<br>Warwick 25 cts.; J. B. Crane<br>50 cts.; Isaac Crane 25 cts.;<br>Aylmer, coll. 5.40; Dea. Geo.<br>Northcup 1; Malahide, Jub.<br>3.44; E. L. Chute 50 cts.; S. |           |

McDermond 25 cts.; Sarah  
McDermond 25 cts.; Port Bur-  
well 2.10; Mt. Elgin, coll. 8.10;  
Robt. Eakins 50 cts.; Hough-  
ton, 1st st. ch. 2.54; Port Row-  
en 2.66; Montreal, Wm. Mair  
5; Ingersoll, coll. 1; Rev. H.  
Lloyd 2.50; Mrs. H. Lloyd 2-  
.50; Whitby, ch., Jos. Holman  
1; Mrs. J. Holman 1; Rev. J.  
King 2; Mr. S. Holman 1; Mrs.  
S. Holman 1; Mr. C. Paxton  
2; Mr. Jno. Dryden 2; Mr.  
Grierie 50 cts.; Toronto, Bond  
st. ch. 10; Sab. sch. 30; S.  
Rowell 1; David Brekie 50  
cts.; H. Parsons 5; Thos. Lai-  
ley 2; Henry Lloyd 1; King-  
ston, D. D. Calvin 5; S. Booth  
1; Montreal, Master Geo. F.  
Miner 10; Master J. M. C. Mi-  
ner 50 cts.; Mrs. G. B. Muir 1;  
Mrs. E. Smith 1.12 1-2; Miss  
M. Macky 1.12 1-2; Miss H.  
Webber 1; Miss M. Matthews  
25 cts.; a friend 25 cts.; a friend  
25 cts.; 1st Bap. ch., J. Kenne-  
dy tr. of benevolent fund, 20;  
A. M. Foster 5; S. B. Scott 5;  
a friend 1; 1st ch., coll. 26;  
Cramake, 1st ch., coll. 1.96;  
Holdiman, ch., coll. 9.41; Mrs.  
M. A. Doolittle 4; Mrs. E.  
Gardiner 1; Port Hope, Mrs.  
Perry 50 cts.; D. J. McLelan  
2; Rev. J. Dempsey 1; T. D.  
Craig 1; W. Craig, Jr., 1; a  
friend 25 cts.; Dea. E. W. Bor-  
nett 1; Dundas, Rev. J. Bates  
1; Mrs. Bates 25 cts. in silver;  
St. Catharines, Rev. G. W. M.  
Cary M. A., 1; Jas. Mills, Sen.,  
1; St. George, Rev. T. L. Da-  
vidson D. D., 1; Mrs. A. C.  
Kitchen 1; ch., coll. 6.82; Par-  
is, N. W. Brown M. D., 4.87;  
John Arnold 1; T. M. Bos-  
worth 1; E. Randall 1; Brant-  
ford, Dea. T. S. Sheustone 1;  
Mrs. W. Stewart 1; Charles  
Jarvis, Jr., 1; Henry Jarvis 1;  
George Foster 1.50; Thomas  
Broughton 1; B. G. Tisdale 50  
cts.; Samuel Passmore 50 cts.;  
E. Chalcraft 50 cts.; Wm. Buck  
2; F. Ellis 1; Thos. Draper 50  
cts.; Wm. Dalrymple 50 cts.;  
Dea. Robert Morton 25 cts.; M.  
Whitman 60 cts.; A. W. Smith  
25 cts.; T. D. Crawford 50  
cts.; Boston, A. Olmsted 1;  
ch., coll. 6; Waterford, coll.  
2.60; Wm. Skelley 2; Rev. A.  
Slaght 2; Miss A. Skelley 1;  
C. Crumb 1; Mrs. Mary Beck-  
er 1; Nelson Boughner 75 cts.;  
Charles Merrill 1; Alex. Farns-  
worth 50 cts.; Mrs. Dr. Colver  
50 cts.; Mrs. Eliza Squire 20  
cts.; David Duncomb M. D.,  
1; Scotland, ch., coll. 4.18.

#### Donations in Medicines.

Philadelphia, fr. Dr. D. Jayne &  
Son, 1 box, for Rev. S. J.  
Smith, Bangkok, Siam, £13 11s.

# MISSIONARY MAGAZINE.

VOL. XLV.

JULY, 1865.

No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

## FIFTY-FIRST ANNUAL REPORT.

MR. PRESIDENT AND BRETHREN OF THE UNION :

The Executive Committee desire to avail themselves of the present occasion to return thanks to Almighty God for the signal blessings of the past year. The dark cloud which has so long lowered over our horizon, shutting out the sunshine of our social and civil life, and threatening the efficiency, if not the existence, of our great religious charities, has lifted at last, and peace is again restored to the land. "He maketh wars to cease unto the end of the earth ; He breaketh the bow and cutteth the spear in sunder ; He burneth the chariot in the fire." As a result of the dire convulsions through which we have been passing, we are permitted to rejoice in a renovated social life, and our civil state promises henceforth to conform to our professions of freedom. The very circumstance of our meeting in this great central city is a most significant index of the great change wrought by the wisdom and power of our wonder-working God. And though latterly He has showed his people hard things, and filled them with the wine of astonishment, casting down the beauty of Israel from heaven unto the earth, we recognize the wisdom and grace of all his doings, and take the cup of thanksgiving and call on his blessed name. Our gratitude is due alike for what has been attained, and for what is disclosed in the promise of events. The history and experience of the last four years have disclosed our missionary resources, both as respects means and laborers ; enlarged our conceptions of the nature and relations of our Christly work ; quickened our Christian sympathies, and trained our people to those larger enterprises beyond their own local wants and work committed to the church by its Head. We think it is not enthusiasm to believe that the missionary power of the church is just now at a new point of departure. Her divine Lord and Leader is saying to her, "Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee !"

### OBITUARIES.

No tidings of death have reached us from the foreign field during the year just closed. Many of our devoted laborers abroad are well stricken in years, and some of them are infirm as well as aged, but God has graciously



preserved their lives. We have, however, been called to mourn the loss of one of our most valued brethren, formerly a laborer in the foreign field. We refer to the Rev. Appleton Howe Danforth, late of the mission to Assam. Mr. Danforth entered upon his labors in Assam early in the year 1848, and prosecuted them with commendable zeal and encouraging success, till 1858, when he was constrained by the failing health of Mrs. Danforth to return to this country. During his sojourn in the land of his birth, he was actively engaged in the cause of the Master, a part of the time in the service of the Union, but for a longer period as a pastor. He retained his connection with this body till the day of his death, and intended, soon as circumstances should favor, to resume his labors among the heathen. But God had other purposes concerning his servant, and called him from his work to his reward. He was a good man, a devout Christian and a faithful missionary. His memory will ever be dear to his brethren, who knew him well enough to prize him according to his great worth.

We are also called upon to mourn over the death of one of the most valued members of our Board of Managers, Rev. Seymour W. Adams, D.D., of Cleveland, Ohio. Dr. Adams was a man of great worth and of marked ability. He was at once unobtrusive and unswerving, modest and firm, unbending in the integrity of his nature, but eminently catholic in his sentiments; he was at once an honor to his sacred profession and a tower of strength to his denomination. He was a lover of good men, a faithful disciple and defender of the truth as it is in Jesus, magnifying the gospel both in his teaching and by his life.

We also deem it proper to record here the sudden and lamented death of our late associate, Rev. Samuel Budd Swaim, D.D., formerly a member of the Executive Committee, and always a firm supporter of the cause of missions. Dr. Swaim was one of our wisest and best ministers, sound in theology, fervent in piety, consistent in deportment, and devoted to every good work.

These all died in the faith, and have entered upon their heavenly rest. We record their names and note their worth, as marking our estimate of the service they have rendered to the cause of the Redeemer, and our deep sorrow for their loss. "They rest from their labors, and their works do follow them."

#### MISSIONARY ROOMS.

All the persons elected at the last annual meeting, to serve the Union in the Executive Department, accepted the places assigned them, and immediately entered upon their duties. The Executive Committee met on the 7th of June and organized by the re-appointment of Hon. Heman Lincoln as Chairman; Rev. William Lamson, D.D., was elected Recording Secretary. The meetings of the Committee have been characterized by great harmony of feeling, and we think it is not too much to say, by an earnest endeavor to meet all the requirements of the work committed to their care.

#### RESIGNATION AND APPOINTMENT OF MISSIONARIES.

It was a decision reached early in the last year that Rev. F. Mason, D. D., of the Toungoo Mission, would draw no support from the Treasury of the Union, and at a subsequent period his connection with it was formally dissolved.

After the last annual Report was made up, and during the meeting of the Union in Philadelphia, the Executive Committee appointed Rev.

William Dean, D.D., a missionary, and invited him to resume his labors as Chinese missionary at Bangkok. He promptly responded to the call. On the 5th of July following, his daughter, Miss A. F. Dean, was approved as a missionary laborer, to assist her father in his work. On the 2d of August last Rev. John E. Clough, of Strawberry Point, Iowa, received an appointment as a missionary, and was designated to the mission at Nellore. On the 18th of April, 1865, brethren Josiah N. Cushing, Alonzo Bunker, and James F. Norris, all members of the Senior Theological Class at Newton, came before the Committee, and on the 25th of the same month they were appointed as missionaries of the Union. Mr. Cushing was subsequently designated to the Shan Mission, Mr. Bunker to Toungoo, and Mr. Norris to the mission to the Burmans. On the 2d of May Mr. Carl T. Kreyer, a member of Rochester Theological Seminary, appeared before the Committee and received an appointment as a missionary, being designated to China.

• RETURN AND DEPARTURE OF MISSIONARIES.

Rev. Robert Telford and family, formerly of the Chinese Mission at Bangkok, and more recently of the Tie Chiu Mission in China, arrived at New York, *via* California, on the 9th of July last, with health considerably improved. Rev. C. Bennett, missionary printer at Rangoon, returned to this country, landing in New York on the 17th of August last, for the purpose of making certain additions to the printing apparatus in the mission printing-office. Having accomplished his object he returned again to his post, having sailed from New York on the 25th of February last. Rev. William Dean, D.D., formerly Chinese missionary at Bangkok, with his family, sailed from New York *via* California on the 13th of August last, to resume his work in that field. He was accompanied by Rev. Cyrus A. Chilcott, who is associated with him in the mission. Mrs. Knowlton, wife of Rev. M. J. Knowlton, of Ningpo, who has been spending some time in this country for the recovery of her health, also sailed in the same company. They have all arrived at their several destinations in safety and in good health. Rev. Lyman Jewett, of the Teloo-goo Mission, accompanied by Rev. J. E. Clough and wife, who are henceforth to form a part of the mission, sailed from Boston, on the 30th of last November, to resume the cultivation of that field. Mrs. Jewett remains in this country, but will join her husband in due time.

PUBLICATIONS.

The issues of the Macedonian for the year 1864 were 21,000 copies per month. A thorough examination of our subscription lists, which followed a change made in the early part of the year in the administration of the Publication Department, revealed the fact that a large number of copies were being sent to persons who had removed from the places to which they were mailed, or who for other causes were in long arrears on their subscriptions. It was, therefore, decided to cut the number down to the actual demand; and since the commencement of the present year but 18,500 copies have been printed.

The subject of discontinuing the publication of this paper has been somewhat canvassed in the Committee since the last annual meeting. After mature deliberation it was decided to take no subscriptions for the paper beyond Jan. 1, 1866, and to refer the whole subject of the continuance of the paper to the *Union at its present meeting.*

Representations have been made to the Committee from various sources to the effect that the main benefits of this publication might be secured with little trouble to the Executive officers, and literally no expense to the Union; that our religious weeklies would gladly publish such missionary intelligence and incidents of missionary life as might be furnished them from the Rooms, and that by such means we might secure quite as wide a diffusion of missionary matter as we are able to command by the present method. So far as we are able to judge by the partial experiment already made, we are inclined to the belief that these representations are well grounded. The denominational papers have all evinced, not only a willingness, but a strong desire to avail themselves of the facilities which have been offered to them for the publication of missionary news.

Then many of the best friends of the cause of missions doubt that the benefits accruing from the paper are equal to the outlay involved in its printing and circulation. The cost of publishing the paper has always been largely in excess of its proper income. From the first it has lived on the Magazine, which, if published by itself, would be a source of income. The cost of publishing the Macedonian, exclusive of clerk hire and editorial assistance, during the year 1864, was \$4,143.63, while the total receipts from subscriptions were only \$2,398.22, leaving a deficit to be made up from other sources of \$1,745.41. If we take into account clerk hire, and other assistance properly chargeable to the cost account of the paper, the actual deficit is not less than \$2,200. To increase the price of the paper to the point necessary to bring up this large arrear, would be to destroy its claim as a cheap publication, and so curtail its circulation. On the other hand, to diminish the cost of publication, by putting less into the paper, would be to make it comparatively worthless. If we continue the publication, we must do it with the reasonable prospect that the actual cost will increase rather than diminish.

The question, then, comes simply to this: Is the Macedonian worth what it costs, as a means of increasing missionary knowledge and awakening a missionary spirit? In short, is the agency service performed by the paper worth what it costs to publish it? It cannot be denied, we think, that this little sheet is an important medium of communication with the churches. A paper which goes into so many hands unable to pay for our larger weekly journals; which visits churches, families and individuals, on an errand specific and peculiar, making always and only a missionary appeal, where the religious weekly would do it, at the best, only incidentally, may well be regarded as no mean auxiliary in the great work of evangelizing the world. It is on this ground alone that its publication is to be vindicated as to the past and continued in the future. We would express the hope that the subject may be duly considered, and that a wise conclusion may be reached.

It may reflect some additional light on this subject if we state that the number of the Magazine published during the year 1864 was 8,400. With this number of copies in circulation, the Magazine has not only paid for itself, but has also paid a large part of the cost of the Macedonian. The effect of the discontinuance of the latter would doubtless be to increase the circulation of the former, even at its present subscription price. And if we should find ourselves able to reduce the price of the Magazine, or add *somewhat to its size and attractions*, we should doubtless realize a further *increase in its circulation*. It is a question which ought not to be lightly

decided, whether we might not effect quite as much by the enlarged influence of the Magazine as we now realize by the two periodicals combined.

The usual statement of the Publication account is appended, from which it will be seen that there is a balance against the periodicals of \$695.33.

*Expenditures:*

|                           |                  |
|---------------------------|------------------|
| Printing paper, - - - - - | \$3,873.03       |
| Printing, - - - - -       | 1,187.95         |
| Clerk hire, - - - - -     | 960.35           |
| Engravings, - - - - -     | 125.75           |
| Incidentals, - - - - -    | 111.36           |
| Contributions, - - - - -  | 68.00            |
| Transportation, - - - - - | 68.13            |
| Postage, - - - - -        | 22.56            |
|                           | <hr/> \$6,417.18 |

*Receipts:*

|                                     |                |
|-------------------------------------|----------------|
| For periodicals, - - - - -          | 5,433.50       |
| Balance from old account, - - - - - | 288.30         |
|                                     | <hr/> 5,721.80 |

|  |          |
|--|----------|
| Balance against periodicals, - - - - - | \$695.33 |
|--|----------|

RECEIPTS AND EXPENDITURES.

The balance in the Treasury, at the commencement of the year, was \$510.57. The receipts have been, from donations, \$120,249.02; from legacies, \$12,818.14; and from other sources, \$20,117.84; making a total amount available for the ordinary expenditure of the year of \$153,195.57. The total expenditure, including a small amount contributed last year to the Jubilee Fund, and this year transferred to that account, was \$147,688.84, leaving an unexpended balance in the Treasury of \$5,561.73.

*The Jubilee Fund.*—Previous to April 1, 1864, the amount contributed to the Jubilee Fund was \$9,232.73. The expenditures from the fund in re-inforcing our missions in Burmah, up to the same date, were \$8,793.61, leaving an unexpended balance of \$439.12. The receipts during the present year have been \$43,852.28. The total amount of the fund, since the account was opened, is \$53,085.01. The amount expended during the last year was \$28,651.52, and the balance now in hand belonging to the fund is \$15,689.88.

The total amount received into the Treasury for jubilee purposes and ordinary expenses, including balances from last year, was \$197,047.85. The total expenditures were \$176,285.36. The aggregate of balances on hand is \$21,201.61.

The amount required for the support of missionaries in the foreign field, during the whole year just closed, has been just about double the nominal allowance for each missionary. Yet, by the blessing of God, we have been able to meet this heavy strain on our resources, and more than to meet it. The result has been beyond our most sanguine hopes.

ESTIMATES FOR THE CURRENT YEAR.

In making our estimates for the year upon which we have now entered, it should be borne in mind that exchange will continue much higher than it was before the war, that we have recently made a large addition to our missionary force, and that it will be still further increased during the present year. We ought, also, to have some reference to the re-opening of the mission in Africa, and possibly to the occupation of another important

missionary field. To provide for this enlarged sphere of operations, will, in the judgment of the Committee, require not less than \$175,000. In a time of ~~trouble~~ we have been able to make a large advance in our missionary work. It only remains for us, in the days of calm and prosperity which are sure to follow our days of storm and trial, to hold what has been gained, and to push the work forward to the point of ultimate victory and ~~success~~.

#### COLLECTION DISTRICTS.

The only change made in the Collection Districts, during the year, was the setting off Ohio from the Western District, Mr. Osgood, and attaching it to the Southern District, Mr. French. At the beginning of the year it was thought better to change the designations of the Superintendents of ~~these~~ Districts from District Agent to District Secretary, thus bringing the title into stricter accordance with the modified form of the work. But though the designation is new, the men are the same faithful, devoted, effective laborers they have proved themselves in former years. The several Districts have continued to show a steady increase, both in the number of churches contributing and in the amounts contributed. So far, the new policy with reference to the Home field seems to work well, and to promise all that we can reasonably hope.

The executive officers regard the providential indications as calling for a new arrangement of the Home Field and an increase in the number of Districts. The details of the plan are not mature, but we are observant of the signs of the times, and hope to be ready to advance with the progress of events.

**EASTERN DISTRICT.**—This District has been under the same management as last year. Churches, associations and State conventions have been visited, and about thirteen hundred letters have been sent to pastors and others with reference to the collection of funds. The ratio of increase in the District has been larger the past year than in any former year. Last year we made a gain in the number of contributing churches of 72, the whole number of churches then contributing being 373 out of a total of 912 churches. This year the whole number of churches in the District is 917, and the whole number contributing to our treasury is 467, a gain of 94 churches over last year. We have not yet attained to perfection. New England ought not to show 450 churches, nearly one-half of her whole number, that make no effort for the salvation of the heathen. There is scarcely one of these churches that would not be made stronger by a practical observance of Christ's command to preach the gospel in all the world. Still we have made some progress, and we will continue to labor for yet more perfect results.

Last year the whole amount contributed in the District, including the Jubilee Fund, was \$35,612.69. This year the total amount is \$58,969.97, showing an excess over last year of \$23,357.28. Of this total, \$41,414.40 were for current expenses, and \$17,555.57 were for the Jubilee Fund.

**CENTRAL DISTRICT.**—Mr. Dodge, the District Secretary, gives the following summary of his labors during the year and the results:

"In making my annual Report for the year ending on the 31st of March, 1865, I would acknowledge the kind care of God enabling me to prosecute my labors through the year without interruption.

"In passing among the churches and associations, I have been very kindly received by the pastors and brethren, and the deep interest in missions manifested by many of them has been a source of encouragement. The deep feeling in favor of Home Evangelization, and the strong effort in that direction, have tended to lessen the receipts of the Union.

"In my district, exclusive of Canada, there are forty-five associations, eight hundred and twenty-six churches, and eighty-nine thousand and seventy four members. Of the 826 churches, only 442 contributed during the year for foreign missions, making an increase of contributing churches over the previous year of 21. The whole amount collected for the district from churches and individuals is \$33,770.46 for current expenses, being an increase of \$485.01. Legacies amount to \$1,880.44. The Jubilee Fund has received from the district \$11,773.88, making in all \$47,424.75, being an increase in the aggregate of \$10,890.16 over the previous year.

"In the prosecution of my work I have travelled about 13,000 miles, visited 17 churches, attended 13 associations, delivered 166 sermons and addresses, written about 1250 letters, sent out about 600 circulars, and done what I could to increase the circulation of the periodicals.

"It has been a source of regret that there should be so many churches which formerly contributed when visited by agents, failing to keep up their interest in the work and neglecting to contribute. But on the whole there is no reason for discouragement, but every reason to labor in hope."

**SOUTHERN DISTRICT.**—Mr. French, the District Secretary of the Southern District, sends the following report :

"The cause of missions has been cherished on this field during the last year with increasing interest.

"Notwithstanding large sums have been donated to endow Lewisburg University and a special fund has been raised to establish a Baptist newspaper, and notwithstanding this district has been enlarged by the addition of the State of Ohio, containing about thirty additional associations, occupying about two months of my time on the portion annexed, and of course diminishing as much the time occupied on the rest of my field, yet the collections on this field for general purposes, (exclusive of the very generous Jubilee offerings) have exceeded those for similar purposes the last year by \$3942.97. When we consider that the collections of the last year were largely in excess of those of former years, and that what has been taxing our energies and means to the utmost, and that direct personal appeals on such a wide field were of necessity comparatively "few and far between," such results are most cheering to consider. During the most busy portions of the year I found my strength giving way, and I have feared that I might break down suddenly under excessive burdens. Not till I was laid aside for a time, and failed again and again to fill certain appointments, was I aware that I had my work and my brethren so much in my heart.

"A large portion of my work has been done by correspondence, but the credit of the unprecedented success of the year is due mainly to the local aid furnished by pastors and other friends of missions. I could name brethren whose assistance has been invaluable, were it not that the list would become too long to fill the space allotted for my report. I have travelled more than 17,000 miles during the year.

"The amount collected during the year is as follows :—

|                               |   |   |   |   |   |   |   |             |
|-------------------------------|---|---|---|---|---|---|---|-------------|
| From Pennsylvania,            | - | - | - | - | - | - | - | \$20,854.26 |
| " New Jersey,                 | - | - | - | - | - | - | - | 7,983.78    |
| " Ohio,                       | - | - | - | - | - | - | - | 7,443.64    |
| " South of the above,         | - | - | - | - | - | - | - | 1,150.87    |
| Total,                        | - | - | - | - | - | - | - | 37,432.56   |
| For the Jubilee Fund,         | - | - | - | - | - | - | - | 12,439.07   |
| Leaving for general purposes, | - | - | - | - | - | - | - | \$24,993.48 |

"The amount collected for the Jubilee Fund before the 1st of April, 1864, from this district was \$4752.23, which was nearly one half of all that had been collected up to that time for that object."

WESTERN DISTRICT.—Rev. S. M. Osgood, District Secretary of the Western District, gives the following summary of the operations of the year :

"I have the pleasure to submit the following brief report of my labors and their results, for the year ending March 31, 1865.

*Summary.*—"Miles travelled, 17,248,—Public meetings attended, 25,—Churches visited, 69,—Addresses delivered, 139,—Letters written, 2298—Circulars issued, 3,—of which 2000 copies were sent, also 3000 copies of July Macedonian, and 150 copies of the Report. I have received and reported to the Treasurer \$15,484.41. Subscriptions and renewals for 447 copies of the Magazine and 2227 of the Macedonian, and collections on old bills for the same, \$104.50.

"The whole amount of contributions for the Western District is \$15,604.67, and from Ohio, which was connected with the Western District till the end of July, \$3,796.75, making a total of \$19,401.42.

"This shows an increase over the previous year, from the Western District as now divided, of \$5,858.31, and fully three times the amount contributed from the same territory in 1860-61. The number of contributing churches is 398, which is 37 more than last year.

"The amount of miscellaneous contributions, or those which cannot be traced directly to churches, is \$1,572.14. Legacies, \$1,193.32.

"The number of copies of the Missionary Magazine taken in the District is about 540, and of the Macedonian, including copies sent gratuitously to pastors, about 8000.

## THE MISSIONS.

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The usual survey of the several missions is herewith presented. Nothing of a very marked character has occurred to distinguish the past from previous years.

Remittances, to meet the expenditures in all departments of the work, have been promptly made, and to the full amount of the appropriation. Larger sums at some points, and in certain kinds of service, might have been profitably expended; but everything at the commencement of the year admonished the Committee to use the strictest economy in the disbursement of funds. They hope no irreparable loss has been suffered in any part of the field.

For some time past the expenses of living have been increasing in all the Asiatic Missions; in some places from the working of general, and in others of local causes, or from both of them combined. The effect of our civil war has reached every part of the globe. A few years since, an addition of one hundred dollars was made to the salaries, and a similar addition, or something equivalent to it, is now under consideration. It is desirable greatly to enlarge the number of laborers, but even so worthy an object must not be secured at the expense of the efficiency of present workmen.

Four missionaries have reached their respective fields and entered on their labors since the last annual meeting—Messrs. Dean and Chilcott to revive and strengthen the Chinese Mission of Bangkok, and Messrs. Jewett and Clough to join the mission to the Telooagoos. All are hopeful and happy in the prospect before them.

With every passing year native help is coming more and more into use, and, what is of equal importance, is acquiring greater efficiency. This remark obtains illustration from what has taken place within the year in the missions to the Chinese, to the Assamese, to the Telooagoos, and to the Shans. The Committee wish to call special attention to this feature in the reports of these missions.

The missions, we are happy to add, give no signs of having lost their aggressive character. "The regions beyond" are still an object of hope and earnest effort. Mr. Oncken baptizes in the city of St. Petersburg; Mr. Scott on the Mikir Hills of Assam; Mr. Bixby and his helpers amidst the mountains north of Toungoo; Mr. Knowlton in the District of King-hwa; Messrs. Johnson and Ashmore sending forth the native disciples to set up the standard in cities hitherto unknown to our records, are all in evidence of the truth of this remark.



## MAULMAIN KAREN MISSION.

MAULMAIN.—Rev. Dr. and Mrs. WADE, in the Literary Department. Rev. C. HIBBARD and Mrs. HIBBARD, in charge of the churches and schools.

NATIVE ASSISTANTS.—Pah-poo and nineteen others, of whom eight are ordained.

OUTSTATIONS.—Dongyan, Ka-do-ko and others, to the number of fourteen.

Every thing in this mission has moved on much as in former years; Mr. Hibbard combining the care of the churches and schools with general missionary labors in the jungle, while Dr. Wade has given his time mainly to literary labors.

*Statistics.*—The following statistics will show with considerable accuracy the state of the churches and schools. During the year, forty-five have been baptized, twenty-three received by letter, sixteen dismissed by letter, four suspended, seven restored, nine excluded, thirty-three died, leaving the present number 816, a net gain of sixteen over last year. The number of pupils in the Normal school has been seventy, in the village schools, 191. Contributions in money, Rs. 511 15, in paddy, 394 baskets.

*Normal School.*—Of this school, which is kept in town, Pah-poo has been head master, as in the previous year. It is kept during the rains, and has numbered seventy pupils, who have, almost without exception, given their instructors good satisfaction in regard to both behavior and progress in study. Last year Dr. Wade himself taught the class in vernacular grammar, a labor performed this year by Pah-poo, a great point gained.

*Dr. Wade's Labors.*—Of these the doctor speaks as follows:

"In regard to my own labors, I need say little. The committee already understand them. It may be well, however, to say that I have completed that part of the Karen vocabulary mentioned in my last report, and have since been engaged in revising and re-writing the work, as a whole, preparatory to a new edition. I made two short jungle trips during the dry season."

*Important Opening.*—During the last dry season Pah-poo went to a heathen village not far from Dongyan, and, finding the people disposed to listen, he remained several months, preaching the gospel to them and teaching their children to read. Christianity appears to have gained a firm footing in that village. Some have been baptized, and a good number from there have been pupils in the Normal School the past rains. Since Pah-poo resumed his labors in town, another native preacher has taken his place and is doing well. Such instances of aggression on heathenism in connection with the older stations in Burmah, the committee record with peculiar pleasure, believing as they do, that only while the work is aggressive does it retain its distinctive character as *missionary* work. When it stands still, it recedes.

## MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. J. M. HASWELL and wife. In this country, Rev. J. R. HASWELL and wife.

OUTSTATIONS.—Amherst, Cawlike, &c.

NATIVE ASSISTANTS.—Ko-Shwa A, pastor at Maulmain, Ko Oung Moo, MOUNG REUBEN, Ko Oung Men and others.

Mr. Haswell, though suffering from many infirmities, has been able to *continue on the field*, and keeps up the usual services, taking a general

oversight of the churches and schools at Maulmain and Amherst, guiding and instructing the pastors and assistants, besides preaching statedly on the Sabbath. His son, James R. Haswell, who returned home disabled some years since, retains a nominal connection with the mission, in the hope of such a restoration of health as would warrant another trial in Burmah. It is not likely he will ever rejoin his father. Miss Susan Haswell, after spending some years in this country, was desirous of returning to Burmah and engaging in missionary labors in connection with her father; and, as he was anxious to receive her assistance in teaching, the Committee deemed it wise to defray the expense of her passage, though not under appointment as a missionary, and not expecting to draw support from the funds of the Union. It was believed, moreover, that her presence in Maulmain would minister much to the comfort of her parents, and tend to prolong their usefulness. Besides, the Committee are happy to recognize and foster the spirit of missions in the children of missionaries, and in all instances when it is practicable, encourage them to engage in direct missionary work. The question of practicability may not always be an easy one to decide, and the committee are aware that the door thus opened may give rise in some minds to hopes which may not be gratified; but they hope, under the guidance of the wisdom that is from above, to be saved from unwise decisions.

The work in this mission has not differed in any important respects from the previous year. The report made up in November last does not show any additions by baptism. The report of the last year showed a membership of 138 at Maulmain, and sixteen at Amherst. The pastor at Maulmain, Ko Shwa A, is supported by the church, while Ko Oung Moo, Ko Oung Men and Mounge Reuben, are all supported, and they have been for some time, by funds from this country. These all seem to be good men and faithful laborers. S. Lachapelle, stationed at Shwaygyeen, is supported in part by funds from this country and in part from other sources.

*The Maulmain Missionary Society* held its twenty-seventh annual meeting in November last. It is made up of missionaries and English residents who contribute to its funds, and assist more or less in its management. Its receipts and disbursements last year amount to nearly Rs. 1,200, which were expended on schools and native preachers, Burman, Karen and Tamil, and distributed in Toungoo, Tavoy and Maulmain. This society is a useful auxiliary.

#### TAVOY MISSION.

TAVOY.—*Karen Department*.—Rev. I. D. COLBURN and wife.

OUTRATIONS.—Matah, Patsauoo and others.

NATIVE PREACHERS.—Sau-moo and others, to the number of nineteen, of whom four are ordained.

Mr. Colburn left this country without being designated to any particular station, it being understood that he was willing to enter any field where his labors should, in the judgment of the Executive Committee, be most needed. He was subsequently designated to the Tavoy Mission, and in November last he removed to that city, with his family, from Maulmain, where he had spent the rainy season. They were accompanied by Dr. and Mrs. Wade, who, at last accounts, were still in Tavoy, devoting themselves to labor in the Burman Department, in the hope of reviving its drooping energies.

*As indicating Mr. Colburn's views and purposes in anticipation of enter-*

ing this field of labor, the following extracts of a letter, dated at Maulmain, October 3d, 1864, are in place :

"While Tavoy is not the place I should have chosen on some accounts, I shall cheerfully enter upon the duties of that field, because, all things considered, I do not think I can be as useful in any other place. The claims of the people are stronger, it seems to me, than those of any other station in Burmah, and it is policy to hold what we have obtained, if possible, rather than to form a new base of operations.

"Several months before I was aware of my destination, the Tavoyans were expecting me, and began to send letters which came to Rangoon and Maulmain before my arrival. On learning the wish of the Executive Committee, I at once identified myself with that mission, and have allowed no other claims to draw me elsewhere.

*First Duties.*—"My first official act was to obtain from government a license for tea of the Tavoy and Mergui pastors to solemnize marriage, according to a new law coming into force in July. My second was to procure for a native Christian a license to purchase and hold possession of a gun. Since these acts, I have made arrangements to provide my station with medicines and books, and to procure such articles as the natives should order from time to time.

*Wants of Tavoy.*—"Where so many pleas are entered for assistance, it is perhaps vain for me to speak in behalf of the 60,000 inhabitants of the Tavoy district alone. You will consider its claims, and if your judgment approves of sending any good brother, with a heart to work and endure privation for Christ's sake, I have no doubt but abundance of work can be found in Tavoy and Mergui.

*Tavoy as a Residence.*—"Tavoy is not as other stations, nor as it once was; no English church or people to draw upon; no American or English captains to make occasional donations. We shall be 150 miles from any missionary or any European family, with only monthly communication, and not regular at that. For food we shall have to depend upon the native bazaar. There are no mechanics of any kind, no butchers, bakers, or even coolies in the place, I am told; not a carriage, except the civil officer's, who has no family. Our conveniences will be like those of the earlier missionaries. O that our life may be like theirs also! The extreme dampness of the climate has been injurious to others of a rheumatic tendency.

"But we go to Tavoy cheerfully, and not without hope. If the dampness should prove too great, I trust some dryer field among the hills will be opened to us. Here in Maulmain we have about 200 inches of rain annually, while in Toungoo there are only about seventy on an average.

"Yes, we go to Tavoy. Remember us, and do the best you can for us, and we will forget that we are alone. Not alone; Boardman's grave will be there! His holy example will be reflected by faces of men and women who still hold him in grateful remembrance, and his pure zeal will spring forth from the jungle paths that he traversed in his pious efforts to win souls to Christ. The memory of Ko-thab-byah's childlike faith and manly efforts will be there, as well as the labors of Mason, Wade, and others, and, more than all, Christ will be there to strengthen and to comfort us."

Soon after reaching Tavoy, he wrote :

"The Christians were very glad to see us, and do all in their power to assist us. They say that the people are fast becoming slaves to those who have money, just as formerly under the Burman rule. First they become debtors, then sell themselves as servants to their creditors at very low rates." "The mission houses, compounds and libraries here all testify to the destructive work of time. Everything has been sadly neglected, so that several hundred rupees would be wanted to put things in order."

Under date as late as February 25th, 1865, after referring in brief terms to a jungle tour and promising a full account of the same, he speaks of his health in a manner that will relieve the anxiety of some of his friends :

"Since the dry season set in, I have in no way favored myself, have preached whenever I had opportunity, have travelled in the jungle through wet grass, forded streams, gone with clothes wet till the close of my day's journey, and all without being conscious of any inflammation in throat or lungs. I find myself able to undergo much more hardship and exposure than others who have been longer in the country."

*Statistics.*—These are put down as last year: Churches, 19; members, 808.

## SHWAYGYEEN MISSION.

SHWAYGYEEN —————

OUTSTATIONS.—Warthola and others.

NATIVE PREACHERS.—Sau Dumoo and others.

The Shwaygyeen Mission is still deprived of the supervision of a resident missionary. Mr. Cross, of Toungoo, was requested to extend his oversight to these churches, and he has done what his many and perplexing home duties would admit. In the autumn he visited Rangoon, and on the way spent a Sabbath at Shwaygyeen, of which he made the following record: "Word was given out on Saturday that I would be there on the Sabbath, and some forty Karens came in to worship, most of them from the hills, and the pastor, who remained in the city to take care of the mission property, and to look after the surrounding district, told me that the disciples were doing well, and that he often had about as many at worship on the Sabbath as I saw present." In the middle of January last he attended the annual session of the Association, and soon after reported "a very interesting meeting," with the promise of a full account, which has not yet reached us. In the absence of returns, we put down, as last year, the number of churches 17, with a membership of 1057.

## RANGOON MISSION.

RANGOON.—*Burman Department.*—Rev. E. A. STEVENS, Rev. A. T. ROSE and their wives, also Mrs. KNAPP. Mrs. STEVENS and Mrs. KNAPP in this country.

THONGAZI.—Mrs. M. B. INGALLS.

*Sgau Karen Department.*

*Pwo Karen Department.*—Rev. D. L. BRATTON and wife.

## BURMAN DEPARTMENT.

The Executive Committee are happy to report a good degree of spiritual life and activity in this department of the mission. Its location at Rangoon, which is the metropolis of Burmah, gives it a commanding influence, and makes it exceedingly important that everything possible be done to promote a healthy and vigorous influence. Mr. Stevens, though sometimes worn down with care and ceaseless labors, has been able to keep his post and perform even more than the usual amount of service, while Mr. Rose has found enough to fill his time and tax his best energies. Both have labored in the city, preaching at the chapel, the zayats, and wherever opportunity presented, besides frequently conducting service in English. They have also made repeated journeys, sometimes separately, and sometimes in company, to different and distant parts of the district, to disseminate the word of life.

At Kemendine, not far from Mr. Rose's house, there is a zayat, where he has, in connection with native preachers, spent considerable time. He thus refers to the labors there performed, and the influence going out from them:

"The zayat has been kept open, with the exception of five or six weeks, the entire year, with a competent man in charge. When I have been in town I have spent considerable time in the zayat, and can testify from personal knowledge, as well as from the reports of the native preachers who have occupied the place, that it is well attended. The number of those who come daily probably varies from ten to two hundred, though it is rarely the case that we have so few as ten; ordinarily the number who remain to listen ranging from twenty to fifty. The time they remain varies from ten minutes to two hours.

"Persons from various parts of British Burmah are daily at the zayat. In the year many from the king's dominions have carried away books and tracts and parts of Burmah where all the people are entirely ignorant of the God and Saviour. Quite a number have come from the Shan districts, like eagerly, and carried away tracts and the "Life of Christ," and promised to take them to the people on the way home, and to the people of their own towns, on their way home. A short time since a company of Shans spent two hours in the zayat, who said they lived only twenty days from the cities of China, and that in the States, where they lived, were many Chinamen who came from China, and some of them spoke both Shan and Burmese. Thus it may be that the name of the zayat will be named in 'Western China' long before the white teacher finds his way.

"Tracts and books, purely religious, have been given away from the zayat in the year to the amount of from fifty to seventy-five thousand pages. The zayat affords an excellent opportunity of preaching Christ to persons from all parts of Burmah and of sending Christian tracts to many remote parts where the living teacher has not been. Thus 'bread is cast upon the waters'—precious seed is scattered over the land, which, barren and like a desert though it be, God is able to work to cause the seed to take root and grow, and bring forth fruit unto eternal life, praise and glory of his name."

*Native Preachers and Outstations.*—During the year eight preachers have been employed, six of whom have derived their support from the Rangoon Burmese Missionary Society, one, in part, from the funds of the Missionary Union, and one, Ko En, the pastor, from the contributions of the native church. These preachers have been stationed at different points, some in the city and the surrounding villages, and others at more remote, as Ananben, Kambet, Pazoondoung, Mengaleh, Loung-gong and others. In nearly all these places fruit has been gained. The report of the Rangoon Burman Missionary Society thus refers to its labors:

"'Christ and Him crucified' is being preached to the people in their own towns from house to house, by the way, in the zayat, and in the bazaar; and the work of the living preacher is accompanied by the printed page, for those who wish to take it to their homes. Those agencies are being applied in the heart of Rangoon and its suburbs. In the rural districts likewise, in three different villages, eight miles apart, the society has its preachers stationed. And we perceive that the result of this kind of work appears in the conversion of individuals at these different places. These converts, in their turn, begin to work for others, as others had labored for them. These preaching stations thus become radiating centres of evangelistic influence—lights in the midst of darkness—germs which, if properly fostered, will have the best reason to hope, gradually develop into flourishing churches. This has been the process in other ages and in other lands, and through just such preachers heathen lands have, in our day, become Christian lands."

The persons baptized during the year, eighteen in all, represented different places, only two being residents in Rangoon.

*Female Bible Readers.*—Among the agencies employed, we mention made of four "Bible Women," an increase of two over the previous year. These labor under the supervision of Mrs. Bennett, and are supported, in part, by local funds, and in part by contributions from the country. One of them is the pastor's wife. Mrs. Bennett reports to the Missionary Society in Rangoon:

"Mah Gnway, who has been reported the last two years as supported by this society, has been unceasingly at work, with increasing zeal, tempered, we think, by a good degree of prudence and Christian forbearance. Mah Sat, one of the two women supported by the Rangoon ladies, has been her constant companion, and has consequently been able to visit many more places than during the previous year. Instead of thirteen villages, as mentioned in the report of last year, they have visited more than fifty this year, besides repeatedly visiting every district of Rangoon

its suburbs. They usually take a few tracts with them, to give to any one who may be disposed to read, and they always take portions of the Scriptures to read to those who will listen.

"The Bible women have been faithful in going to the houses of the people in town—have gone to them as they sat in bazaar, have attended funerals, and have tried in many ways to get a hearing, and not without success in very many cases. Still they say the people in town have heard so often, that they have not the same interest in listening that the people of the villages have. They have more hope in trying to do for the latter, as in many places they have seldom seen a Christian teacher, and never a Christian woman. They sometimes meet with rude treatment, but generally are received kindly and often very cordially. Heathen women are generally very ignorant and very indifferent to their message; but there are frequent cases which give them joy, by their willingness to hear, and a few express a desire to learn the truth.

"We can claim but little of worldly wisdom for these sisters in Christ, but we think they have all labored according to their ability; and we have much pleasure in saying we think Mah Gway truly worthy the confidence and support of this society."

*State of the Burman Church.*—"The past year has been one of unusual trial, from the delinquency of church members. No less than ten persons have been excluded for improper conduct." . . . Notwithstanding these discouraging facts, we have not been left wholly without encouragement. There have been, in all, eighteen baptisms, and there is still a number of applicants, and the preachers report an increasing readiness to hear and less decided opposition than formerly. The church now numbers 155; contributions for the support of the pastor and incidental expenses, rs. 268 12 7; for support of native missionary, rs. 181 6; total, rs. 450 2 7; Sabbath School missionary box, rs. 9. Attendance at the Burmese service on Sabbath forenoon, about 80; at evening prayer-meetings, about 25; at the Sunday School, 40.

*English Service and English Church.*—Preaching in English has been maintained, as usual, on Sabbath evening at our Brick Chapel, and has been distributed between Mr. Stevens, Mr. Rose, and brethren Carpenter and Smith, with occasional assistance from visiting brethren. There has been a slight increase in the congregation, the numbers averaging, in the evening of Sunday, about 100; at the prayer-meeting on Wednesday evenings, 20; at the Sabbath School, 40. The Sabbath School has been flourishing under the labors of Mr. and Mrs. Smith. Only two have been baptized, and two have died,—one, Mr. B. D. Tisbury, a very exemplary Christian for many years, and filling with great acceptance the office of deacon. He was baptized in 1831 at Maulmain by Dr. Kincaid, and has ever since lived a life of faith on the Son of God. The church numbers 20, including 8 natives from the Madras coast, but not including absent ones nor members of the mission. A service in Tamil, or Teloo goo, is kept up for the native brethren.

THONGZAI.—The laborers at this station have been called to sore trials, in the loss, by fire, of the new and beautiful chapel erected by so much self-denial. The sad event occurred in July, and the particulars were given in full in the December Magazine. The fire took, it is supposed, from the cook-house near by, and in an hour the whole building "was a mass of ruins." So rapid were the flames, that Mrs. L., with her attendants, barely escaped, taking with them a few articles of value. She lost nearly all her personal effects, clothing, food, books and various manuscripts, prepared at great labor, which cannot be replaced in years, if ever. As may well

be supposed, the blow fell with crushing weight upon the mission, and no one can read the simple story of the disaster without the deepest sorrow:

"The ground was very soon crowded with hundreds of our heathen friends and Christians, and we were all a company of sorrowful, weeping creatures. I have lost all, and it is a greater loss at this time, when I require so much for my home trip. But the loss of our chapel is the great loss. Aside from the teak timber, which was given to us by government friends, the chapel has cost us Rs. 2,000, which is far less than it would have cost in a city. The Christians and heathen friends have been greatly interested, and have done all they could in work and funds; and though we have not been proud of our chapel, we have been very much pleased with it. It was large and strong, and the accommodations well adapted for church services, school, rooms for myself, two families, and a room fitted up for native visitors. But it is all gone.

"This all occurred on Friday, and as I cannot eat rice, my people despatched a boat to Rangoon for eatables. The people were all very kind, and gave all they could from their Burman homes to make me a little comfortable; but Sunday morning I began to feel very ill for the want of food. But as the weeping company gathered in the morning, I felt that I must rally for their sake and try to trust in God. The pastor read the 27th Psalm, and through tears and sighs, we all tried to lift up our hearts to God.

"Then they tried to sing, but our hearts were too full, and so we all bowed together again in prayer and our service closed. During the day an English officer who was passing through our district heard of our disaster, and came to me with some bread, a knife, fork, blanket, some paper, and a few very useful things. Then our people lifted up their hearts and plead that I would not leave them, and so here we are, a sorrowful district."

On receiving intelligence of what had taken place, the Executive Committee at once made a special grant of \$150, to cover, in part, Mrs. I.'s personal loss; also, an appropriation of \$1,000 towards erecting a mission-house at Thongzai.

At a subsequent date, Oct. 28th, Mrs. Ingalls thus refers to the fire and its effects on the different classes of the community:

"The fire which destroyed our chapel, school-rooms and teacher's house, with my own dwelling, has been a great calamity to us, and has filled our hearts with much sorrow, and frustrated many of our working plans. The heathen, too, have thought much over this calamity, and a few have been staggered in their strong belief that the Eternal God was on our side; yet the heathen have all been kind to us. As to myself, my heart has been greatly touched by their personal acts of kindness to me.

"On the morning after the fire I had a visit from an old Buddhist priest, who said he was greatly distressed for me because I had not a change of clothing and was without bread or any English food; and then he added, 'If you could wear yellow garments like mine, I could give you a hundred changes; and if you could eat rice and our food, I could bring you loads of it before night.'

"As it was, he brought me a bowl, a mat, some native cloth, and a wooden dish. I received some acts of kindness from several hundreds during that week, not of great value, but much which was useful to me and my school-girls; and to assure me still more of their kindness, a number have brought in posts for our new chapel. Now while all this is pleasing to me personally, I value it most as an evidence of their respect for our religion. The change has come, and missionaries are not often persecuted or made friendless, though in a foreign land."

"Cast down but not destroyed." In the face of disaster the work went on, as these facts testify:

"We have had five preachers in the service, two school-teachers and occasional colporteurs and Bible women. We have done our usual amount of travel and had our term of Bible study. At Thongzai, 15 have been baptized, 1 excluded, 1 died, present number, 88. At Letpadaun 4 have been baptized, 1 excluded, present number, 82.

"The year has been specially marked by discussions with Roman Catholics and the

new sects which have sprung up out of Buddhism. The truths of our gospel have made an impression upon the mass of the people, and many who have not wholly consented to our doctrines have swayed to and fro, and at last, with the aid of some of the Buddhist priests, have made a new branch out of Buddhism.

"Both the old and new sects found their system on the same books, but differing so very little in their doctrines, they have loud contentions, and so great hatred for each other that they have often refused to sell their merchandise to the other party, and will not attend the funerals of the opposite sect. A number of each party have asked to join us on account of their own contentions; but we could not receive them on this ground and without the evidence of faith in our Lord Jesus Christ. Buddhism has some strength still; but the foundations are broken, and in God's own good time this land will become Immanuel's land."

**Rebuilding Commenced.**—We learn from a letter, dated Jan. 4th, 1865, that the work of rebuilding was then in progress. After thanking the Committee for the grant to meet personal losses by the late fire, and giving reasons for at least deferring the erection of a mission-house with funds appropriated for that purpose, the writer proceeds:

"Our English friends have not forsaken us, and with their aid we have commenced a chapel, and hope to finish it without drawing from you. From the same fund we have purchased a rice field, for the erection of the chapel, and have bought a new teak house, which will be used for a school-house, a house for the teacher, and a room for any missionary who may chance to visit this church during our absence."

#### PWO KAREN DEPARTMENT.

**Statistics.**—The Association of churches connected with this department of the mission meets in the month of March. The latest statistics are those made up in 1864, when the churches numbered 9, with a membership of 803, of whom 41 had been baptized the previous year. The session was one of deep interest.

**Contributions.**—Besides their own local expenses for chapels, education, &c., the churches sent in to the Missionary Society the sum of rs. 332 6 10, every member giving something; parents also teach their children, however small, to make a contribution, though it may be no more than a quarter of a cent.

**Native Preachers.**—"Thahoo, the native preacher, who was ordained two years since, has thus far manifested much energy in his work, and given most cheering evidence of being a good minister of Jesus Christ.

"Before our meeting at Way-lah-way was broken up, we had the pleasure of ordaining as an evangelist S'Kwine, a man who was hopefully converted in Mergui about sixteen years ago, and who has been more or less engaged in preaching among his people ever since. I have been intimately acquainted with him from the time he first heard the truth, and he has always been remarkably clear in his views of the way of salvation, and of what Christians ought to do. I trust he may prove a valuable accession to our feeble forces in the field."

**Schools.**—At the close of the rains, in October last, Mr. Brayton thus wrote on this topic:

"I would here raise my Ebenezer in gratitude to God for the measure of bodily health granted me during the season. Through his abounding goodness I have not lost a single recitation or an hour's labor in the school during the rains. I have daily spent from 8 A. M. to 3 P. M., except a short intermission at 12 M., in the school-room, when I hear my classes and know all that is going on. From 3 to 4 P. M. the scholars spent most of the time in vocal music, being led by the native teacher, who, in former years, has been drilled by Mrs. Rose, besides taking lessons an hour a week this season with brother Carpenter's class in the elementary studies of singing.

"The school has made a very satisfactory progress in the usual studies, and such has been the conduct of the pupils that there has not been a single case of severe discipline. Seven of the pupils were baptized last Sabbath, and several others would have been, only it was thought best for them to go before the churches where they



respectively live. Mr. and Mrs. Rose have also been able to have their class the house more or less nearly every day. Number of pupils on the list, 65; attendance of males, 34; of females, 23; total, 57. Total expenses for the year, Rs. 2304 4 11; average for each pupil, Rs. 42 3, or about \$20.

"During the dry season, most of the older young men will be out preaching, some of the girls will be engaged in teaching, so that the school will be much better, and will be taught by natives under the superintending care of Mrs. Br. and Mrs. Rose."

Mr. and Mrs. Brayton keep up their long established habit of travel in the jungles in the dry season, repeating again and again their visits to familiar localities, and penetrating to regions not before explored, seeking "to preach Christ where He had not been named." They are encouraged by seeing the old churches strengthened, new ones spring into existence, and converts, here and there, one by one, coming forth. The good work is onward, and the Christians of this country ought to seek every means of wide extension. Br. Brayton has felt cramped for want of means, particularly in the educational department, and the Executive Committee hope the friends of the Missionary Union will, by their contributions, put it into their power to deal out to him with a more generous hand.

#### THEOLOGICAL SEMINARY.

RANGOON.—Rev. J. G. BINNEY, D. D., Rev. C. H. CARPENTER, Rev. D. A. W. SMITH and their wives. Mrs. BINNEY in this country.

The Executive Committee is happy to report this institution in a prosperous condition. It has continued under the supervision of Dr. Binney aided by Mr. and Mrs. Carpenter. Within the past few months, Daniel A. W. Smith and wife have been added to the corps of teachers. The general character of the seminary and the course of studies were fully stated in the last annual report, that nothing further on these points will be expected at this time.

#### STATE OF THE SCHOOL.

Oct. 11th, 1864, Dr. Binney wrote:

"Our eleventh term closed on the 30th ult. Whole number of pupils, 41; the average attendance for five months has been 36, besides 3 or 4 assistants who were boarded by us. The usual studies have been pursued and to about the point expected, so that the pupils enter upon the twelfth term not far behind in the course of study. The chief drawback has been the state of my own health. In June I was down by fever, and before getting my strength fully, I resumed my duties, hardly aware of the little strength I had, until, in August, I broke down. Since I have not attempted the full amount of my usual labors. I trust soon to do so, am daily gaining strength. Otherwise the teachers and pupils have enjoyed our usual health."

"Mr. Carpenter has had a class of twelve or fourteen in Algebra, who have got through with it with much interest. At least half the class were decidedly successful, the others, most of them, are slower, but will, on taking it up again, no doubt, master the subject. He has also, with great success, taught a class (who teach the rest of the school as they proceed) the science of music and the art of sacred music. Besides these, he is, in connection with the head native teacher, taking the class in its course from Genesis through the Old Testament. He thus gets their aid in their own language, and they have the benefit of his knowledge in the subject before them. The class have made good progress, and have shown a good degree of interest. I think it is, perhaps, the best class we have had at this stage of their studies. We expect much from them."

"Mrs. Carpenter has kindly taken a class of fifteen or twenty in geography, especially of Europe, India and the Sacred Land, centring her effort particularly upon the latter, and leading them to draw their own maps. It was assistance very much needed, as they had received no thorough teaching in geography for two years. I trust that with the aid now given and to be given, the work of the native teachers may allow them to go more thoroughly into these branches of study.

"Our present term, the twelfth, opened on the 1st of October, without any vacation. We are saving that till the time when we remove to our new location, a few weeks hence. We shall then have all our teachers present. The Smiths, who are hard at work in the language, will then be present; a goodly band, who with the hearts and prayers of our brethren and God's blessing, will do a work here not soon to be forgotten."

Having followed Dr. Binney's pen so far, we shall not do better than to take up the narrative as he resumes it under date of Dec. 12th :

"I would you could look in upon us in our new quarters, and see how beautifully we are situated, and how quietly we are all at work, as though we had been here for years. It was indeed a kind Providence which so provided for us. . . . I am again giving full time to my studies, but taking advantage of previous preparation, which greatly relieves me. One class is in the Epistles; the other, the oldest class, is on preaching, preparing sermons, &c. I have just got through expository preaching with them. On Saturday I requested our best Karen teacher, Tsau Sa, who attends the class exercises, to prepare a sermon and preach it, illustrative of either branch of the study. As I give it to them, it includes two branches, the first a running exposition, taking occasion to teach and exhort as they go on, the other, taking a paragraph or parable, and first explain and then draw points of instruction from it and close by application. He selected the latter branch and preached the sermon yesterday. Mr. Carpenter took the enclosed analysis.\* This morning, on comparing it with Tsau Sa's notes I find it perfect, except that it omits one part of the wedding garment, i.e., a renewal of the heart by the Holy Spirit. I send it to you that you may see we do not here work in vain, and that you may see that Mr. Carpenter has some knowledge of the Karen, to be able so closely to follow the living speaker."

#### TRANSFER OF MR. SMITH TO THE THEOLOGICAL SEMINARY.

The original appointment of Mr. Smith, it is well known, had reference to labor as a missionary among the Burmans, and, with his own cordial assent, he was designated by the Committee to that department of the missions. He had hardly reached his field, and seated himself to the study of the Burmese language, when a letter followed him from the Committee,

\* *Subject*.—"The marriage feast of the king." Matt. 22 : 1—14.

*Introduction*.—The custom of eastern kings here referred to, explained.

I. The story of the parable was rehearsed and amplified.

II. Its significance was set forth, (a) the king's son, Jesus, (b) the feast prepared, the blessings of salvation, (c) the servants sent forth, the prophets and apostles, (d) those first called, the Jews, (e) their treatment of the message and of the king's messengers, (f) the consequent wrath of the king and their punishment, (g) the guests afterwards called, the Gentiles, (h) the wedding garment and the man without the wedding garment, i. e., Christ's righteousness.

III. Three practical lessons drawn from the parable.

1. The salvation which God has provided is ample. His grace never fails. Jesus is the bread and water of life. The lack of disposition, the neglect and the opposition of those first invited to the feast could not frustrate the plans of the king. So the gospel feast will be furnished with guests.

2. The character of those who receive salvation, "both good and bad," neither class exclusively of others, "out of the highway."

3. The indispensable requisite, the only qualification,—Christ's righteousness. All are given to understand that this garment is necessary. All who apply will receive it freely. Those who enter without it will be cast out into darkness and misery.

"He closed with quite an earnest exhortation. Some do enter the church and the ministry without *this garment*; but heaven they cannot enter.

requesting him to change, in one important particular, his life-work, acquiring the use of the Karen language and devoting himself to the duty of a teacher in the Theological Seminary. After a careful examination of the case, but not without a somewhat painful struggle, he yielded to the wishes of the Committee, and is now, with Mrs. Smith, laboring in the seminary, under a growing sense of God's approval.

The reasons for this action may be stated in few words. Dr. Binney's term of appointed service had nearly expired, and he must, in eight months at farthest, leave the field. Mr. Carpenter was but a beginner in the language, and, if successful to the extent of our highest expectations, could not be expected so soon to take charge of all the departments of instruction; the Karen missionaries, of known experience and worth, were all needed at their respective stations, and nothing, it was judged, would be gained to the general cause by the transfer of any one to the seminary. The school itself is growing in importance, and all arrangements for its management should contemplate its future enlargement and stability. There was little time for deliberation, and even for correspondence. Dr. Smith's qualifications, natural and acquired, were fully known, and the opinions united in pointing him out as a person well fitted for the position. He was appointed in February of last year, without his knowledge, his appointment contingent on his concurrence, and, in due time, he signified his acceptance and entered on his new duties. Let prayer ascend for Divine blessing on his labors.

It may be added here, that a part of the plan contemplates, at a not far in the future, instruction, given in the seminary, to Burman preachers as well as Karen, and it is more than probable that Mr. Smith will take charge of this department. The Committee are animated with the hope that the seminary will, in time, grow into a Literary and Theological Institution for all the tribes and nations of Burmah.

#### THE NEW LOCATION.

References have been made to "the new location." A word of explanation on this point. It was foreseen more than a year ago that a school of this sort, under the auspices of the Missionary Union, could not, in the future, be successfully carried on at Kemendine. Accordingly, Dr. Binney was requested to consult with the missionaries on the subject of removal, and more particularly in reference to a new location. One or two brethren seemed to prefer Maulmain, while others contemplated with favor a spot on the Irrawadi, as far up as Henthada. The larger number, however, named Rangoon as being, on the whole, most desirable for a literary and theological school of a high order, designed for all Burmah. That city is headquarters of civil, social and commercial life; is situated near the mouth of the principal river; is more central, and has more and better facilities for communication with the different districts and stations than any other town; is the chief point of arrival and departure for missionaries; the seat of the mission press, and the home of the first Baptist church organized in the mission. Certain local objections were presented, whose force the Committee recognized, but they could not fail to see that Providence pointed, with a distinctness and clearness which left little room for doubt, to Rangoon as the most suitable site. Hence the Committee authorized Dr. Binney to go forward at once, secure grounds and erect a necessary building, "in the city of Rangoon, or its immediate vicinity."

Providentially he was spared the wearing labor necessarily connected with building. A gentleman, being about to return to England, offered for sale his estate, located on the river bank, about midway between the business portion of Rangoon and Kemendine, one mile from either, consisting of some six or seven acres of land, with two eligible and substantial houses, all in good condition, for 15,000 rupees, or \$6,818.18. This property was regarded by all as admirably suited to our purposes, and the price fixed by the owner as moderate. It was at once purchased and paid for, and is now occupied by the school. An additional expense of \$500 was incurred in altering slightly one of the houses so as to accommodate two families, and in erecting dormitories and other buildings for the use of the students. The second house is at present rented for \$50 a month, and may be either sold or used for a mission house, as events shall show to be desirable.

The Committee congratulate the Union on having at length secured what we may hope will prove a permanent home for education in Burmah. It is proper to add, that in the negotiations which resulted so favorably Dr. Binney was essentially aided, as he has often been in matters pertaining to the school, by Dr. Kincaid, who was in Rangoon at the time and contracted for the property.

#### MISSION PRESS AND DEPOSITORY IN BURMAH.

Rev. C. BENNETT, Superintendent, aided by Mrs. BENNETT, as proof-reader ; Mr. ALBERT HAW, assistant.

Mr. Bennett has carried out his purpose, announced at the last anniversary, of visiting this country, with the view, partly, to recuperate his wasted energies, and, partly, to procure new machinery and implements for the printing office. The homeward voyage did much to restore his strength, while every hour spent amidst the scenes and friendships of early life refreshed his spirit and quickened his steps ; and when he set his face again towards his home and labors in the East, everything gave promise of ten more years of active service. While here, he superintended the purchase of two printing presses, the preparation of matrices for two sizes of type in the Burman language ; also the purchase of a type-casting machine, with other articles of recent invention, to facilitate operations in a book-making establishment. The cost of these purchases, aside from the expense of transportation, would not vary much from \$3,500. He also made arrangements, under the direction of the Executive Committee, for the preparation of matrices in the Shan language, and, before leaving, saw the work committed to the charge of competent mechanics. This undertaking has been entered upon at the earnest solicitation of Mr. Bixby, of the Shan Mission, seconded by Mr. Charles Butler, of Franklin, Warren Co., O., who has indicated a readiness to meet a very large part of the outlay. We hope, by another year, to report printing executed in the Shan language.

During Mr. Bennett's absence, the operations of the printing office and depository went forward without much, if any, abatement, involving, and making indispensable, a large increase of care and anxiety for Mrs. Bennett, who, through many years, has served so usefully as proof-reader in the different languages. Her careful eye seems to have overlooked all

departments, detecting at a glance any imperfection, and her kind word ministered the proper corrections, so that, with the efficient labors of the assistant, Mr. Haws, no material detriment has been experienced.

The following tables will show the amount of matter printed for the missions at the mission press during the year ending September 30, 1864; also the amount of matter issued from the depository for the same period, with the amounts distributed to different stations :

STATEMENT OF ISSUES FROM THE MISSION PRESS DEPOSITORY, MANUOON.

|                           | Language.  | Form. | Edition. | Rangeon. | Kaulmain. | Prome. | Youngoo. | Donabew. | Kassein. | Henthada. | Thongyal. | Chittagong. | Total of Books. | No. of pages in each Book. | Total of pages. |
|---------------------------|------------|-------|----------|----------|-----------|--------|----------|----------|----------|-----------|-----------|-------------|-----------------|----------------------------|-----------------|
| <b>SCRIPTURES.</b>        |            |       |          |          |           |        |          |          |          |           |           |             |                 |                            |                 |
| Holy Bible                | Burmese    | 4to   | 1st      | 23       | 12        | 83     | 6        | 1        | 30       | ..        | 6         | 2           | 108             | 1200                       | 120,000         |
| ..                        | Sgan Karen | 12mo  | 5th      | ..       | ..        | ..     | 28       | ..       | 100      | 80        | ..        | ..          | 181             | 572                        | 74,932          |
| New Testament             | Burmese    | 12mo  | 1st      | 48       | 20        | 778    | 100      | ..       | 50       | 105       | ..        | ..          | 120             | 671                        | 80,520          |
| ..                        | Pwo Karen  | 8vo   | ..       | ..       | ..        | 449    | 10       | ..       | 40       | 152       | ..        | 40          | 1180            | 210                        | 247,800         |
| Life of Christ            | do.        | 4to   | 2nd      | ..       | ..        | ..     | 12       | ..       | ..       | ..        | ..        | ..          | 651             | 228                        | 848,428         |
| Pentateuch                | do.        | 4to   | ..       | ..       | ..        | ..     | ..       | ..       | ..       | ..        | ..        | ..          | 12              | 192                        | 1,104           |
| Genesis and Exodus        | Sgan Karen | 8vo   | 1st      | 16       | ..        | ..     | ..       | ..       | ..       | ..        | ..        | ..          | 16              | 136                        | 2,176           |
| Deut.                     | Burmese    | 8vo   | 1st      | 10       | ..        | ..     | ..       | ..       | ..       | 100       | ..        | ..          | 118             | 183                        | 16,202          |
| Digest.                   | Sgan Karen | 8vo   | 1st      | ..       | ..        | 6      | ..       | ..       | ..       | ..        | ..        | ..          | 20              | 849                        | 6,980           |
| Digest and Life of Christ | Burmese    | 8vo   | 1st      | 30       | ..        | 20     | ..       | ..       | ..       | ..        | ..        | ..          | 30              | 25                         | 840             |
| Miracles.                 | do.        | 12mo  | 1st      | 100      | ..        | 575    | ..       | ..       | ..       | ..        | ..        | 100         | 775             | 45                         | 37,200          |
| Life of Joseph.           | do.        | 12mo  | 2nd      | ..       | ..        | ..     | ..       | ..       | ..       | ..        | ..        | ..          | ..              | ..                         | ..              |
| <b>BOOKS AND TRACTS.</b>  |            |       |          |          |           |        |          |          |          |           |           |             |                 |                            |                 |
| Burmese Hymn Book.        | Burmese    | 16mo  | 8th      | 236      | 82        | 1868   | 166      | 4        | 220      | 497       | 6         | 142         | 3161            | 3678                       | 1,445,782       |
| Catechism.                | do.        | 12mo  | 16th     | ..       | ..        | 30     | 75       | ..       | 24       | 14        | ..        | 2           | 142             | 312                        | 44,304          |
| Glad Tidings              | do.        | 12mo  | ..       | 2300     | 1000      | 1500   | 600      | ..       | 600      | 600       | ..        | 350         | 6940            | 31                         | 215,140         |
| The Call.                 | do.        | 12mo  | ..       | 2300     | ..        | 2000   | ..       | ..       | 600      | 600       | 200       | 400         | 6505            | 24                         | 158,120         |
| Thou Shalt not Kill       | do.        | 12mo  | ..       | 2300     | ..        | 400    | ..       | ..       | ..       | ..        | 100       | ..          | 1100            | 8                          | 8,800           |
| Repentance and the Soul   | do.        | 12mo  | 1st      | ..       | ..        | ..     | ..       | ..       | ..       | ..        | ..        | ..          | 79              | 74                         | 17,200          |
| Ten Commandments          | do.        | 12mo  | 5th      | 635      | ..        | 2000   | ..       | ..       | 250      | 150       | ..        | ..          | 3925            | 24                         | 75,000          |
| Salvance                  | do.        | 12mo  | 8th      | 1865     | ..        | 2000   | ..       | ..       | 1000     | 1000      | ..        | ..          | 5415            | 24                         | 120,960         |
| Epiphany                  | do.        | 12mo  | 3rd      | 225      | ..        | 100    | ..       | ..       | ..       | ..        | ..        | ..          | 2               | 200                        | 618             |
| Me Shway Be               | do.        | 12mo  | 3rd      | 225      | ..        | ..     | ..       | ..       | ..       | ..        | ..        | 100         | 475             | 48                         | 22,800          |
| A waiter.                 | do.        | 12mo  | 1st      | 290      | ..        | 3000   | ..       | ..       | 600      | 600       | ..        | 350         | 7040            | 24                         | 108,960         |
| Geography                 | do.        | 8vo   | 1st      | ..       | ..        | ..     | 6        | ..       | ..       | ..        | ..        | ..          | 6               | 53                         | 528             |
| Creation                  | do.        | 12mo  | 3rd      | 340      | ..        | ..     | ..       | ..       | ..       | ..        | ..        | ..          | 880             | 24                         | 9,200           |
| Book on the Soul, 1st     | do.        | 12mo  | 1st      | ..       | 80        | 162    | ..       | ..       | ..       | 100       | ..        | ..          | 312             | 164                        | 45,048          |
| Book on the Soul, 2nd     | do.        | 12mo  | 1st      | ..       | 80        | ..     | ..       | ..       | ..       | ..        | ..        | ..          | 180             | 104                        | 27,720          |
| Child's Treasures         | do.        | 16mo  | 1st      | ..       | ..        | 108    | ..       | ..       | ..       | 60        | ..        | ..          | 186             | 15                         | 2,655           |
| Heaven and Hell           | do.        | 12mo  | 4th      | ..       | ..        | ..     | ..       | ..       | 100      | 150       | ..        | ..          | 250             | 24                         | 6,000           |
| Trees of Life             | do.        | 12mo  | 4th      | ..       | ..        | ..     | ..       | ..       | 150      | 100       | ..        | ..          | 250             | 24                         | 6,000           |
| Trees of Life             | do.        | 12mo  | 4th      | ..       | ..        | ..     | ..       | ..       | 150      | 100       | ..        | ..          | 250             | 24                         | 6,000           |
| On Idolatry               | do.        | 12mo  | 3rd      | 1000     | ..        | 800    | ..       | ..       | 600      | 800       | ..        | ..          | 2400            | 16                         | 38,400          |
| Investigator              | do.        | 12mo  | 3rd      | 1860     | ..        | 2800   | 1000     | ..       | 100      | 800       | ..        | 350         | 6700            | 24                         | 160,800         |
| Mr. Whitaker's Catechism  | Sgan Karen | 16mo  | 2nd      | ..       | ..        | 16     | ..       | ..       | ..       | ..        | ..        | ..          | 620             | 45                         | 24,900          |

STATEMENT OF ISSUES FROM THE MISSION PRESS DEPOSITORY, RANGOON, FROM SEPTEMBER 30, 1893, TO OCTOBER 1, 1894. (Continued.)

|  | Language.       | Form. | Edition. | Rangoon. | Maulmain. | Prome. | Yangoon. | Donabaw. | Kassat. | Meiktila. | Thongwa. | Chattagong. | Total of Books. | No. of pages in each Book. | Total of pages. |
|--|-----------------|-------|----------|----------|-----------|--------|----------|----------|---------|-----------|----------|-------------|-----------------|----------------------------|-----------------|
| <b>BOOKS AND TRACTS (Continued.)</b>   |                 |       |          |          |           |        |          |          |         |           |          |             |                 |                            |                 |
| Mother's Book.....                     | Sgan Karen..... | 16mo  | 1st      | 30       | ...       | ...    | ...      | ...      | ...     | 100       | ...      | ...         | 131             | 107                        | 14,017          |
| Pilgrim's Progress.....                | do.....         | 12mo  | 1st      | ...      | ...       | ...    | ...      | ...      | ...     | 25        | ...      | ...         | 125             | 282                        | 47,750          |
| Bound volume Tracts.....               | Burmese.....    | 12mo  | 1st      | 12       | 70        | 25     | ...      | ...      | 25      | ...       | ...      | 10          | 142             | 407                        | 57,794          |
| <b>SCHOOL BOOKS, ETC.</b>              |                 |       |          |          |           |        |          |          |         |           |          |             |                 |                            |                 |
| Catechism.....                         | Burmese.....    | 16mo  | 17th     | 1075     | 600       | 1510   | 1000     | ...      | 650     | 400       | ...      | 400         | 4735            | 16                         | 72,775          |
| Arithmetic.....                        | do.....         | 8vo   | 1st      | ...      | ...       | ...    | 1        | ...      | ...     | ...       | ...      | ...         | 124             | 421                        | 431             |
| Pictorial Reader.....                  | do.....         | 12mo  | 3rd      | ...      | 124       | ...    | ...      | ...      | ...     | ...       | ...      | ...         | 82              | 72                         | 8,928           |
| Primer, No. 1.....                     | English.....    | 16mo  | 7th      | ...      | ...       | 90     | 12       | ...      | ...     | ...       | ...      | ...         | 12              | 80                         | 2,600           |
| Grammar.....                           | Burmese.....    | 12mo  | 1st      | ...      | ...       | 12     | ...      | ...      | ...     | ...       | ...      | ...         | 12              | 70                         | 912             |
| Bible Question Book, vol. 2, 3, 4..... | do.....         | 8vo   | 2nd      | ...      | ...       | ...    | ...      | ...      | ...     | ...       | ...      | ...         | 1               | ...                        | ...             |
| Burmese and English Dictionary.....    | do.....         | 8vo   | 4th      | ...      | ...       | 6      | 110      | ...      | ...     | ...       | ...      | ...         | 10              | 780                        | 7,800           |
| Philosophy.....                        | Burmese.....    | 8vo   | 1st      | ...      | ...       | ...    | ...      | ...      | ...     | ...       | ...      | ...         | 112             | 48                         | 5,376           |
| Wade's Catechism.....                  | do.....         | 12mo  | 1st      | ...      | ...       | ...    | 10       | ...      | ...     | ...       | ...      | ...         | 10              | 127                        | 594             |
| Todd's Lectures.....                   | Sgan Karen..... | 16mo  | 1st      | ...      | 150       | 5      | ...      | ...      | ...     | 170       | ...      | ...         | 327             | 409                        | 122,702         |
| Hymn Book.....                         | do.....         | 16mo  | 1st      | 1        | ...       | ...    | ...      | 1        | ...     | 100       | ...      | ...         | 113             | 510                        | 51,000          |
| Bible Story Books.....                 | Burmese.....    | 16mo  | 1st      | 12       | 75        | ...    | ...      | ...      | ...     | ...       | ...      | ...         | 70              | 240                        | 18,000          |
| Mrs. Wade's Catechism.....             | do.....         | 16mo  | 1st      | 4        | ...       | ...    | ...      | ...      | ...     | ...       | ...      | ...         | 16              | 224                        | 3,584           |
| Cross' large Arithmetic.....           | Sgan Karen..... | 16mo  | 1st      | ...      | ...       | 10     | ...      | ...      | ...     | ...       | ...      | ...         | 12              | 287                        | 3,444           |
| Cross' abridged Arithmetic.....        | do.....         | 8vo   | 3rd      | ...      | 12        | ...    | ...      | ...      | ...     | 100       | ...      | ...         | 116             | 144                        | 16,000          |
| Colburn's Mental Arithmetic.....       | do.....         | 12mo  | 1st      | ...      | ...       | ...    | ...      | ...      | ...     | ...       | ...      | ...         | 4               | 204                        | 816             |
| Emerson's Arithmetic.....              | do.....         | 12mo  | 3rd      | ...      | ...       | ...    | 20       | ...      | ...     | ...       | ...      | ...         | 20              | 119                        | 2,380           |
| Mr. Vinton's Hymn Book.....            | do.....         | 16mo  | 2nd      | ...      | ...       | ...    | 35       | ...      | ...     | ...       | ...      | ...         | 35              | 272                        | 8,792           |
| Revival Hymn Book.....                 | do.....         | 16mo  | 1st      | 20       | 4         | 40     | 44       | ...      | 100     | ...       | ...      | ...         | 208             | 45                         | 13,000          |
| Hymn Book.....                         | Pwo Karen.....  | 16mo  | 1st      | 50       | ...       | ...    | ...      | ...      | 40      | 20        | ...      | ...         | 110             | 361                        | 32,710          |
| Vernacular Grammar.....                | Sgan Karen..... | 8vo   | 1st      | ...      | 24        | ...    | ...      | ...      | ...     | ...       | ...      | ...         | 24              | 255                        | 6,144           |
| Matéria Medica.....                    | do.....         | 18mo  | 1st      | ...      | ...       | ...    | ...      | 1        | ...     | ...       | ...      | ...         | 1               | 60                         | 100             |
| do.....                                | do.....         | 8vo   | 1st      | 1000     | 150       | ...    | ...      | ...      | ...     | 50        | ...      | ...         | 1200            | 30                         | 36,000          |

BOOKS AND TRACTS PRINTED FROM OCTOBER 1, 1868, TO SEPTEMBER 30, 1864.

| TITLES OF BOOKS.                           | Form. | Edition. | Language.   | No. of copies. | Pages. | Total pages. |
|--|-------|----------|-------------|----------------|--------|--------------|
| ish and Burmese Dictionary.....            | 8vo   | 2nd      | Eng. & Bur. | 1,500          | 480    | 720,000      |
| l's Book, No. 3 .....                      | 16mo  | 1st      | Pwo.        | 1,000          | 224    | 224,000      |
| b's History.....                           | 12mo  | 1st      | Sgau.       | 1,500          | 516    | 774,000      |
| stigator .....                             | 12mo  | ..       | Burmese.    | 10,000         | 24     | 240,000      |
| ener .....                                 | 12mo  | ..       | Burmese.    | 10,000         | 24     | 240,000      |
| ibonghee.....                              | 8vo   | 4th      | Pwo.        | 2,000          | 52     | 112,000      |
| ah Bible and Tract Society's Re-<br>t..... | ..    | ..       | English.    | 500            | 32     | 16,000       |
| nger .....                                 | 4to   | ..       | Burmese.    | 8,400          | 4      | 33,600       |
| ing Star .....                             | 8vo   | ..       | Sgau.       | 6,000          | 8      | 48,000       |
| tes of Council .....                       | 8vo   | ..       | English.    | 240            | 146    | 35,040       |
| metic, Part 1 .....                        | 8vo   | 1st      | Pwo.        | 2,000          | 30     | 60,000       |
| metic, Part 2 .....                        | 8vo   | 1st      | Pwo.        | 1,000          | 119    | 119,000      |
| Commandments.....                          | 12mo  | 5th      | Burmese.    | 10,000         | 24     | 240,000      |
| bulary and Phrase Book.....                | 12mo  | 3rd      | Bur. & Eng. | 1,000          | 240    | 240,000      |
| inal Catechism .....                       | 16mo  | 2nd      | Pwo.        | 1,000          | 52     | 52,000       |
| iation Minutes, (Rangoon) .....            | 8vo   | 1st      | Burmese.    | 300            | 16     | 4,800        |
| iation Minutes, (Maulmain) .....           | 8vo   | 1st      | Sgau.       | 800            | 8      | 2,400        |
| .....                                      | 8vo   | 2nd      | Sgau.       | 5,000          | 92     | 460,000      |
| teuch .....                                | 8vo   | 2nd      | Sgau.       | 6,000          | 92     | 552,000      |
| metic, (Stilson's).....                    | 8vo   | 2nd      | Burmese.    | 1,000          | 96     | 96,000       |
| ral Hymn Book.....                         | 16mo  | 1st      | Sgau.       | 1,000          | 80     | 80,000       |
| tes .....                                  | 8vo   | 1st      | Sgau.       | 300            | 12     | 3,600        |
| raphy, (Brayton's) .....                   | 12mo  | 1st      | Pwo.        | 1,000          | 100    | 100,000      |
| ibonghyee.....                             | 12mo  | 5th      | Sgau.       | 1,000          | 40     | 40,000       |
| ce.....                                    | 12mo  | ..       | Burmese.    | 10,000         | 24     | 240,000      |
| iage Certificate.....                      | 12mo  | ..       | Burmese.    | 100            | 100    | 10,000       |
| iage Acts.....                             | 12mo  | ..       | Burmese.    | 100            | 8      | 800          |
|  |       |          |             | 95,640         | 2,643  | 4,691,200    |

BOOKS AND TRACTS ISSUED TO THE DIFFERENT STATIONS, AS FOLLOWS:

|            |        |                |       |                  |        |
|------------|--------|----------------|-------|------------------|--------|
| oon .....  | 16,411 | Maulmain ..... | 2,445 | Prome .....      | 18,992 |
| goo .....  | 2,189  | Bassein .....  | 5,579 | Donabaw .....    | 41     |
| hada ..... | 5,840  | Thongzai.....  | 506   | Chittagong ..... | 2,209  |

igns have been accumulating for some time past, which, in the opinion of the Committee, pointed to some defects in the nature or the application of the rules for managing the press and depository. These rules were framed many years ago, and were intended to cover all departments of printing, publishing and distributing books and tracts. They were adopted after much consultation between the parties interested, and were so framed as to meet, as far as practicable, the views and wishes of all. They were full and explicit, abounding in provisions and running into minute details, the object being to secure efficiency and guard against abuses of all kinds. In looking upon it now, the machine seems a complicated one, and we are not surprised to find that some of its parts never moved at all, while others have been standing still for years, and still others produced not a drop of friction while they were in motion. Without stopping to decide whether the fault is all in the machine, or whether a considerable portion of it attaches to the men who managed it,—missionaries, superintendent of the press, members of the Executive Committee and Executive officers,—we plainly tell us that the results have not been altogether desirable, and accordingly, in the hope of improvements, we have substituted the following instead of the old regulations:



OUTLINE OF A PLAN FOR CONDUCTING THE MISSION PRESS AND DEPOSITORY  
IN BURMAH.

1. It shall be the chief object of the mission press to furnish Scriptures, religious books, school-books, tracts, and other matter for the use of the missions; job work to be regarded as only incidental, and it shall be the duty of the Superintendent of the press to keep this object constantly in view.

2. All expenses of mission printing shall be provided for by appropriations made by the Executive Committee, either in cash or materials; but funds for printing may be donated to the Union by individuals, churches, or kindred benevolent societies; or they may be derived from the sale of books or the profits of the office of job work. Job work may be executed at the discretion of the superintendent, in such kinds and quantities as he may judge best, and at such prices as he may deem fair and honorable. Provided, first, that the superintendent shall never allow such job work to interfere with or cause neglect of the chief object mentioned in Article 1st; and, secondly, that he shall always decline to print matter of a questionable moral tendency.

3. The superintendent shall have sole and undivided control of the printing office and shall be responsible to the Executive Committee for its management; furnish to the Committee an annual account, charging himself with all moneys received for mission work, and giving himself credit at cost prices for all matter printed and transferred to the depository, the prices to be fixed by himself, subject to revision by the Executive Committee. He shall furnish a separate account for all job work executed, and the avails thereof; all his accounts to be audited by two missionaries.

4. The superintendent of the press shall make up an annual statement of the property of the office, including presses, matrices, machinery, types, tools, &c., with paper, ink, binding materials and implements, and shall furnish the same for the use of the Executive Committee.

5. The superintendent of the press shall also be the depository, and shall keep careful list of all matter received and issued, with the amount remaining on hand at the end of each year, and shall make returns of the same, with the avails of sale for each year, to the Executive Committee.

6. He shall keep constantly on hand, in sufficient quantity to meet all reasonable calls, suitable editions and sizes of Scriptures, all of which shall be marked at the cost price, and issued only for cash in hand, or orders from the Treasury of the Union, which shall be equivalent to cash and shall be so entered in account.

He shall also keep on hand a supply of such school-books in the vernacular as are in demand, and hold them for sale at reasonable prices.

Tracts and religious works may be printed as heretofore at the expense of the Tract Societies, and distributed gratuitously.

7. All missionaries, assistant missionaries, and other persons, also all benevolent societies, may obtain Scriptures from the depository, at cost prices, paying for them in cash, or by orders drawn by the Treasurer of the Union, on the basis of appropriation made for that express purpose, on the application of each missionary. The Scriptures received may be either sold or given away at the discretion of the missionary, and the avails of sales invested in more books, to be disposed of in the same manner. Appropriations for school books may also be made, but the Committee would not encourage application for such appropriations, except in the early stages of a mission.

8. Original works, translations, or revised editions, prepared by the missionaries in the native languages, may be printed at the mission press as mission work, and the Executive Committee will, on application, furnish funds to meet the expense. Every application for such funds must be accompanied by a description of the character and design of the work, and the recommendation of two or more missionaries using the language in which the book is written, should there be as many.

9. It shall be the duty of the superintendent to consult with the missionaries on all important subjects relating to the duties of his office, and seek their advice on difficult questions, particularly touching the sale of property in the office, and the printing of new editions of Scriptures and other books.

In forwarding this "Outline" to the missionaries in Burmah, the Executive Committee accompanied it with a letter of explanations, designed to make better known their plans and purposes. The letter is produced *here, that the members of the Union may see that the Committee do not*

regard this "plan," good as it is, a *finality*. They hope for a better dispensation. They hope the missionaries themselves will soon combine their wisdom, take the business wholly into their own hands, bear the undivided responsibility, and adopt and carry out the best rules for the management of the press and depository :

"MISSIONARY ROOMS, 12 BEDFORD STREET,

"Boston, Feb. 28th, 1865.

"MY DEAR BROTHER :—Herewith I send you the 'Outline of a Plan for conducting the Mission Press and Depository in Burmah.' A few words of explanation may be useful.

"1. This plan is designed by the Committee to serve only for a limited time. The control which it reserves exclusively to the Executive Committee, it is hoped, will, at no distant day, be lodged in the body of missionaries, or in a Convention composed of missionaries and native Christians. Towards such a result we are earnestly looking, and bespeak your coöperation in working it out. In this you see the true and only reason why we have not consulted you before adopting these rules.

"2. The 'Publication Committee,' so called, has been discontinued. It never did accomplish the ends of its appointment, and for many years past has been little more than a name. The Executive Committee prefer an undivided responsibility, with an undivided management, to sharing either with another body. Wheels within wheels are complicated, and occasion, inevitably, more or less friction.

"3. On this whole subject, the Executive Committee invite from the missionaries the greatest freedom of correspondence, setting forth both facts and opinions. Particularly would they be happy to receive early information touching the wants of your field, or any deficiency of Bibles, Testaments or other books, that may at any time be found to exist in the depository. It is the fixed purpose of the Committee to have the depository supplied with whatever is necessary to meet all reasonable calls.

"4. These papers will be accompanied with an order from the Treasurer to each missionary, authorizing him to draw Scriptures from the depository to the value of \$100. Please make out and forward to the Executive Committee, with your next annual report, a request for another order, stating the amount desired. Each request should be accompanied with a statement of the relative numbers of Scriptures sold and gratuitously distributed.

"By order and in behalf of the Executive Committee,

"J. G. WARREN, *Cor. Sec.*"

In order that the purposes and wishes of the Executive Committee touching the management of the mission press and depository in Burmah may be placed fully before the Union, they invite attention to the following copy of a letter addressed to the Superintendent on the eve of his departure from this country. The letter is dated at 12 Bedford Street, Boston, Feb. 20th, 1865, and reads as follows :

"REV. C. BENNETT :

"MY DEAR BROTHER :—The Executive Committee, having adopted on the 14th inst. the 'Outline of a Plan for conducting the Mission Press and Depository in Burmah,' desire to call your attention, as the Superintendent, to some of its details.

"As the Executive of the Missionary Union, we attach special importance to Art. 1st, which describes the chief object of the mission press as being "to furnish Scriptures, religious books, school books, tracts and other matter for the use of the missions, job work to be regarded as only incidental." It is not the wish or purpose of the Executive Committee to build up a general printing house in Burmah, however remunerative such an outlay might be made under skillful management. It would involve too large an investment, might absorb funds needed for other purposes, would require for its successful management an array of talent and business capacity not always readily secured, besides being liable to casualties and losses from a variety of causes and in different forms. A private enterprise of the kind might succeed well, while one conducted by a public institution, like the Missionary Union, might in the end prove a failure. It is the wish of the Committee that all plans and

arrangements should have reference primarily and chiefly to the object above set forth, other work coming in to fill up odd hours that would not otherwise be employed.

"A part of Art. 2d reads as follows: 'Job work may be executed at the discretion of the Superintendent in such kinds and quantities as he may deem best, and at such prices as he shall judge fair and honorable: Provided, first, that the Superintendent shall never allow such job work to interfere with, or cause neglect of, the chief object mentioned in Art. 1st, and, secondly, that he shall always decline to print matter of a questionable moral tendency.' Heretofore, representations from various sources have reached the Committee, to the effect that mission work, in some instances, was made to give way to the urgency of job work, and that matter of an immoral tendency had been printed on the mission press. How well founded these statements are, we have not the means of knowing. We would urge special care at both these points, and advise that in cases where there is room for diversity of opinion, the safe side be chosen. It is of vast importance that the reputation of the mission press be well guarded.

"The 'Publication Committee,' so called, composed of missionaries, and for some years in existence, has, you observe, been discontinued. This brings the Superintendent into immediate connection with and under sole responsibility to the Executive Committee, who will send, for the proper discharge of their duties, the full and correct information on all subjects touching the press and depository, especially in whatever relates to the printing of new works or the reprint of old ones. Such information they will be always glad to receive, either from yourself or other missionaries, who being in immediate contact with the people, must be well acquainted with their wants. We invite the freest and fullest correspondence on these topics.

"It is the earnest wish of the Executive Committee that the editions of the Burmese New Testament and Sgau Karen Bible, now in press, should be carried through as rapidly as possible, to be followed at an early day with editions of other Scriptures, or parts of Scriptures, in the various languages of Burmah. It is our hope that complaint of destitution, even of a partial character, may not soon be repeated.

"By order and in behalf of the Executive Committee,

"J. G. WARREN, *Cor. Sec.*"

To this communication Mr. Bennett made immediate response, thanking the Committee "for the letter of instructions," and assuring them that "as far as regards myself, have up to this time been practised." After sketching plans for the future, and asking that the expense of printing certain works be sanctioned, he closed with the following language: "I go on board the steamship 'Etna' to-morrow morning, and leave these shores probably for the last time, with hopes that the blessing of the Most High will abide with all behind, and direct the way of the goer also."

*Burmah Bible and Tract Society.*—This is a local society, with headquarters at Rangoon, made up of English residents, civil and military officers and merchants, associated with our missionary brethren, for the purpose of raising funds to be expended in printing and circulating Bibles and tracts in the different languages of the country. It was instituted in 1861, and the report of the third anniversary, held in September last, shows an aggregate of receipts for the year amounting to somewhat less than rs. 8,000, of which over rs. 5,000 came from friends outside of Burmah. Those funds were in part expended for Bibles and tracts.

#### TOUNGOO MISSION.

TOUNGOO.—Rev. E. B. CROSS and Mrs. CROSS.

NATIVE PREACHERS.—Sau Quala, Pwaipau, Kyoukhai and others.

OUTSTATIONS.—Lay Myoung and others.

In the last annual report, the Executive Committee referred to the trials through which this mission was passing, in the following manner:

"The last annual report of the Executive Committee referred briefly to certain trials of a perplexing nature which had fallen to the lot of this mission. At the

accounts these trials had not been surmounted, though measures were initiated which, it was hoped, would result in that end. The Committee have labored earnestly to possess themselves of all the facts relevant to the case, have sought to form a candid and unbiassed judgment of its real merits, have frankly and fully communicated to the persons concerned their convictions of right or of wrong pertaining to each, and have indicated that course of conduct which alone, to their view, would extricate the mission and the missionaries from present evils and prospective calamities. In other words, the Committee have hitherto confined themselves to giving such advice as the exigencies of the case seem to demand, seeing no possibility of good accruing to any one of the many precious interests involved by a resort to Executive action. From this line of conduct they hope they shall have no occasion to depart. Indeed, signs begin to appear on the distant heavens, that the tempest, in its greatest severity and destructiveness, is even now past. If in the end the churches shall be saved, and all our fellow-laborers brought into harmonious coöperation and Christian fellowship, it will furnish a new instance of the abounding love and grace of God."

The hope above expressed, of being saved from the necessity of "a resort to Executive action," was destined to disappointment. During the summer a communication was received from Dr. Mason, which evinced an unshaken determination on his part to shield Mrs. Mason in her wild and erroneous opinion and teachings. We sought from him a public avowal to the natives, of his own disbelief of the doctrines of the "God Language," so called, accompanied with an earnest warning against their being received by the people. In other words, we asked him, as the very least we could in conscience do, to place himself between those infant churches and the weapons that threatened their very existence. This he declined to do. He not only declined to take the position we kindly urged upon him to assume, he declined also to give us any encouragement that he would at a future time do so. Nothing was left to the Committee but to withdraw support, and accordingly, on the 28th of July, 1864, the following letter was addressed to him :

"REV. F. MASON, D. D.

"My Dear Brother,—Your letter of March, 1864, (without day) in answer to the Executive Committee's joint communication sent in December last, reached me a week or two since, and together with various other letters, documents, newspapers, &c., &c., has received the most careful and patient attention of the Executive Committee.

"Events in the mission have marched on with fearful rapidity, and the ends which the Committee had endeavored to secure seem further than ever from being realized. The hope which hitherto animated them has expired. The Toungoo Mission lies broken, scattered, and peeled, a mere wreck of what it once was. From man, as things now look, little can be expected. What God in his all-wise and gracious providence may accomplish, future events will disclose.

"In past communications, the Executive Committee have sufficiently indicated their conviction as to the one great cause and occasion of all these troubles—the 'God Language,' as held and disseminated by Mrs. Mason. Had this evil not sprung up, they verily believe the mission would have remained in peace and prosperity to this hour.

"The Committee early indicated to you what seemed to them the best remedy for this evil, the withdrawal of Mrs. Mason from the field. By such a course all parties would have been saved from numberless annoyances and the mission itself from all harm.

"Failing to secure this, the Committee, still having confidence in you and expecting a full measure of coöperation on your part, hoped Mrs. Mason might be so controlled and held in check, or might become so modified as to her strange errors, as should remove the greatest objection to her continuing in the place of a religious teacher. In this expectation they have been disappointed, and they candidly tell you they are left without any sufficient ground of belief that the 'God Language' is not taught to the natives, or if in fact not now taught, that it will not be at any future

moment. In Mrs. Mason as a religious teacher they can have no confidence, and can no longer stand in the position of seeming to support or countenance her as such.

"You are well aware the Executive Committee have no official connection with Mrs. Mason except through her husband, and they can exert no official influence or control whatever over her, except through you. This, your brethren of the Committee have kept in mind from the beginning, and they have not for one moment been able to contemplate the possible disturbance of the relation which has so long bound you to the Missionary Union and to them as its agents, without a pang of deepest grief. They have recognized the demand which your character and work make on them for long-suffering and patience, and nothing but the sternest conviction that truth must be vindicated has brought them to the action hereafter recorded. Many have wondered at their delays, and imputed to them an unbecoming pusillanimity. They are not themselves certain their action has been as prompt as the case demanded; but they abide in the assurance of having acted with love towards all, and a constant aim to promote the best interests of the mission. This assurance abides with them till now.

"At the meeting of the Committee held on the 19th inst. the following vote was adopted: 'Voted that Dr. Mason be informed that the Committee, after a careful review of all the facts in his case, cannot longer continue his support as a missionary of the Union, and will make provision for the return of himself and wife to the United States.'

Yours truly, J. G. WARREN, *Cor. Sec.*"

P. S. "It is by no means the wish of the Executive Committee to deprive you at once of the means of subsistence, or in any way to discommode you. They will continue your salary till you shall have had ample time to review the past, and decide on a course for the future. Should you decide to return to the United States, Mr. Stevens, the treasurer at Rangoon, will pay your passage.

"J. G. W., *Cor. Sec.*"

To this communication no reply has been received, and the Committee are left in ignorance of Dr. Mason's plans, except as they may be inferred from the fact that he remains at Toungoo. On the 29th of July, the following letter was addressed to Mr. Stevens, Mission Treasurer at Rangoon, accompanying a copy of the above communication to Dr. Mason:

"REV. E. A. STEVENS.

"Dear Brother,—I send you herewith the copy of a letter recently addressed to Dr. Mason. It will show you the nature of the action recently taken by the Executive Committee, and make plain also the shape which the matter from the outset assumed in their minds, and the one great motive which has given character and form to all their actions. They wished to give their venerable and honored brother and fellow-laborer large opportunity to escape from the snare of the destroyer.

"It may be well that the missionaries generally should understand the precise form in which the matter is left by the action of the Committee, and you will use this letter as you deem wise.

"As Treasurer, you will do well to send forward funds to Dr. Mason for a month or two after this reaches you, or till he has had ample time for reflection. If at the expiration of such time he makes no decisive movement homewards, you better withhold further remittances.

"The whole case is a sad one, and has given us all infinite anxiety and anguish of heart. We can only look to God to pardon our mistakes, and overrule our defects in motive or act for his glory.

I remain,

Yours affectionately,

"J. G. WARREN, *Cor. Sec.*"

The Executive Committee at once informed Mr. Cross of their action, and placed him in charge of the Toungoo churches, as will be seen by the copy of a letter sent to him, under date of August 2, 1864:

"REV. E. B. CROSS.

"My Dear Brother,—I have time before the mail closes for only a few words. The Executive Committee have within a few days reached a decision in reference to Dr. and Mrs. Mason. See copy of letter addressed to Dr. M—. From that you will see the shape which the matter took at the outset in the minds of the Committee,

and also the one great motive which has given character and form to all their actions. I need not multiply words.

"At the meeting of the Committee held this day, the following action was had: 'Voted, That Mr. Cross be assured of the unabated confidence of the Executive Committee in his integrity and fidelity as a Christian missionary, and that he be requested to do all in his power to promote the purity, peace, and enlargement of the churches of Toungoo.'

"The way is now open before you to exert your influence to the best advantage, and we shall hope you will do so with a large measure of success.

"Please inform br. Bixby of the action of the Committee, as I shall not have time to write him in full. I am, Yours affectionately,

"J. G. WARREN, Cor. Sec."

Another form of presenting these facts might have been adopted; but it was judged that in no other way so well could the spirit, motives, methods and ends of the Committee be set forth. They claim not to have acted in all respects without fault. They have followed the best light they could obtain, and have reached a result which is known to have secured the concurrence of all or nearly all the missionaries in Burmah, and certainly commanded, in the review, the approval of their own calm judgment.

At a later day the subject of making a fraternal address to the native disciples of Toungoo came up, and, after mature reflection, the following was drawn up and forwarded:

"We, your brethren of the Executive Committee of the American Baptist Missionary Union, send Christian greeting to the teachers and members of the churches in Toungoo, of all the tribes, Bghai, Paku, &c.

"Beloved in Christ.—For many years past we have labored in love for your instruction in the Holy Scriptures, and your conversion to Christ. We have been made glad when from time to time tidings reached us of the readiness with which you received the word, and the zeal with which you pressed into the kingdom of God. The work of grace among you went on with increasing power, spreading from mountain to mountain, till it seemed as if all the Karens of Burmah would soon hear the news of salvation. Each one of you loved Christ, and all, being united to Him, walked together in peace, till Mrs. Mason began to teach the 'God Language,' so called. This caused a division among you, grievous alike to you and to us, who love you the more now that sorrow has fallen upon you.

"As soon as we heard of Mrs. Mason's erroneous teachings, we wrote to teacher Mason, inviting him to bring his wife to this country, where they would be well cared for. This proposal he declined. We then labored to induce him to oppose before you the error into which his wife had fallen, and caution you against being led astray by it. This also he failed to do. After long continued and faithful efforts, we felt constrained to withdraw support from him as a missionary of the Union, at the same time repeating the invitation to return to this country. He had long been to us a brother beloved, and it grieved us to be separated from him, nor do we cease to be grieved. Fidelity to him and to you, no less than to the cause we serve and our brethren who have placed us in office, would suffer us to do no less.

"In Mrs. Mason as a religious teacher we have no confidence. It will not be safe for you to follow her. Teacher Mason is so connected with Mrs. Mason that you cannot safely follow him. Sau Quala stands firmly; follow him. So do Pwaipau and Kyoukhai. They will teach you good things. Teacher Cross abides in the truth, and will do all in his power to instruct you in the right way. We have confidence in him and in Mrs. Cross, also in teacher Bixby and Mrs. Bixby. Above all, give good heed to the teachings of Christ.

"And we beseech you brethren, be at peace among yourselves. See that none render evil for evil to any man, but ever follow that which is good, both among yourselves and to all men.

"Rejoice evermore.

"Pray without ceasing.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you.

"Quench not the Spirit.

"Prove all things, hold fast that which is good.

"Abstain from all appearance of evil.

"And the very God of peace sanctify you wholly; and we pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

"Faithful is He that calleth you, who also will do it.

"Brethren, pray for us.

"The grace of our Lord Jesus Christ be with you all. Amen."

"This our epistle by the hand of our brother,

"J. G. WARREN, Cor. Sec."

It is proper to add that there is in the hands of the Executive Committee a very large amount of correspondence relating directly to this subject all of which is at the disposal of the Missionary Union, together with the Records of the Committee. They have also a pamphlet which contains the doings and findings of a council composed of missionaries, which sat at Toungoo in October of 1863, and which entered upon an investigation of the "God Language," and various matters growing out of its inculcation by Mrs. Mason. This pamphlet shows the result reached by the council, and the evidence on which its members based their conclusions. It is a matter of simple justice to all the parties to say that the members of this council and the brethren calling it, Messrs. Cross and Bixby, acted from first to last in all things, without even a suggestion or hint from the Executive Committee, or Corresponding Secretary. The movement originated and was consummated in Burmah.

As showing the present state and prospects of the churches, we present the following extracts of a letter written by Mr. Cross under date of 25th January of the present year. It contains an account of the session of the Paku Association, early in that month, and gives the reason for holding such a meeting while another, with the same name, was in session under the auspices of Dr. Mason:

"For the sake of the supporters of missions I ought perhaps to make known the fact that there are now two meetings, both claiming to be the Paku Association, and while we are meeting at Shwatab, Mr. Mason and his adherents are meeting at Wathoko. We see no good reason for concealing this fact.

"Let me therefore record that from the beginning of our opposition to Mrs. Mason's attempts to introduce her 'God Language' among the Karens, I have foreseen that there must be a separation from all complicity and connection with her. I also saw the great effort which both Mrs. Mason and her husband were putting forth to make this contest appear to the public to be a mere quarrel among missionaries. I therefore peremptorily refused to have any papers drawn up to be signed, or any combination in which my name should be used.

"Mr. and Mrs. Mason were using all their efforts to pledge the people to them and requiring them to sign paper after paper to that purpose, such as, 'eternally to adhere to Mr. and Mrs. Mason'—'not to receive or harbor any other white brother'—'not to receive Quala or any of the ordained preachers who did not join with them'—'not to shake hands with them'—'not to speak to them'—'not to allow them to come into their houses'—'not to give them food and drink, &c.' But aside from these pernicious pledges and the teaching of the 'God Language,' there were still other reasons which led the Karen preachers, Quala and others, to decide that there was no more possibility of coöperation with Mr. and Mrs. Mason. That is to say Mr. Mason had determined to control the meetings and would not allow any one to take part in the Association but those who had pledged themselves to be 'in him'; and in fact had assumed to himself quite as much power as is ever held by an Episcopal or Roman Catholic bishop. The preachers therefore decided for themselves and made the suggestion to me, and I could not object to it, 'That they could no longer meet in connection with Mr. Mason.' At their conference held in April, at Sautadah they therefore appointed a separate meeting, to be held at Shwatab, in January, 1865

"This meeting was accordingly held, and a separation is now organized between

the followers of the 'God Language' with Mr. and Mrs. Mason as their leaders, on the one hand, and those who adhere to the Scriptures only and Baptist principles on the other. What the Baptists and the supporters of missions at home will think of this, it is not for me to say. But it is my duty to inform them of the fact, that they may knowingly approve or disapprove, as the case may be. Hereafter, in Toungoo, there is to be a struggle between Mrs. Mason's followers, or those who receive her and her doctrines, and those who reject her and her doctrines and adhere to the Scriptures only. It may be well therefore for me to state in few words the things which Mrs. Mason, fully abetted and supported by her husband, holds and teaches to the people.

1. "That God spake to Adam, and the language in which He spake she calls the 'God Language.' It is still in existence among all nations, and when this is recognized, then all people will on that account be the true worshippers of God.

2. "That the Karens have this sacred language and its alphabet on their 'dresses or sacks,' constituting 'the true New Testament of our Bible.'

3. "That pagodas, idol temples and the various symbols and objects of worship among the heathen have a sacred meaning, connecting them with the true religion as a basis or substructure.

4. "That missionaries do wrong in not preaching that the pagodas come into life in Christ Jesus, thereby bringing the people to see that they are already 'ignorantly worshipping God,' and only need to be made to see that they are worshipping God to constitute their worship the true worship, only needing a few conventional modifications.

5. "That Elijah, the Tishbite, was the Holy Ghost in the flesh, hence proving him to be God, and as much an object of worship as Christ. This her doctrine applies to John the Baptist, and to Melchizedek, and hence may apply to other men, as Gaudama, &c.

6. "That the numerals 1, 2, 3, &c., have a sacred meaning, and that John, Isaiah and Ezekiel knew their meaning and wrote their books in that way. Hence the Bible may be drawn out and constructed from the meaning of figures by those who understand them, and that to herself has been communicated the key to all this; and so firm is her belief in this, that in a circular which she sent out a few months ago among the Karen churches she declares that though all forsake her, she will sit down and write out this sacred meaning of figures, and she will die in the fire before she will give up this faith.

7. "In addition to these and many such like doctrines, she assumes and exercises ecclesiastical power in excommunicating and deposing preachers and ministers from their office, and teaches the people to hate and injure those who do not adhere to her.

"This last assumption is the one most fully understood by the people, and, harmonizing as it does with their dispositions, has become the occasion of the greatest mischief and distraction among the churches. It has indeed nearly ruined the whole that has been done here, and gone far to turn the people back to their heathenism.

"We cannot tell how long this contest will last, or in what it will result. We have, however, reason to hope that a majority of the people and the churches will be reclaimed from the evil paths into which they have been led.

"The meeting of the association was organized January 3d, after a sermon by Rev. Kyoukhai. Rev. Quala was chosen chairman. Teachers Sutu and Shwaylai, clerks; Pahhuh and Awah, readers; Kyapau and Moucheh, a committee on resolutions. Other committees were appointed to prepare notices of teachers who had died during the year, and to arrange for the place of meeting next year and the preacher for the occasion.

"The rest of the day was spent in reading the letters from the churches. From the letters it appears that such has been the influence of the 'God language' and the efforts made to secure all the churches and disciples to that faith and belief during the past two or three years, that the schools have been nearly all given up. Churches have driven away their preachers, and preachers have forsaken their churches; villages have divided into parties, many have forsaken their worship and gone back to heathenism, and a great number have gone off to improve Mrs. Mason's doctrines requiring them not to speak with or shake hands, or have anything to do with their neighbors.

"It is also evident from the letters that the truth is gaining ground, and the better principles of the gospel are again beginning to assert their influence. It will be seen that a majority of all the Paku churches were actually represented by letter and by



messengers in the meeting. The statistics are made out from the letters received, and it is said, have no reference to the churches which were not represented. A considerable number of churches, not represented in the meeting, it is said, have not adopted the 'God Language' and its principles.

"Besides the letters of the churches which spoke in plain terms against the 'God Language' and generally told plainly the number which apostatized from the truth there were a good many private letters read, some by teachers who had been abused and persecuted out of their villages by their churches which had embraced Mr. Mason's teachings, and of others who stood alone or nearly so, in a church which had forsaken the gospel. These letters were very interesting. They showed a spirit of humility and freedom from spite and passion, and at the same time a sense of the deep wickedness and wrong of the 'God Language,' which evince their sincerity.

"The statistics of the Association are as follows. Baptized, 38; dismissed by letter, 6; received by letter, 15; excluded, 9; suspended, 28; restored, 41. Whole number of deaths, 110; deaths of disciples, 46; children born, 130. Whole number represented, 1226. Number of pupils in school, 73; number of churches represented, 81.

"These statistics show, indeed, a sad falling off from the statistics of 1860 and 1861. Yet considering the terrible sifting which the churches have endured, and the relations of Mr. and Mrs. Mason to the Union, and their acknowledged position as the overseers of the churches up to the present year, we can but rejoice that even so much is left.

"The meeting was one of great interest. A good spirit prevailed. There was not the slightest disposition to bring railing accusation against Mr. and Mrs. Mason, but there was a subdued feeling of indignation coupled with grief, and an utter sense of helplessness, except in the grace of God. Earnest prayers were offered continually for Mr. and Mrs. Mason and those whom they had led astray, that God would pity them and bring them to see their error and repent.

"One most encouraging thing was the provision made by the Association to recover from their present condition.

"A resolution was passed, 'That whereas a heresy called 'God Language and sacred letters' has been introduced among us by Mrs. Mason supported by her husband, the disciples have been scattered and their strength in God destroyed,—

"We therefore choose as our messengers the following teachers, viz., Revs. Quah Pwapiu, Kyoukhai, Sutu, Klepoh, Shwaylai, Wablelu, Mattoy, and Kyapaw. These we appoint, and desire to send them to go among the feeble disciples, and spend the whole dry season in this way, and we engage to help these brethren on their way that they may be able to travel. Their labor shall be to lift up the fallen, provide preachers for the destitute, reestablish schools, and induce the people to read and receive the Scriptures.

"These nine men thus appointed are the most able men in the field, and it is hoped much good may be done by them. One whole evening was spent on this resolution and the conference continued till a late hour. After the resolution had been passed each brother was called upon to know whether he would accept the appointment or not, and to express his views on the subject. The speech made by Quah was exceedingly interesting. He contrasted the present state of things with their condition when he left in 1859 to go to Tavoy, and remarked plainly upon the neglect and coldness with which he had been treated since his return. He sat down leaving a heavy feeling of grief on the minds of the people, and seemed to say that he was in doubt whether they would receive him or not. I called on the people to reflect on what Quah was to them from 1853 to 1859, and how they who now would not shake hands with him or listen to him, would then have 'plucked out their eyes as given them to him;' and called on all who wished Quah to remain with them as travel for them to rise up. The whole congregation rose promptly to their feet. I need not say that there is no man who is better entitled to such an expression. All the speakers indicated a sense of responsibility, and a resolution to meet the labors and battle before them in the fear and love of God."

The Committee have, in various letters from Mrs. Mason's own pen, the amplest means of confirming all Mr. Cross writes in reference to the "God Language," so called. There can be no doubt of the essential truth of his statements.

At a meeting of the Executive Committee held the 25th of April, the following preamble and resolution were unanimously adopted.

Whereas this Committee did, on the 24th of July, 1864, pass a resolution that Dr. Mason be informed that the Committee could not, after a reasonable time, continue his support as a missionary of the Union,

And whereas no response has been received from Dr. Mason on that subject,

And whereas the Committee have ceased to hope for any developments favoring a better result, therefore,—

Resolved, That the connection between the American Baptist Missionary Union and the Rev. Francis Mason, D. D., be and is hereby dissolved.

#### MISSION TO THE SHANS.

TOUNGGOO.—Rev. M. H. BIXBY and Mrs. BIXBY.

This mission, during the year, has been signalized by many events, indicating the zeal and perseverance of the missionaries, together with the power and grace of a wonder-working God.

*Exploration.*—In the early part of the year an effort was made to penetrate the region north of Toungoo and reach the Shan States, so passing quite on to the borders of China, and opening up the way for preaching the gospel to the vast population of that interior region. The arrangements, so well conceived, and so successfully carried out for several days, were arrested by the mutiny of some persons who acted the part of coolies, or burden-bearers, for the company. It was deemed wise to relinquish the journey and return to Toungoo. Full and interesting details, from the pen of Mrs. Bixby, were published in the December and January numbers of the Magazine. We have room for only the following statement of Mr. Bixby, showing that while he meant one thing God meant another, and that what for the moment seemed a reverse has already opened the way to encouraging success :

"You have heard of our unsuccessful attempt to explore and preach the gospel in the Shan country,—how we were turned out of the usual course of the caravans of Shan traders by an insurrection which led to the blockading of all the roads; how we attempted to elude the Burmese authorities by going through a wild, mountainous region inhabited by savages, and were forced to return by the way we came, after entering the district of Mobyae. It is now quite manifest that the king of Burmah had made special arrangements to thwart the designs of all exploring expeditions in the Shan States, and all have alike failed.

"The objects to be gained, both by the commercial world and the Christian church, are too important to be achieved without a struggle. A hard battle must be fought, with, it may be, temporary defeat; but victory is sure in the end. It is only a question of time.

"But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel."

"The remark of the old Geckho chief, Boghyee, 'Teach us; we want to hear your law,' was not a mere compliment. It was the expression of felt want, as subsequent events have abundantly proved. The whole Geckho tribe is now calling for teachers, and Boghyee was the first to build a zayat. On our return, at the suggestion of Boghyee, we took another road, which led through the northern section of Geckho land, and thereby visited and gained the friendship of ten chiefs and their clans. The highway which God is casting up in the hearts and minds of the Bghais,

Geckhos, Breca, Sankoo, Harshwe, Padoungs and Tarus is worthy of our consideration.

"The 'Great Interpreter' has made it 'plain' to my mind, what He intended by our sad defeat. His thoughts are indeed high above our thoughts. Now I have out stations stretching all the way through from Toungoo to Mobyae in the Shan States. The people all the way are calling for teachers and are building zayats. Repeated messages had been sent me; one Geckho, a relative of the chief of Shwa-nau-ghyee, came down and spent three days with me. He brought messages from several of the chiefs, begging me to come up to see them again. It was late in the season before I was able to do so; but I have now finished my third tour among them."

This account was written in June of last year.

With the field open before him, and all these tribes ready to receive the gospel, Mr. Bixby found himself pressed by several weighty questions claiming solution. One related to teachers, another to the language to be used for books and tracts. Of the latter he thus speaks, and the Committee commend his views to the careful notice of the Union :

*The written Language to be Used.*—"Shall it be the Burmese mainly? I will give the reasons why I think it should be.

"In the first place it is the language of the country; all races, tribes and clans speak more or less of it, and its use is becoming more extended every year, and this cannot be said of any other language.

"Secondly. It is utterly impracticable, if not impossible, to reduce to writing the dialect of these numerous tribes, twenty-four of whom I have some knowledge of within the field assigned to me alone. If we must translate the Bible and print it in these numerous languages, when will the people hear the 'joyful sound?' It is manifest there should be some one language in which they can all meet. One language will do for all. If any exception should be made, it should be the Shan, which is a written language, equal in purity, power and extent to the Burmese, and is used extensively beyond the Burmese Shan States.

"The Geckhos spurn the idea of learning the Sgau language. They say, 'We have no use for it.' Besides, they look upon the Pakus (as they are called in Toungoo) as their inferiors, and they have been enemies from time immemorial.

"They have nothing in common with them. If they learn another Karen dialect why not give them the Pwo Karen, to which their language is strongly allied? But they already speak the Burmese language almost universally, as all their neighbors do, and they are very fond of it; they want to learn it. Why not let them? It is the work of from one to four months, after getting them into school. I have young Geckhos now with me, who learned to read pretty well in one month's time. This is the quickest and best way of introducing the Scriptures to these wild and numerous mountaineers."

*Whence shall the Teachers come?*—To this inquiry the following answer was given :

"The full demands of these opening fields cannot certainly be met with Burmese preachers; for we have not enough to meet the wants of the Burman field.

"The Buddhist races are not fruitful in teachers; and if they were, it would not be desirable to place them extensively over the Karen churches. The preacher and teachers of every and any people must come mainly from themselves; and the great work of foreign teachers should be to call into the field and guide in their work men who have sprung from their own flocks.

"The Burmans should have Burmans, the Shans should have Shans, the Karen should have Karens, the Geckhos should have Geckhos for their teachers; but it does not follow that they should keep up their separate languages. I resolved, therefore, when I saw this wide and effectual door thrown wide open, and the providences of God, which I could not well misunderstand or disregard, leading me into it, to make an effort to raise up teachers from their own people. Therefore I selected several young men, some Bghais, some Geckhos, and some of mixed blood, and brought them home with me in my second tour. Not one of them, however, had ever been at Toungoo to school before, nor had any of them been baptized. I have fourteen, no

all of my selection, however, for some came to me afterwards and begged to be taken in.

"Six of them have recently been baptized; a few of them will do to go out as teachers after the rains for a season, to return again for study in the rains, when it is difficult to travel."

Another question of great practical urgency arose at this point. It was this, How shall these men be fitted for their work, and supported while laboring among the people? All will be interested in the answer:

"We have no churches to fall back upon. We have no appropriation from the Executive Committee for such a purpose. Our only reliance at present is specific donations, which have been more abundant this year than ever before; and it seems to me God has sent them, that I might do this very work in connection with other interesting work that is still going on. I have four assistants at work in the mountains, and two in the plains below. Besides, I have purchased the discharge of a non-commissioned officer from the English army, who is now a successful teacher in our school.

"We have six Shans, six Burmans and fourteen mountaineers preparing to be teachers and preachers, and in the primary department Mr. Bartholomew has seventeen boys, and Miss Marston has twenty-one girls, some Burmans, some Shans. The young men preparing for the ministry are boarded and clothed by us; and when preachers and teachers go forth among the heathen to take up new fields, they must be for a season mainly supported by us. The primitive disciples 'went forth, taking nothing of the Gentiles' (3 John 7); and those who aided them by their 'charity' were most highly commended by John.

"I beg to give thanks for these specific donations, for they have enabled me to meet the growing wants of the mission which no human foresight could have provided for in advance. They have almost doubled the practical work and efficiency of the mission. Whenever I hear a call which brings with it manifest proof that it is from God, I do not wait to count my money, nor do I delay when I have no money, but move forward, and the money has never yet failed to come. When the Lord creates a demand, I know He has a supply not far off to meet it. God's promise is better than the best paper."

It may be added here that when the letter embracing these facts was read in the Committee Room, a special appropriation of \$500 was made, "to be expended, under the direction of Mr. Bixby, in training and supporting native preachers, and establishing churches among the mountain tribes north of Toungoo."

*Fruit Gathered.*—Already "fruit unto eternal life" begins to be gathered. On the 7th of August last Mr. Bixby wrote to a friend in England, who had furnished funds to carry forward the work, and otherwise manifested a deep interest in the mission, as follows:

"On the morning of the 22nd of May, the date of your letter, I was standing on a high mountain, eye and mind turned intently to the rising sun (both literally and figuratively) inquiring with awe and wonder, but not with doubt, 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' I 'went down into the garden of nuts' to see whether the vine flourished and the pomegranates budded; or ever I was aware, my soul made me like the chariot of Amminadib. I could see with unobscured vision the 'spouse coming out of the wilderness, leaning on her beloved.' It was one of the happiest days of my life.

"On that memorable day I baptized fifty-five happy converts in the Lord's baptism, in a deep gorge between two mountains, to the sides of which clung two villages of mountaineers, in which I organized two gospel churches, and broke bread to them in commemoration of the death of our adorable Redeemer. Strength was given me to preach five times that day, and to walk between services six or eight miles. In the evening an unusual unction was vouchsafed to me, and I spoke for several hours with unwon'ted freedom and pleasure, until near midnight, borne up-

wards as if on some mighty tide, where no human effort was required. I only had to 'open my mouth wide' and it was 'filled,' 'good measure, pressed down and running over.' I had a good degree of assurance, which still abides, that Cambodia as China will come to our Shiloh. It is only a question of time. Let us not say, 'for months and then cometh harvest;' but let us 'lift up our eyes and see the field already white' for the reapers. Let us not 'stand still' to see the salvation of our Go while the great Captain of our salvation says, emphatically, 'Go forward!'

"This is the Lord's day (Aug. 7th.) In the early morning I baptized seven—adults—the representatives of five races or tribes. Among them was the first convert from the Paloungs, an influential tribe living at the far north-east near Chin who subsist by the cultivation of tea. They have a distinct language, which the man, Ko Paku, understands. He also speaks, reads and writes both Burman and Shan. He is fifty years of age. I hope the Lord has something for him to do. We are inquiring what and where. He is at present studying the Scriptures.

"In the afternoon, after preaching, we had a special meeting of the church, in which seven young men were examined and approved, to go forth at the close of the rains, if the Lord will, as evangelists on trial; after which I broke bread to the church. In the evening we had a prayer-meeting. The representatives of eight races or tribes were present, and prayer was offered in six languages. It was a charming sight. Races mingle in prayer and praise to our Father and Lord: brethren of one common family,—men who hitherto had lived in hatred of each other, and not unfrequently had imbrued their hands in each other's blood. No they are of one heart and one mind—Christ's brethren!

"This is a marked feature of the Shan Mission. It already embraces the representatives of ten tribes, and it will probably soon include many more. They speak the Burman language more or less; but when they come to talk with Go every heart seems to think it will be understood best in its own language.

"I expect to go forth again at the close of the rains with a larger preaching force to 'the high places of the field,' this pathway to the myriads of the Chinese Empire. But judging from the experience of the past year and the manifest openings of Providence, I think it may be our duty more immediately to explore and preach among the Geckhos, Saukoos, Breca, Harshwes, Padoungs and Tarus, which may be called the border tribes, and the Lord's people gathered among them will be among the available forces for capturing the enemies' outposts beyond. I may be able to see a native expedition to the more distant tribes, and shall not be backward to go myself, if the finger of God points that way. I have now an expedition somewhere: Mobyae or Karenee, that has been out about one month, from which I hope to hear good reports and gain much information. I have good news from the evangelists sent into the land of Geckho. They speak of whole villages turning to the Lord. We expect a great harvest the next dry season. We may be able to go out in November, certainly in December. I see men from all parts of the Shan States—some from Samoke (Esmock), and I take every opportunity to spread the knowledge of the all-conquering Name. In the fulfilment of the Divine predictions and promises they are yet greater, more glorious events to chronicle. As to our forces, they are indeed small; but one, with God, is a majority. And as to fortifications, why, our 'Dahgrens,' and 'Parrotts,' and 'Armstrongs' will riddle the Chinese wall to atoms. 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.'

"On to China, then! On to China! Let all the people echo, 'On to China and all the hosts of heaven will say 'Amen.'"

*Printing in the Shan Language.*—Matrices for casting type in the Shan language are now in the process of manufacture in the United States. Mr. Bennett having initiated measures to that end during his late visit. In a few weeks, it is anticipated, will see the work completed, and we hope to be able another year to announce printing executed in this language at the mission press in Rangoon.

*Statistics.*—These we cannot give in full, nor with exactness. Last year there was one church, with a membership of 84. Now there are three churches, embracing in all not less than 96 members.

## BASSEIN MISSION.

**BASSEIN.**—*Pwo Karen Department.*—Rev. H. L. VAN METER and wife.

*Sgau Karen Department.*—

*Burmese Department.*—Rev. J. L. DOUGLASS.

In this mission the usual course of labor has been carried forward, and with a gratifying measure of success. Mr. Douglass thus speaks of the

## BURMESE DEPARTMENT.

*Results of Labor.*—"The work in which we are engaged here is difficult, and will require much toil, patience and perseverance. With the mass of the people, their hearts are hard, their eyes are blind, and their ears dull to the truths of the gospel and the spiritual interests of their souls; but in looking back over the past six months' labor, I can see that some progress has been made. Within the past six months I have baptized six Burmans, and within the year just closed, twenty-five Burmans, two Shans and five Pwo Karens. The Shans and Karens are married into Burman families, and will continue to worship with Burman disciples, as they have become so Burmanized as to have almost lost their nationality. Of the thirty-two that I have baptized during the year, five are husbands with their wives, and twenty-seven are parents between twenty-five and fifty years of age. So that the additions by baptism have brought a considerable number under religious influence and instruction.

*Church at Bassein.*—"The church in Bassein now numbers sixty-eight members, of whom four are Chinese, five Pwo Karens, two Shans, one Telooogoo, and the remainder Burmans.

*Station at Nyieng thet youah.*—"In addition to the station here in this city, three out-stations are now occupied by native preachers, namely: Nyieng thet youah, Padauk lin, and Nyoung lin. Seventeen members of the church reside at Nyieng thet youah, a village about twenty miles north of Bassein. I baptized a man and his wife at that place last Sabbath, and I felt at the close of the day's work that we had truly enjoyed "a happy new year's day." The disciples in that place have labored the past six months in a most commendable manner, erecting a building to be occupied as a chapel and school-house. The building is thirty-five feet square, is built of iron-wood posts, with board floor and walls. If not destroyed by fire, it will last for many years. It will cost, when finished, from four to five hundred rupees. They have been aided by the English officers in Bassein to the amount of one hundred and fifty rupees. The remainder they will furnish by their own exertion. It is the plan now for the seventeen disciples who reside there to take letters from the church in Bassein, as soon as the chapel is finished, and form a new church. They have chosen Mounng Myat Sou to preach to them, and he will labor in that and the surrounding villages. Himself, wife, and eldest son were baptized about three years ago. He is a man of excellent spirit and unusual natural ability, but much needs additional instruction, and for that purpose I expect to have him with me most of the next rainy season. He is supported by the Juvenile Missionary Society of the Central Baptist church, Brooklyn. Those youth in America are rendering efficient aid to a worthy man.

*Other Stations, Native Preachers.*—"Four other assistants, or native preachers, are laboring in important places in the Bassein District, and all with a good degree of encouragement. One of these is supported by the Sabbath school of the Pearl Street church, Albany; another by Professor Ruggles, Washington, D. C., and the other two receive some aid from three Sabbath schools in America that send their donations to me. There are two other men of much promise that I baptized a few months since, who are anxious to devote themselves entirely to laboring for their countrymen, and whom I would encourage to do so, if I could obtain from any source funds sufficient to furnish them the necessities of life. Could I obtain and employ a dozen additional men, the more than two hundred large towns and villages in this district would be but poorly supplied.

*Plan of Working.*—"Immediately around me here in Bassein there are about thirty thousand Burmans, and for four years after I first came to Burmah I directed most of my labor to this population. I had a special desire to see a church built up here, that would send out an influence into all parts of the district; but I saw but little

fruit of my labors. In Bassein, as in most seaport cities, especially in heathen lands, money intrigues, wicked sports, intemperance and licentiousness exist in a much greater degree than in the country towns and villages, so that labor here in this city, especially for the native preachers, is peculiarly difficult, and the converts are specially exposed to temptations. My plan for two years before I went home, and since I returned, has been, not to centralize efforts in Bassein, but to scatter and disseminate Christian truth as far and wide as possible. The past year I spent half my time in travelling and laboring in the jungle, and I intend to do so in future. Whenever there are a few disciples who can be associated together, I intend to form them into a separate church, instead of holding their relation with the church in Bassein, and to have a native preacher located with them. This will require an increased number of native preachers and an increased amount for their support; but I believe it to be the most hopeful way of exerting a deep and abiding influence on the multitude of benighted and superstitious heathen around us.

*New Openings.*—"A short time since, I visited a number of villages about seventy miles south-east of Bassein, where I spent some time last July. Brother Crawley, who came down to spend a few weeks for the health of his family, accompanied me on that trip. We did not find so general a spirit of inquiry as was manifested last July, but we did find a considerable number who have renounced idolatry, were reading the portions of God's word and the tracts that they had received, and were also inquiring for a way of deliverance from sin and its consequences. We found five who gave good evidence of saving faith in Christ, and who expressed a desire to be baptized; but we thought it best to defer their baptism until they were more fully instructed with reference to the nature of the Christian Sabbath and the obligations of church members. I have hoped that, before this year closes, they and a few others in that neighborhood, whom I baptized last July, will be associated in a gospel church. I also found four last week, in a town north of Bassein, who gave good evidence of a change of heart, and a desire to obey in the ordinances of the gospel.

*Trials.*—"These are a few of the incidents that encourage us to toil on in the work; but think not that all the incidents with which we meet are of an encouraging character. I might have filled this report telling you of disappointments and forbidding things. Not only have inquirers, who appeared well for a time, turned away, but two members of the church here, of whom we expected much, have disgraced themselves, and brought reproach on the cause of Christ. Few, if any, of the disciples have attained to the degree of intelligence and perfection that many in America suppose; yet we see from day to day, in the spirit and lives of some, unquestionable evidence of the power of God's grace and Spirit to enlighten, elevate and sanctify, even amidst the darkness and degradation of heathenism. We have entered on our work this year with cheerful hopes, praying that it may be a year of greater prosperity and richer blessing than we have yet witnessed.

"While you pray for us and labor with us in this work, think not that our dear native land occupies a small place in our daily sympathies and prayers. May God so direct events and all hearts, that ere this year closes, rebellion and slavery may be swept from our land, and union, peace and righteousness characterize us as a nation."

The Executive Committee take occasion to add that the plan of labor adopted by Mr. Douglass receives their most hearty approval, and they hope to see it taken up and carried out in all the missions—diffusion rather than centralization, planting churches in many places, and "ordaining elders in all the churches," rather than building up a large church on a central point, under the supervision of the missionary. Place at once care and responsibility on the native membership, in connection with offices of honor and trust. Failures there will be, but here lies the direct road to improvement. It will be long before we shall improve on the New Testament model.

#### PWO KAREN DEPARTMENT.

The health of Mr. and Mrs. Van Meter has been such as to enable them to pursue their work without interruption and with an encouraging measure.

of success. The churches are steadily increasing in numbers and in the elements of power and usefulness, the native preachers are growing in grace and knowledge, while new families and new villages are coming under the influence of the gospel. On every hand faithful labor reaps a rich harvest.

*Formation of a Pwo Association.*—Early last year the Pwo churches in Bassein, to the number of nineteen, were formed into an Association, with a membership of over five hundred.

"The first regular meeting of our Pwo Association," wrote Mr. Van Meter in February, 1864, "has just closed, and it was from first to last one of the most pleasant and satisfactory meetings of the kind I have ever attended in Bassein. All the pastors but two, and ten licensed Pwo preachers were present, making twenty preachers all, besides two of our ordained Sgau pastors, who rendered good service. All the churches were reported but one, and it has no pastor. There were at least three hundred in attendance, I think, during the meetings. The marked feature of the occasion was the ready and earnest coöperation of all the preachers in the exercises, whether of a religious or business character. They seemed to feel the spirit of the meetings, and to enter into them with such animation as I have never before witnessed. The young men, also, who have been out as missionaries, gave very interesting and spirited accounts of their labors. They have visited a large number of villages, and report a good proportion of the eighty-four new worshippers from new places, although the larger number, I think, is that given by the pastors of the Pwo churches, as having been gathered from among the heathen in their vicinity. The Pwo preachers and people, we trust, now feel that in having their separate association fully organized and in working order, they have a field and work of their own, and that they must cultivate it.

*New Compound and Buildings.*—"The purchase of the new compound and erection of buildings for the exclusive use of the Pwo Mission in the city during the past few months has gratified them and tended to deepen this feeling. As an evidence of this I may state, that on making it known a short time since to some of the churches that their aid would be needed in the erection of a building for school-house and chapel, collections were immediately taken up for the purpose, in one instance to the amount of rs. 80, in addition to their other very liberal contributions."

*Schools.*—Writing in November last, Mr. Van Meter thus referred to the schools.

"Thus far schools have been sustained for a longer or shorter period in at least nine Pwo villages, with 110 pupils. Upwards of forty have entered our normal or primary school, of whom thirteen are females, making the total of Pwo Karens in school, 50.

"Our school of this season is the most interesting and encouraging that we have yet had in Bassein. Of the twenty-seven male scholars, six are native preachers, and of these, two are ordained. The whole number of females—thirteen—is larger than at any previous time; and yet these all come from three villages, leaving at least ten without a single representative in our school. So difficult is it to convince even these Christian Karens of the great importance of education for their girls, and to lead them to make sacrifices and effort to secure it.

"During the year I have bought a lot—about one and one quarter acres—adjoining our compound, especially for the accommodation of our school, and also for the many Karens who are coming in at all seasons. There are already five buildings on this lot, two dormitories, rice house, cook house, &c. at a cost, lot and all, of about 60 rupees. This is paid for by contributions received from friends here, and in part by a grant-in-aid from government."

*Results of First Six Months of 1864.*—The number of baptisms was forty-nine, in nine villages. The number of new worshippers was forty-six, from six different villages.

#### SGAU KAREN DEPARTMENT.

The Sgau Association met early in 1864, reporting sixty-one churches



with a membership of 5,481. At the end of six months from that time 188 had been baptized in all the churches, in some twenty different places. The Normal school had, during the rains, 126 scholars; eighty-nine in English and thirty-seven in the vernacular department.

#### HENTHADA MISSION.

**HENTHADA.**—*Karen Department.*—Rev. B. C. THOMAS and wife.

*Burmese Department.*—Rev. A. R. R. CRAWLEY and wife.

**OUTSTATIONS.**—About seventy in the Karen Department and two in the Burman.

**NATIVE ASSISTANTS.**—Four Burmese and sixty-four Karens.

Steady progress seems to have been made in both departments of this mission, the health of all the missionaries enabling them to remain on the field and carry on their work with vigor.

#### KAREN DEPARTMENT.

**Working Force.**—We submit an account of this department in Mr. Thomas' own words.

"God has permitted us, this year, to remain in our field of labor, and has given us strength to work. I have not lost a day from illness, nor has there been any illness in my family to keep me from any of the duties which devolved upon me, nor has there been any death or sickness to any considerable extent among our Karen brethren, the pastors and teachers employed in the mission. Thus in addition to the foreign missionary, there have been sixty four Karen pastors and preachers employed during the past year. These are so distributed, providentially, through this wide field, that there is one or more men in or near every populous part of the district. We do not employ itinerant preachers; and yet if the pastors are faithful, all may hear the word of life.

**Labor of the Missionary.**—"In regard to the labor of the missionary during the past year, we have nothing unusual to record. We have been content to go on in the old ways. Nay, our love for, and our trust in the ordinances of the gospel have rather increased by time and experience. You are aware the Karen missionary has done something besides preaching, strictly so called. Preaching has been his principal employment, but at times he would seem to you a master-builder, superintending the erection and repairs of mission buildings. Now he is acting the book-seller or the superintendent of book and tract distribution, fitting out preachers and teachers for the rainy season. Again, you see him acting the physician, administering medicines, or sending them abroad far and near. Then, for five whole months he is theological professor, or rather president of an educational establishment where theology and science commingle. Again, he is in his true, his most sacred employment, going from place to place, to preach the gospel of Jesus, at one time, in a little canoe, at another, mounted on a huge elephant or borne by his little pony, at still another, going on foot or being carried across streams by his native brethren, who care less than himself for wetting their feet. Thus he acts out what he long since felt and sung:

'In the desert let me labor,  
On the mountains let me tell  
How He died, the blessed Saviour,  
To redeem a world from hell.'

Such has been our varied experience during the year.

**Results.**—"Nor have our labors been in vain; I have found the disciples remarkable firm, and increasing in general intelligence. I have myself visited twenty-seven of our churches, and have heard of persons being excluded from only two of them. Upwards of one hundred and thirty have been baptized since my last report. record with great joy that churches have been formed this year in three populous regions where, for the past nine years, we have gone with the message of our God

but where before now we have not been permitted to see one disciple of Christ. In one of these places thirteen have been baptized; eleven by myself on the second day of January. In Opo the number is nearly as large, but in Myau Oung the number of worshippers is yet small.

"Thus God is blessing us. But I want our brethren and fathers to remember that none of us are able to keep these new converts from falling, or to turn the heathen to Christ. I need not tell you that among so many professing Christians some are wavering, and some almost ready to fall. O, help us by your earnest prayers.

*Schools.*—"Our educational operations have consisted of a Normal School in town for five months, numbering seventy-three pupils; five high schools in different parts of the district, with an aggregate of one hundred pupils, and forty primary schools, in villages, with about three hundred pupils. Our mission has been represented in the Theological School at Rangoon by six pupils. Total number receiving instruction, four hundred and seventy nine.

*Statistics.*—"Churches, 56; communicants, 1800; ordained preachers, 7; unordained, 57; schools, 44; pupils, 473; baptisms, 133; exclusions, 10; reclaimed, 10.

"The educational operations have been principally carried on, and many of the preachers entirely supported by the members of these churches."

#### BURMESE DEPARTMENT.

We cannot do better than present the account sent in by Mr. Crawley.

"The year came in full of promise. The members of the church in town seemed for the most part established in the faith and steadily growing in grace, while the new church in Zaloung was to all outward appearances, sustaining the vigor with which it set out in the cause. On all sides there were inquirers, and not a few applicants for baptism. It seemed, even to the least enthusiastic observer, that the Spirit was beginning to move on many villages of the Zaloung district. As, however, the months passed by, we began to see that much of this fair promise was to yield us only disappointment. A member of the Henthada church, who had come to us through much persecution, whose evidences of sincerity and true conversion could not, we thought, be clearer, and whom we all regarded as destined to preach to his countrymen, fell away, and was excluded. The bright, strong, young church at Zaloung was early in the year overshadowed by the defection of one of the most promising members, followed, after an interval of a few months, by two others. The inquirers in the villages became, in many instances, lukewarm, then gradually lost their distinctive character among the people as inquirers, and finally lapsed into the indifference of the multitude. The applicants for baptism, with a few exceptions, ceased to mingle with the Christians before their term of probation had expired. Such is the dark side of the picture.

*State of the Church.*—"The pastor of the church at Henthada is full of prayer and energy. Sixty-three years of age, he is yet able to lay out for himself ten times the work that would weary his grandson, and fully accomplish at least half of what he plans. There are many members of the church who have not 'lost their savor,' whose 'saltiness' is indisputable. The stated religious services are generally well attended, while to a majority of the members the Bible is becoming intimate. Such are some of the glimpses of the bright side."

*Assistants.*—These are four in number, Ko Eing, pastor in Henthada, Ko Yan Gin, stationed at Donabew, Mounng Kyau, stationed at Zaloung, Mounng Dokegya, stationed at Zaloung (temporary.)

The assistants are all supported, as last year, by contributions from Nova Scotia, New Brunswick, and Prince Edward's Island. The church at Henthada support their pastor in part.

*Outstations.*—Donabew and Zaloung. Ko Yan Gin was assigned to Donabew at the beginning of the year, as a final experiment. Zaloung enjoys the labors of an active preacher. The church there numbers ten.

*Itineracy.*—"The native preachers have itinerated more or less during the year, and, though not with any marked success, yet always with results which cheered them, and encouraged to greater efforts. They have the means of testing the state of feeling among the people much more accurately than is possessed by the mission-

ary. It is, therefore, noteworthy, that they invariably express themselves with amazement at the favorable difference of feeling among the people with regard to Christianity now and when they first began to preach.

*Statistics of the Church.*—"Baptized nine; excluded four; present number, forty-seven.

*Support of Native Preachers.*—"Thanks to the liberality of the friends of missions in Nova Scotia, New Brunswick, and Prince Edward's Island, there is no lack of funds for the support of native preachers. The great deficiency of former years is the great deficiency still, men suited to become preachers. Out of a class of four under instruction with that object in view, one only has persevered long enough to reach the goal for which he started. We look around anxiously for young men to proclaim Christ to their countrymen, and feel how great need there is for prayer to the Lord of the harvest, that He would send forth laborers.

*Schools.*—"The school in Henthada continues in a tolerably flourishing condition. Of the children who attend, a good number have heathen parents. The contrast in rapidity and efficiency of instruction of the mission-school with the priest-taught schools is so manifest that there is a growing tendency among the heathen to send their children to the former. All the expenses of the school are borne by funds received from Nova Scotia," &c.

Mr. Crawley concludes his statement with an appeal for more laborers.

"This is not the time, perhaps, to appeal for reinforcements. Very well; but when is the time? Heavy clouds of adversity hang low over the land. But what of the years of prosperity which have passed away? Did the churches improve those golden years to reinforce their missions? Brethren, there are toiling here in Burmah to-day, for Burmans, seven missionaries, where one hundred would be inadequate. Each man looks out from his station to hundreds of villages filled with people, who, he knows, have never heard of Christ. While he attends to the pressing calls on his right hand, thousands on his left are passing on through the portals of death, and 'after death is the judgment.'"

#### PROME MISSION.

PROME.—REV. DR. KINCAID, REV. T. SIMONS and their wives.

OUTSTATIONS.—Thayet, Enma, Woontenzike, Myau Oung and My Oung.

*Religious Services.*—During the year religious services have been held at twelve different places; five in Promé and vicinity, three in Enma, one in Thayet, one in Woontenzike, one in Myau Oung, and one in My Oung, in the Tharrawadi district. At Woontenzike the service is not regular, as Ko Shway Bo, the ordained preacher, is often absent.

*A Case of Defection.*—Oo-Goung-Ghyee, living at Loung Ghyee, near Choung Gan, at Enma, after six years' standing as a professor of Christianity, has apostatized. Being a hereditary chief, and having lost his situation as Thooghyee, head man in collecting the revenue in his township, which he had held for years, he entered this religion, he says, not because he considered it better than his own, but from hope that the teacher, Mr. Kincaid, would help him to regain his position. Failing to do so, he had no other inducement to hold on. He has a large family of sons, grown up. They seem ashamed of their father's conduct, and say he is old, and, living away from the other Christians, the Phoonghyees and his old associates had used their influence to draw him back to their customs. It is plainly a case of disappointed ambition. His best friends could not make him believe he was of any importance out of office.

*Household Piety.*—In another family all the members had become Christians excepting one, the youngest daughter, and she, having made up her mind to cast in her lot with them, was baptized. She is married, and her

and, on account of her becoming a Christian, wished to be divorced from her. She went before the native magistrate at Pongday, and as there was not sufficient cause given for the separation, the case was dismissed. The magistrate in open court said he had read the books on the life of Jesus Christ and believed it to be the true religion, though not yet baptized. By mutual consent, however, the separation has taken

*ordination.*—At a general meeting held at Enma, in February, Myat Kyau, the Karen assistant, was ordained as an evangelist.

*stations.*—Myau Oung is now the residence of the assistant conservator of forests, and Lieut. Stenhouse, a young officer baptized at Rangoon, is now Seaton's successor. He meets with the few disciples there for instruction. One of the members, on a visit to Prome, was supplied with books and a Bible to be used at their meetings. Some of the native preachers visit the place, and many strangers come in to hear them.

Several of the native preachers, at different times, have visited My Oung, bringing encouraging reports, not only of those who had been baptized, but of others living in the village. There were some inquirers. Good preachers are known to be at Pongday, Enma, and many other places. Recently one came from Pongday to Prome on purpose to get some books, manifesting an earnestness seen only in the truly sincere. He received copies of the Scriptures, the Life of Christ, Pentateuch and Hebrews together, and some tracts.

Recently in the year one man, after having been for some time a candidate for baptism, was baptized at a place called Yuah Doun, a village not far from Prome, the first there to become a Christian. So soon as he reached the village that he had been baptized and had entered this year, the Phoonghyee had him proscribed, and sent word to his wife that she must not live with him, nor would he allow his children to be educated at kyongs. The Phoonghyee was informed that if he persisted in this course he would become amenable to the law, which gave protection to converts in all such cases, whereupon his opposition in a measure abated. In the same village are inquirers of promise.

*statistics.*—During the year thirteen have been baptized, of whom four males; Burmans, five, Karens, eight. Two have died and one has been excluded, leaving the present membership 278. Ko Kong baptized Moung Chin-seven, Ko Shway Ngyo, one, Myat Goung, one.

*schools.*—The schools have been well attended. The one taught by Bau has had over forty scholars, including twelve girls. The one taught by Moung Shway Hmin, in the English language mostly, numbers thirty. The pupils are making good progress in reading, writing, arithmetic, and translating from one language to another.

The above facts are gleaned from a view of the mission given by Mr. Kincaid, who spends most of his time at Prome, while Dr. Kincaid continues in former years, to travel extensively in different and distant parts of the district, preaching the gospel from village to village, instructing converts, feeding the infant disciples with the sincere milk of the word, training native preachers, and, by precept and example, preparing them for great work. The following extracts from a recent letter show the character and extent of the field, his methods of culture, and the importance attached by him to bringing forward a native ministry.

There are five Burman and three Karen assistants, at ten rupees each; this is eighty

rupees a month, or 960 rupees a year. But then I raise among my little church enough to support two assistants; so that what I need is support for six men; that is, sixty rupees a month, or 720 rupees a year. These are all men of great promise, growing in grace, in knowledge and in wisdom. Four of them are ordained ministers with the Divine blessing on their labors we may confidently expect permanent churches to grow up to become lights in this dark land.

"What can I do over such a field as this without their active coöperation? Instead of just working over this one church in Prome, I have labored over a wide district. Last week I spent three days in Enma, where there are Christians in seven villages. On the Sabbath I administered the Lord's Supper, and there were fifty-two communicants. On the same day I ordained a man who has charge of a small church about twelve miles further south, and I may safely say there are hundreds in that neighborhood who are almost Christians. But that is not a solitary example. There are other places, widely distant, where there are Christians, as multitudes who listen and inquire, and even urge to have the gospel preached. What can I do? I cannot be in every place, and even where I go, I cannot preach all day and half the night. I become exhausted, and I must have laborers along with me. To-morrow I expect to leave for the frontier, fifty miles distant, and ten or eleven days I have promised to be in exactly the opposite direction, some sixty miles from Prome. I have men who can assist me, who are more than willing to assist me, in the gospel. But they must have food and clothes. Their wives spin, and weave, and cultivate vegetables; but this is not enough to support the family.

"Now what I want is a little aid for these men who labor with me in the gospel. Is it not reasonable? Can there be a more economical plan for evangelizing the heathen? You may think I am too urgent. Possibly I am. But I have strong convictions on this subject, and would be glad to have a fair trial.

"In all our missions there is no field for Burman work more hopeful and encouraging; the church planted here in Prome is a small affair compared with the multiplying interests in various parts of the district from ten to one hundred miles distant. The work of planting and watering should not cease. The native preachers are excellent men, more than willing to labor; but they need the kindly and encouraging presence of a missionary, and above all his example in labors and travels. They must be taught manliness, self-reliance and endurance, not by word only, but by example."

#### ASSAM MISSION.

SIBSAGOR.—Rev. WM. WARD and wife. Rev. E. P. SCOTT and wife.

GOWAHATI.—

In this country, Rev. I. J. STODDARD.

As already noticed, under the head of obituaries, this mission has suffered the last year in the death of Rev. A. H. Danforth, who spent ten years in the valley of the Brahmaputra, seeking the salvation of its benighted people. Though for some time previous to his death he had been engaged in the Master's service in his native land, he had never relinquished his "first love," and, up to the time of his last sickness, cherished the hope of returning at no distant day to the scene of his early labors. Another sphere of holy activities has welcomed him.

SIBSAGOR.—At this station the year has not been characterized by unusual spirituality. The church has been shaken by the unfaithfulness and defection of some of its members, "the abomination of desolation" appearing where it "ought not."

The labors of Mr. Ward have been of a "semi-secular kind," the press and its business correspondence, together with repairs and a general oversight of matters being enough to occupy the time of one man. The unsettled state of things in Assam renders the work of the missionary in all its branches much more difficult than formerly.

"I have," writes Mr. Ward, "doubled the pay of nearly all the workmen, and yet every now and then some unprincipled European will entice them away, because they believe them to be both well trained, and perhaps more honest than others. The amount of work increases, and, in spite of my endeavors, the number of trained and skilled hands diminishes. The cost of necessary repairs on buildings also is doubled, and the difficulty of getting labor every day increases. In the press I have to look after minute details which are generally entrusted to a competent foreman.

"The circulation of the Orunodoi has increased during the year, but owing to the cost of engravings and the lowness of the price of the paper, it has not paid its own expenses. It is highly thought of by the Europeans, and is growing in the estimation of the natives. They have come to have complete confidence in the truth of anything they read in its pages, unless, of course, it trenches on their religious prejudices, and even then they cannot deny its truth. It is believed to be doing a great deal of good in a general way throughout the province. If it were dropped, some native paper would be started, and, to judge from those in Bengal, it would mislead rather than improve the native mind.

"One half of the native Hymn Book being out of print, it has been reprinted with corrections and some additions of new hymns. It is ready for binding.

"The Government Penal Code, 200 copies, printed from the Orunodoi, is nearly ready for binding, and it is believed that these few copies may be sold at a remunerative price. A large edition, 2,000 copies, of the Assamese Arithmetic is nearly completed. This is a book that is in constant demand in the schools and will not fail to sell at a profit.

"A vocabulary of English words with Assamese meanings having been much called for, and the very imperfect one of 1841 (Mrs. Cutter's) being long since exhausted, a new one, which Mrs. Ward has been for some time collecting and arranging, has been taken in hand and is now nearly through the press. . . . . The demand for this book is very urgent, both on the part of Europeans and natives, so that I have printed 1,500 copies.

"The Tract 'Holy Incarnation' has been reprinted in a new edition of 2,000 copies; also a new tract translated by br. Bronson, 'The Golden Balance,' has been printed in English and Assamese, 400 copies (English and Assamese standing opposite, page for page) at local expense by br. B——, and an additional 500 copies in Assamese for the mission. Other tracts will be taken up as we can quiet the clamor for job-work. A trained printer could do a large business here, and I think from the convenience of its locality, the planters would be willing to pay a price that would make the press more remunerative.

"It will be seen from the statement below that more direct mission printing has been done than was done the previous year; consequently the relative profits from job-work must be less.

#### STATEMENT OF PRINTING.

|                          |   |   |   |   |   |         |        |
|--------------------------|---|---|---|---|---|---------|--------|
| Orunodoi, (quarto)       | - | - | - | - | - | 129,024 | pages. |
| Penal Code, "            | - | - | - | - | - | 9,600   | "      |
| Holy Incarnation, (12mo) | - | - | - | - | - | 72,000  | "      |
| Golden Balance, "        | - | - | - | - | - | 60,200  | "      |
| 2d Arithmetic, "         | - | - | - | - | - | 192,000 | "      |
| Hymns, (16mo)            | - | - | - | - | - | 158,400 | "      |
| Vocabulary, (12mo)       | - | - | - | - | - | 144,000 | "      |

"The brick chapel and school house, built by contract, is nearly completed; some 1,500 rs. having been realized by local subscriptions.

*State of the Church.—Statistics.*—"In regard to the Sibsagor church, there is little change; one baptism, two exclusions, no deaths, congregation not increased, Sabbath school somewhat larger.

*Head Quarters of Assam Tea Company.*—"I have just been to Nazerah, the head quarters of the Assam Tea Company, and preached both in English and Assamese, intending to continue this once a month. The English congregation was composed of planters and others connected with the company. The Assamese were mainly made up of people of Chinese and Assamese extraction, but who are desirous to adopt the Christian faith. There are some three families of them and about twenty souls. Our native preacher is now there, explaining and unfolding the gospel, which they manifest a great desire to understand. . . . . I have taken upon me this work in

the hope that something may ultimately be done for the natives there, who are numbered by thousands."

**NOWGONG.**—In the early part of last year Mr. and Mrs. Bronson repaired to Gowahati, with the view of remaining some time, and perhaps making a permanent residence there. They were moved to this step by their own convictions of the importance of that station as a centre of operations, combined with the urgent calls of the native Christians for a resident missionary. Very soon after arriving, br. Bronson became so much prostrated as to unfit him for labor, and under the advice of a physician, who traced his maladies in part to the unwholesome nature of the climate, they both hastened back to Nowgong, where, though far from being vigorous, they have rendered an important service. It is matter of thankfulness that they have not been driven from the field.

**Native Preachers Coming Forward.**—In June last, br. Bronson thus referred to this subject:

"The past year has witnessed progress in our work, in regard to native laborers. Three native brethren have been licensed and sent out into the villages, to live and itinerate among their countrymen, viz:

"Bhubon Samuel Swaim, at Durrung; Kandura R. Smith, at Gowahati; Sonaram Charles Thomas, located at No Noi, in this district. Two Garrow brethren, Omed and Ramkhe, have begun their labors as colporteurs near Gawalpara. We have also our faithful old colporteur, Adiram, with us. There are native preachers and colporteurs in four different places, holding forth the word of life to their countrymen. All of them are brethren of considerable age, knowledge and stability, and have been constrained to undertake this holy and responsible work after long convictions of duty. I beg the prayers of the friends of missions on their behalf, that they may win their countrymen to Christ. The monthly journals which they send me are often encouraging.

"Another thing that has encouraged us is that the hand of God is evidently to be seen in providing means for their support as fast as was necessary. God moved on the hearts of these brethren here to leave all else and preach Christ to their countrymen, and simultaneously moved on the hearts of his servants in Philadelphia, in Ypsilanti, Mich., in Gloucester, Mass., in Hebron, Me., in Hastings, Min., in Springfield, N. Y., and in other places, to send us the means. Tell those fellow-helpers that their funds are invested. They are preaching to the heathen by proxy. We ask fervent prayer, also, for, says the Saviour, 'Without me ye can do nothing.' These long-venerated systems of heathen philosophy will never give way to the truth, unless God mightily pours out his Spirit and awakens the people to a true sense of their perishing condition."

**Expense of Native Laborers.**—"In carrying out this long-prayed-for extension of native laborers, a considerable increase of expense is involved. The native preachers at outstations receive twenty rs. per month each, that is, about ten dollars, and the colporteurs, ten rs. each. Besides this there are more or less of contingent expenses necessarily incurred by them in travelling. Such are to be our additional wants for the coming year."

**Twenty-eight Years Ago.**—On the 17th of September last, Mr. Bronson made this record:

"Twenty-eight years ago this very morning, the sainted Thomas, Hall, and myself and our wives sailed from Boston for our future Indian home and fields of toil among the heathen. When the history of those twenty-eight years shall be fully written out, there will be much, very much to thrill the heart, much to show that God has been faithful to his promises, giving rich blessings upon the humble labor of his servants. It will reveal a succession of disappointed hopes in regard to the loss of laborers, almost unparalleled. Sorely smitten and enfeebled,—the motto of the apostle, 'cast down, but not destroyed,' has ever been a fitting motto for this mission."

**State of the Work.**—Under the same date, he wrote thus of the state of things in the mission:

here in the station our Sabbath school and worship are full of interest. All the men and children meet at ten A. M., and are divided into classes; Mr. Scott, the independent, Mrs. Bronson, Mrs. Scott, and one or two of the members of the church are teachers. It is a great satisfaction to see Mr. and Mrs. Scott able to rest and labor in Assamese. But they are bound for the Mikirs, and hope to leave the cold weather in the hills. At present they are cruising on the Brahmaputra for the benefit of Mrs. Scott's health, and we earnestly pray that they may return to us, so strengthened as to be able to carry out their wishes. So that Bronson and myself are again alone at the station, with all its duties.

We have had many a pleasant and solemn occasion in our seasons of sacred worship, and I cannot doubt that the presence of the Holy Spirit has been with us. As our own people, we often have a good number of listeners from outside. Even that there are few around us who feel the confidence in their idol worship they once did. Multitudes are fully convinced of the truth of Christianity, and seek courage to embrace it."

On December 27th, he added, "Mrs. Bronson has an interesting school composed of men and children of our native Christians, from eight o'clock to eleven, at our school. The normal school, from eleven to four, at the school house, is taught by Mr. Bronson. This school is opened daily with religious service, and I keep a general oversight of it. The imparting of Christian truth is the great object. The field all around in hundreds of villages is ready for laborers. I have sent for our brethren who can witness to the truth before their countrymen, and their journals are full of interest."

**THE MIKIRS.**—The work of the Lord advances among this interesting

The following statements from the pen of Mr. Scott will show what has been done; also the grounds of encouragement for the future.

The year just ended bears testimony to the manifold mercy of God to us. True, we have not been spared from some afflictions and trials of our faith; but we trust have proved 'more precious than of gold that perisheth.' Besides these, we had a large share of those blessings which are sweet to the taste. During the year, Mrs. S—— has been quite feeble; much of the time has been filled with intense suffering. But perhaps the greater trial to her has been to be hindered from the work she had planned. Doubtless it has greatly affected our labors; yet she has been able to accomplish much, even from her sick couch. We are hoping that the Lord will commission the cold season to restore her to soundness.

Our work has been chiefly towards our own field, the Mikirs, in instructing those who come within reach, in acquiring a knowledge of the language and translating selections from Scripture, &c., as we shall wish to use during the coming cold season. At the same time we have so far acquired a knowledge of Assamese as to enable us partly to relieve Mr. and Mrs. Bronson in their work, which, with their poor health, presses heavily upon them."

**School for Mikirs Needed.**—"The providence of God seemed to thrust upon us the necessity of a school for the Mikirs. We could not turn away from those earnestly seeking that truth which it is our special mission to give them. The sudden general waking up of a nation from a sleep of unknown centuries, the casting off of former indifference, prejudices and fears,—a new and strange desire to reach the pure fountain of Eternal Truth, are indications which, at the least, make this serious inquiry from the Christian world,—'Is not the set time for this to come?' 'When the branch of the fig-tree is yet tender and putteth forth leaves, ye know that summer is nigh.'

Our Sabbath service, weekly prayer and conference meetings, daily family worship, morning Bible instruction at the opening of school, by the wayside, where instruction may be gained respecting the True God, his Word, Jesus Christ and His Kingdom, there are few more constant attendants or so earnest listeners,—few eagerness in our worship with more apparent feelings of true worshippers, than among the wild dwellers in the mountains and jungles. Some of our pupils already begin to walk as trees walking; and eagerly bend their blind eyes towards the light. We trust their vision will soon be clear as noonday."

**Our School Commenced.**—"Until the latter part of April, my Mikir pupils enjoyed much school instruction as they could glean from Mr. B——'s school, which was



designed and adapted to more advanced classes of Assamese youth. At that time we had about fifteen Mikir lads and young men, mostly of such an age as to render their labor at home valuable, and in many cases with difficulty spared. They were also living at my own private expense. We therefore thought that a wise expenditure of their time and our money demanded a more efficient programme. Br. and W. B.—concurring, I secured a separate teacher and school room, and have so continued to this time, with results which gratify us, though they may not be quite satisfactory. I should also have added that one great reason for establishing a separate school was that the Mikir pupils were constantly annoyed by reproaches and insult from the Hindu and Mussulman pupils, because they (the Mikirs) knelt with us in prayer and used the New Testament as a text-book in school.

"Whether you think best to adopt this our child or not, you will be interested in a few items concerning it.

*Statistics of the School.*—"From our daily record I note the following facts: Number of pupils in the Mikir school Oct. 1, 1863, 3; number of pupils at the time of commencing the separate school, May 1, 1864, 15; number now in attendance, 24. Whole number enrolled during the year from Oct. 1, 1863, to Oct. 1, 1864, 34. Average monthly attendance, a fraction over 16."

*Progress.*—"I have been asked by the incredulous, 'Can these wild men ever learn to read and write sufficiently well for any practical use?' In reply, I have only to say that ten months ago only three or four of all these pupils knew the alphabet. Now ten of them read with us in our daily worship, some of them quite fluently. They have also made commendable progress in Arithmetic, besides giving much time and attention to the study of the Scriptures. They are active and willing laborers with hoe, or axe or da, (a native tool), and close students."

*Government Aid.*—"One word more—a word of cheer—which is that government seeing what we are doing for the hill and bordering tribes, have given us a two years' grant-in-aid to the amount of 50 rs. per month for the support of a normal class at Nowgong school, and 10 rs. per month for each village school on the hills or in the rural districts, to the number of fifteen schools, i. e., we can draw on the treasury to the extent of 150 rs. per month as soon as we can get fifteen schools in operation, or for as many (less than fifteen) as we can maintain at 10 rs. each.

"Should we succeed in these schools, we are assured by government of an indefinite extension, beyond two years, of this grant-in-aid. In these times of pecuniary trial and high exchange, this aid is particularly acceptable. At the same time we are left free to use such books, and manage the schools as we think best; whereas the English Government, in all schools supported by them, require all school books to be entirely neutral on all religions, the observance of Christian, Hindu and Mohammedan holidays alike, the use of books in Bengali rather than Assamese. In all these respects we shall be obliged to differ from them essentially—as they understand."

*Baptism.*—"Since writing the above, one of our young men came quite unexpectedly and earnestly desired baptism. His thorough Christian walk before all the people for the last four or five months, and the touching story of his wanderings in idolatry and his wonderful entrance into the light and life of the 'new creature in Christ' left no doubt of his fitness to be numbered with the people of God. Accordingly, yesterday I baptized one of the happiest converts I ever saw. By birth he is not a Mikir, but from another tribe. When a child, being sickly, his parents, thinking he would die soon, or only live to be an expense to them, sold him to some Mikirs, who bought him from pity. He has lived with these Mikirs most of his life, and is in his ways a real Mikir. He has but an average intellect, but the Holy Spirit has truly given him deep insight into the hidden mysteries of the gospel of Jesus Christ. Another Mikir is waiting for baptism. Thus the Lord is giving us tokens of his favor."

**GOWAHATI.**—We have nothing of special interest to report in connection with this station. It is left in the care of a native preacher, Kandura, who keeps up the regular services in the chapel, besides occasional labors in the surrounding country.

In closing this account of the Assam Mission, the Executive Committee cannot do better than copy out some passages from a recent letter of Mr. Bronson on the importance of a more vigorous prosecution of the work.

I have noticed in the Magazine an effort in England, through the representative Mr. Ayerst, former chaplain at Gowahati, to establish a Church of mission among the Garrows at Gowalpara. He wrote Captain Morton, the Commissioner of Gowalpara, for his assistance, but was told that I had laid the first sod in the Garrow fallow ground. You know already how up the two Garrow brethren and how I was led to send them into the chers. I have just had a long correspondence with Captain Morton, letter from Mr. Ayerst on the subject. Mr. Ayerst, not knowing what we made his appeal to friends in England. Captain Morton writes that he is of the opinion that the government would assist us if we could send on a missionary force, as great interest is felt for that tribe of mountaineers. It is one of the most interesting openings for missionary labor, and joins our Gowahati station. If you have a map of Assam; please turn to it, and beginning at old Jorhat, the first station, run your finger along down on the southern bank of the Jorhat, and you will find Sadiya, Sibsagar, Gholagat, Nowgong, Gowahati, and all on the southern bank of that noble river. What a field for mission! Aside from the Assamese in the valley, there is on the intervening hills in Assam and Burmah, a vast population. Let me enumerate the tribes: the Shans, the Singphos, the Nagas, extending the whole way from Upper Burma to Mikir, the Kukis, the Lyntas and the Garrows. On the foot of the hills are the Casaris, Salouys, Rabbai, and other mixed races. Our society can occupy this field and work on all sides of this vast population. If you tell your missionaries in Burmah to work up towards the station missionaries at the points I have named in Assam, with instruction towards Burmah, your laborers would, with God's blessing, soon strike a hill tops midway. Already books have been printed by us in Shan, in Naga, in Mikir, and manuscripts in Garrow are ready. The scale on which the Assam Mission should be prosecuted, having life in every part. The gospel once started in these hills, there would be no stopping. The natives themselves and the friends of missions would see that the Baptist Missionary Union was really in earnest and meant to do the

of this, what are we doing? After nearly thirty years, Shan, Singpho books lie boxed up as useless. No missionary! The tribes themselves

Our missionary force in Assam is much weaker than it was the second time we entered this valley. The government is now ready to follow up our substantial aid, if we will only place men on the field. But what can I do in Morton and to government about the probability of your sending men? that Assam has not yielded you the returns that some other missions have. I verily believe there is not a more inviting field on the globe. I see as I see these noble Nagas and others here in crowds, sharp, intelligent, accessible by kind treatment. And now our governor general is a despatch man, and ready to help missions. We have every inducement to efforts and get out of the old ruts. To do this we want men and means. The resolute purpose of the churches at home. In the name of the Lord make the lead. Then we can do it.

me, but I am not alone in the idea that the ardent zeal of our Committee has to some extent modified by the urgent wants at home. If such a feeling at head quarters, it will soon prevail among the churches, and your mission heathen lands will falter. The moment that retrogression instead of progress, we suffer, we become weak, and ultimately we shall have to retreat from the field to the enemy. I hear it whispered across the waters, written by pen. 'No men to spare for missions this year; all needed at home.' on the churches rests the responsibility of holding back those spirits who turn to our help. To Him who has redeemed them by his blood they

#### MISSION TO THE TELOOGUOS.

-Rev. L. JEWETT, Rev. F. A. DOUGLASS and wife, Rev. J. E. CLOUGH and wife. is in this country.

Jewett set out for his field of labor in November last, accompanied by Mrs. Clough, late of Strawberry Point, Iowa. The Committee

were happy in being able to make this addition to the working force of the mission, and only regret their inability to make a larger one. The field is an inviting one, and would well repay any amount of labor bestowed on it.

Mr. Douglass has been alone in the mission throughout the year, and on him has devolved the undivided care and responsibility of managing its concerns. His constitution seems impaired by the climate, and it may be found necessary, both for his own sake and that of his family, to seek a change.

The various departments of labor have been conducted very much as in past years. Mr. Douglass writes, under date of February, 1865 :

*Schools Reviewed.*—"The annual examination of the schools took place in December, our good judge Strong presiding. Many of the friends of the mission were present, and seemed much pleased with the exercises. Our schools were one less in number than last year, but the number of pupils about the same. Rungiah has the past year been engaged in touring instead of teaching, as in the year previous, which explains the schools being less in number. I have also to tell you of another visitation of the Lord to the boarding school. The entire school of nineteen pupils has been blessed with the Spirit's influence. Some four or five, perhaps more, have recently found peace in believing. We are waiting to test them, and hope when our brethren arrive among us, if the church approve, to visit with these dear children the baptismal waters. This work of God gives us great joy."

*Native Laborers.*—The Executive Committee notice, with unusual gratification, the introduction of a somewhat modified form of labor by the native assistants. Heretofore, these helpers have been accompanied in their journeys by the missionaries; now they go out by themselves; thus showing that they are waxing valiant for the truth. To this fact Mr. D. referred in a letter of September last :

"I have written before of the regular system of itineracy among the villages which I began in January of this year. The native helpers have been touring near Ongole, having travelled by a new road. They came in the 15th inst., having been absent just two months, in which time they have done a highly important work, visiting and preaching in seventy-three villages, and in many of them more than once or twice.

"For want of money this important work stopped here for the present, and that, too, at just the time when the weather permits me to join in it for the next four months, if not longer. I might be out in the districts until about the 1st of April, 1865.

"It is now clear to my mind and the minds of the catechists that this is a practicable thing, that there is no obstacle in the way except want of money, and also that its importance cannot be measured by any human standard. So here we pause again in pain; but we will make farther effort here in India to get means; and, if we succeed, we shall go forward, trusting that though we sow in tears, either we or our successors will reap in joy, and return home with large sacks of grain."

Under the influence of more inspiring news from this country, Mr. Douglass set the wheels of this enterprise in motion again, and at the last accounts they were rolling on.

We miss the annual report of Konakiah, the pastor of the church at Nellore, and hence cannot give the changes in that body. The number of communicants reported last year was 31.

## SIAM MISSION.

L.—Rev. S. J. SMITH and Mrs. SMITH.  
ASSISTANT.—A Choi.

mission, in accordance with a late act of the Executive Committee, comprises only what has heretofore been known as the Siamese Department of the Siam Mission. Mr. Smith has sole charge of the mission, various departments of labor have been carried forward as in previous years.

*Chapel.*—Much time has been given to building “the new church and school house,” an undertaking commenced three or four years ago and now brought near completion. Funds for this purpose were solicited from Mr. Smith from Siamese officials and others, to the amount of two hundred dollars, and the remainder of the expense was met by the job-work in the printing office. The building is a good one, in a healthy locality, and, under judicious management, will, it is hoped, prove a valuable auxiliary in turning the people from dumb idols to serve the living God. The annual report of the mission thus refers to this subject:

“Completing this new edifice has been both expensive and tedious. It is not that we can comfortably use it in all its apartments, though much more might be expended. We rejoice that we can once more say, ‘The Lord’s house.’ We encourage worship in our dwellings. Our great work will now be to say, ‘He, who thirsteth, come, drink from the well of salvation.’ We have a place to which we shall go out into the high-ways and hedges, and compel those under the power of the great adversary to break their rebel allegiance, and enlist under the King Jesus.”

*Divine Services.*—While this building has absorbed much time, Mr. Smith has not neglected the ordinary duties of the mission. The report states that he “has preached every Sabbath during the year three sermons, the brethren of the other missions has alternated in an English service at four o’clock in the afternoon.” “With the help of A Choi, who last year, done very efficient service, there have been prayers in English on the tongue, both on the mission compound and at the new church, reading and expounding of the sacred Scriptures every morning. A Choi now has a dwelling beside the church and seems fully to have taken the place of Joshua, ‘As for me and my house, we will serve the Lord.’ He has twice on the Sabbath, besides rendering efficient aid in Mrs. Smith’s school on week days.”

L.—The report goes on to say:

“Our sanguine hopes and wishes, as respects facilities for teaching, seem now justified, after every kind of obstacle and disadvantage to cope with for sixteen years. The time spent by Mrs. Smith in the mission. [“We may act on mind and conscience, independently, and upon a basis which is beyond the vacillations of the market. Our new seminary proposes to meet the wants of Siam as we see them, and at the same time, in all its actions and influences, to represent and uphold what is true in religion, pure in morality, honorable and just in all the relations of life. The Bible will be the basis of all action, the appeal in every doubtful decision, the lead to the pupils to God and heaven will be the ever present wish and leading.”]

“Every Sabbath day will be required to be kept as a day of rest, and an attendance at the school will be obligatory on all the pupils. The Bible will be read and expounded every day, and those studies receive most prominence, where, with Paley, we appeal to the evidence of a living God, ruling and reigning over all.”

"We shall have pupils from different races, which have been in Siam for generations, have adopted the country as their home, are identified with all its institutions, are required to sustain the government in peace and war as much as the Siamese themselves. Such as these are always familiar with the Siamese language, and though they may learn to read other languages, as the language of their fathers, as a medium for commerce, or as an accomplishment, or discipline, they will always be able to read the Bible and profit from religious instruction through the Siamese language, and would better do so to make them more at home in this country of their adoption, and to assimilate them with the Siamese for the stability and the progress of the country.

"The school the past year has varied little from previous years in numbers or success."

The Ladies' Sewing Society, the Mothers' Meeting, and the Missionary Society, are all moving forward with the usual degree of prosperity.

*Statistics.*—No mention is made in the report of any changes in the church. The membership last year was reported to be twenty-eight.

#### CHINESE MISSION OF BANGKOK.

BANGKOK.—REV. DR. DEAN, wife and daughter; REV. C. A. CHILCOTT.

This mission is what has heretofore been known as the Chinese Department of the Siam Mission, the Executive Committee, in the early part of the year, on grounds which seemed to them substantial, having constituted it a distinct and independent mission, with the above designation. Rev. Dr. Dean, who gave his early missionary life to this field, consented to take charge of the work, and with him has been associated our young brother Chilcott, lately graduated from the University and Seminary at Rochester, N. Y. Considering the infirmities of Dr. Dean, and the hardships and exposures he would be called, at his time of life, to encounter, the Committee deemed it an auspicious circumstance that his daughter was willing to accompany her parents, constrained by sentiments of filial devotion, joined with a strong sense of duty to Christ and the perishing heathen. They accordingly appointed her to the service, and she expects to give herself wholly to it.

As heretofore announced, the party left New York by the California steamer, on the 13th of August last, and reached Bangkok on the 25th of December, all in good health. On the way, Dr. Dean was much refreshed and strengthened by intercourse with the missionaries and native disciples of the Tie Chiu Mission, whom he met at Swatow and Hongkong.

On arriving at Bangkok they at once made arrangements to enter on their work, and, at last accounts, all were moving on favorably. Under date of Jan. 1st, 1865, Dr. Dean wrote:

"A Happy New Year to you, and to all who think of us in the home land. We reached here for Christmas all well. I reported our passage of fifty days from California to China, touching two days at the Sandwich Islands; spent a week of Sabbaths at Swatow with the Johnsons and Ashmores, and the assistants, and brethren from half a dozen cities; baptized six Chinese converts at Double Island; returned to Hongkong; preached two Sabbaths and baptized five converts.

"The Tie Chiu population at Hongkong is increasing, and I preached to a congregation of one hundred. We brought a native helper from Swatow,—not a strong man, but such as the brethren thought they could spare us,—and we have now worship daily in the bazaar chapel, and evening worship in Chinese in our house. I preached the first Sabbath here in Chinese, and last Sabbath, in English, at the

new chapel, with Mr. Smith, and met the Chinese church at the Lord's table at my house. They have been like sheep without a shepherd.

"Mrs. Dean is talking Siamese as if it were her mother tongue, and the children and Mr. Chilcott are reading Chinese and trying to twist their tongues around the unmouthable sounds of that strange language."

Mr. Chilcott seems pleased with his new home :

"I am very happy," he writes, "to announce our safe arrival at the 'promised land,' and that we all find it a better land than the 'spies,' sent before, had reported. I like the looks of things here better than I had expected. A wonderful change, Dr. Dean says, has taken place here since he left the city."

The number of members in the church last year was thirteen. No changes since reported.

#### TIE CHIU MISSION.

SWATOW (Double Island).—Rev. J. W. and Mrs. JOHNSON, Rev. Wm. and Mrs. ASHMORE, in this country, Rev. R. TELFORD and wife.

OUTSTATIONS.—Kakchie, Te Ine, Hu city, Tang Leng and Chung Lim, Tat-hau-po, Hong-ong.

NATIVE ASSISTANTS.—A To, A Ee, A Sun, Chaiki, Hu-sin-sey.

Contrary to the hopes expressed in the last report, the health of Mr. Telford's family continued to decline, making it necessary for him to leave the field. He reached New York, by way of California, the middle of July, and has since performed some service for the Union in Canada West.

Under the joint supervision of brethren Johnson and Ashmore, the good work has gone forward successfully. Double Island is still the principal station, where the mission compound and buildings are located, and the families of the missionaries reside. Being a small spot, with a limited population, and removed a considerable distance from the main land, it cannot long retain its former importance, and the headquarters must soon be removed to another locality. A very large part of the church members live at different points on the main land, occupied as outstations, and here the brethren spend much of their time, in conjunction with the native assistants, in direct missionary work. During the year Mr. Ashmore has secured a lot at a place called Kakchie, on the bay, opposite the town of Swatow, and made preparations for building. The want of funds arrested his plans; and he waits, as the Executive Committee does, better rates of exchange before carrying them to completion. It is hoped that both families, at an early day, will be brought into closer connection with their work.

*Native Assistants.*—All the old and well-tried native laborers but one have continued in the service of the mission, and he, except in a technical sense, cannot be said to have left it. A To, many years ago baptized at Hong-ong by Dr. Dean, preferred to return to that place and labor for the spiritual improvement of his early friends and family connections. Two new assistants have been employed, viz., Chaiki and Hu-sin-sey, both giving promise of great usefulness.

*Outstations.*—Of these there are in all six, each of which is of sufficient importance to warrant a formal notice :

"Tat-hau-po, the first and oldest of them all, is confessedly a hard field." We quote from an account furnished by Mr. Ashmore at the request of Mr. Johnson.

"Moral insensibility to truth, associated with a rampant madness upon idolatry, characterizes the people there beyond the rest even of their countrymen. Yet this year has exhibited there cheering signs of spiritual life. If there be many acres of stony ground, there is also here and there a little patch of good soil. This town is near the sea, and in fact owes its importance to its convenience as a port of entry for innumerable little fishing smacks, and as a trading mart for a score of small towns and villages in the vicinity. It is a good point from which to operate upon at least fifty thousand people, and has the advantage of being at all times accessible to the missionaries." Some marked instances of inquiry and of fidelity to the truth of the gospel are recorded.

"*Tang Leng and Chung Lim* are two contiguous towns in the very garden spot of Tie Chiu, a region of rare fertility and beauty. The population has been rated as high as seventy thousand. So many as that can hardly be found within the limits of the two places; but from that point as a centre twice, that number can be reached in the course of a two hours' walk. Here reside some eight or ten members of the church, among them those who returned years ago from Siam. The need has long been felt of some sort of tenement at these two places, both as a place of meeting for the brethren and of lodging for the assistants." After narrating the failure of attempts to secure a house, Mr. A. concludes his notice of this locality as follows: "We are not inclined to give it up yet. 'The earth is the Lord's and the fulness thereof,' and Tang Leng is a part of it. Just what step to take next has not been decided upon; but trusting in the Lord for help, we will keep trying till we succeed in possessing the land.

"*Te Ine*.—We have next to recognize God's goodness in opening a door in Te Ine. This is a very large city, the second in size in the department. According to Chinese estimates it contains, within its own immediate limits, a population of between two and three hundred thousand, and its importance may be estimated by the fact that it is the judicial and administrative centre for no less than thirteen hundred towns and villages, large and small. It has also the advantage of being near us, only ten miles away, and can be easily reached by land or water.

"Commended to God by the prayers of the brethren, Hu-sin-sey went up to begin the work. In former years he had resided there and practised as a Christian physician. An extensive acquaintance made by this means with the better class of the population smoothed his way under God to securing a good house in a good location, and at a very moderate rent. He took possession at once, hung up in the doorway his huge oil-paper lantern after the common Chinese style, and having over the common inscription, *HOK-IN-TUNG, GOSPEL TEMPLE*, in large letters inscribed thereon; and then, with a small stock of medicine, began his work; medicine for the body, the balm of Gilead for the soul, the leaves of the tree of life for healing both body and soul.

"He has been there but about a month, and how long it will be before the Holy Ghost gives him a hold upon the consciences of the people remains to be seen." After referring to some annoyance experienced from a "vile fellow of the baser sort," the account of this locality concludes: "Meanwhile many come and go, hearing a little, discussing a little, and quietly taking their departure. We walk by faith.

"*Tie Chiu Hu, or the Hu City*.—"Taking precedence of all others in stirring interest of late are the operations in the Hu city, or departmental capital, as the word means. Not only is it a great city, like Jonah's Nineveh, with scores of thousands that cannot discern between their right hand and their left, but it is the centre of influence for all this portion of the Canton Province; has its large proportion of successful literati and men of opulence; keeps up its biennial examination of candidates for literary honors, who come in from all directions, to the number of two thousand, sometimes, and who, when through with their ordeal of essay writing, return to their homes, taking with them particulars of any new thing or strange doctrine they may have heard during their sojourn in this their district Athens.

"This city has hitherto borne a disagreeable reputation for hostility to foreigners and everything emanating from foreigners. It was here, as you will remember, that Mr. Burns was arrested a few years ago and sent, caged like a canary bird, overland to Canton, some two hundred miles distant. It was here, also, that A Sun and A Ee were imprisoned and beaten for the testimony of Jesus, as you have heard brother Johnson tell when in America. Nor had their rancor died away during the eight years that had elapsed since then. Only last year, and since my arrival, no less a personage than a British Consul was driven back in an attempt to

reach the place, and that too while under charge of a special envoy of the Governor General of Canton, sent to escort him. He was confronted by an angry populace, who went so far as to roll down great stones from a bridge under which they were passing, crushing in the boat and endangering the lives of those on board. Attempts have hitherto been made to occupy the place as a mission station, but they amounted to but little. A suitable house could not be had, and an assistant, when there, had to meet with the few brethren in a shell of a closet over an insignificant shell of a drug shop. He might preach the gospel, indeed, but what Paul had to do to them who 'were of reputation' he had to do to everybody,—preach privately, not exactly lest he should run in vain, but lest he should have to run in real earnest to save himself. They were in constant fear of it.

"But changes are going on here as elsewhere. Elements of radical change are at work beneath the surface, and the effects rapidly, and sometimes very unexpectedly, develop themselves. One year of the present generation is worth twenty of the last. Accordingly it was thought desirable to send forth the dove once more, to see if this time he would not return with the olive leaf in his mouth. A To Sin Sey was sent upon this special errand. He and his mission were made the burden of many prayers. God prospered his way. Almost immediately he lit upon a suitable house, and had no difficulty in hiring it for two years, with the privilege of immediate occupancy. Without delay he started religious services. For quite a long time he, or some other native preacher in his stead, was permitted to dwell in his own hired house, 'receiving all who came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him.' People constantly called, some to get medicine, some out of idle curiosity, some out of rational curiosity. Of those who came, some contradicted and blasphemed, some asked quizzical questions, some contented themselves with a quiet and contemptuous smile, while two or three 'clave unto them and believed.' At the public services held in the evening, from ten to twenty would usually be present."

Mr. Ashmore continues at some length, in a detailed and most graphic statement of efforts made by certain parties to break up the meetings and drive the teachers from the city, showing, on the one hand, the spirit and methods of the opposition, and, on the other, the skill with which the blows were met and parried, and how, at length, an appeal was successfully made to the civil authorities for protection, all of which can be seen in the June Magazine. Under the protection of a guard, they held a "blessed meeting."

"Although the public were not invited in, as usual, any one who really wished to hear was welcome. The soldier-policemen were there of course. The brethren were there. They read the letter sent them by the missionaries, and the passages of Scripture referred to, and knelt down for one to give thanks. The spirit of prayer was upon them. When one finished another began, and then another, until six of them, the two new converts among them, had poured out their souls before God. One of the policemen seemed especially struck. He would not kneel, but he would listen. Stepping up to A To after the scene was over, and referring to one of the new converts, he asked, 'Where did that man get that prayer? Did you teach him, or did he pray it wholly out of himself?' 'He prayed it of himself. I did not teach him,' replied A To. 'Well, there was a great deal of wisdom in it, and it was very strange,' said the soldier; but whether he thought anything more, he did not say.

To this account it may be added that the appropriation for outstations the current year being less than the urgency of the case demanded, Mr. Johnson wrote, under date of Oct. 10, 1864, thus: "We will do the best we can for the outstations, but we cannot give them up, no, not one of them. They are so evidently of the Lord's own choice, and He has so manifestly set his seal on them, that we cannot forsake them. I gave you a short account last month of the very encouraging state of things at Tie Chiu Hu. Since then there has been a storm, that threatened for a while



to destroy everything, but our good brethren there did not quail. They stood nobly at their post, and all is quiet again."

On his way to Siam, Dr. Dean visited the brethren of this mission, with whom he spent a few days in delightful Christian intercourse. Under date of Nov. 18th, he wrote as follows :

"I desire more than ever to preach the gospel in its simplicity and power to this people. We have, it is supposed, in this district alone, speaking our dialect, more people than are in the two States of New York and Massachusetts, to say nothing of all the Chinese of the same district in Hongkong and Bangkok, and other places, and the untold millions of other provinces in this empire. Brethren Johnson and Ashmore, with an efficient company of native preachers, are zealously and hopefully at work. Mrs. Johnson has an encouraging school for girls, several of whom have become members of the church, and read and explain the Scriptures in their own language, and help the chapel services by conducting the singing, with some help. The members of the mission have excellent health, and have a promising field of labor. It is gratifying to find here not only many of the members of the Hongkong church, but the old forms and hours of worship for years practised there; and when we have met here with the Johnsons, the native preachers and their families, it has seemed to me, as remarked by one of them yesterday, that we are all back again in Hongkong, and the ten years of time elapsed seems to have dwindled to a week. We met here some of the disciples who heard the gospel first in Bangkok, and were there baptized, and have brought back the light of life to their birthplace. The mission planted at Bangkok, about thirty years ago, has been extending its branches and scattering its fruit over this district."

*Hongkong.*—This report will not be complete without some distinct reference to this locality, formerly the principal station of the mission. There is still spiritual life at this point, as will be seen from the following account, written by Dr. Dean, under date of December last :

"Yesterday I met with the Chinese church, when seven Chinese offered themselves for membership, five of whom, after a careful examination, were accepted by the church and baptized this morning. This afternoon they received the hand of fellowship and took their seat at the Lord's table. Of the number, three were males and two females; some were fifty years old and one fourteen, a son of A Zui, our native preacher here. As I led the boy down into the water, I thought of the time when, more than twenty years ago, I led his father down the same bank, the first Chinese ever baptized in the China sea. He is now a man nearly sixty years old, having his wife and oldest son in the church, and, to-day, this younger son and his betrothed wife, a girl of his own age, have been added to the Good Shepherd's flock. The father left the service of the mission at Swatow this year, and now is preaching to the church here without pay; and I hope that he, or some other Chinese disciple, may be ordained as pastor of this church, ere long, and try the experiment of a self-supporting Chinese church.

"The Tie Chiu Chinese church, organized here the 20th of May, 1843, has held on its way; and, though the removal of the mission to Swatow in 1860 took many of its members away in the persons of the native assistants and their families, still the church remains here, a light amid the surrounding darkness. Some of the members have died, and others have fallen away, but we met fourteen of them at the Lord's table to-day, and had a good congregation at the one o'clock service. Through the kindness of Dr. Legge, of the London Missionary Society, we have the use of one of his chapels for an hour on Sabbath morning. We now feel the want of a chapel of our own, and regret that when the mission property here was sold, there had not been reserved a place for Chinese worship. It is poor policy, after years of tears and toil in lighting the lamp of life in a dark place, to remove the candlestick. If new altars can be erected, very well; but let us keep the fires burning on the old ones."

*Statistics of the Church.*—These are not given as accurately as is desirable. Last year the number of members at Swatow was given as thirty. During the year, fifteen have been baptized, and one or two have died,

making the present total, forty-three. At Hongkong, Dr. Dean met some ten of the old members, which would make, at the close of September last, not far from fifty at both places. We hope the next report will give the two churches, with exact numbers.

The close of the report makes the following allusion to Mr. Telford and his family :

"During the year, Mr. Telford has been compelled to abandon cherished plans of usefulness and return home with his family, to seek for them in the bracing air and home surroundings of his native land that recuperation which was denied them by the climate here. We have just heard of his safe arrival, after a passage most trying to them all, and unite in giving thanks to God on their behalf. Most earnestly do we commend him, as a brother beloved, to our Christian friends whom he may meet while there."

#### NINGPO MISSION.

NINGPO.—REV. MILES J. and Mrs. KNOWLTON ; REV. HORACE and Mrs. JENKINS.

OUTSTATIONS.—CHUSAN, Jih-z-kong, Kinghwa, Ylang-dzing-long, Wau-ka-den, &c.

NATIVE ASSISTANTS.—Dzing Che-yin, Dzing Chi-wong, Ling Ze-hyi, Yi Sing-dju, Zaiang Jang-yan, See Ah-ming.

Mrs. Knowlton, who had spent some time in this country for the improvement of her health, reached Ningpo in December, after a "pleasant passage." It will be remembered that she sailed from New York, in August, in company with Dr. Dean.

The various departments of the mission have been prosperous as in former years, and there is every reason to go forward with increased zeal and earnestness.

NINGPO.—Labors at this station have been continued as heretofore. On Sabbath morning, prayer-meeting and exposition of a portion of Scripture, followed by preaching ; at intermission, female prayer-meeting, conducted by a native sister, at which she reads from the Scriptures or from some tract written in the Roman colloquial, such as "Come to Jesus," "The Christian Compass of the Heavenly Road," adding comments and exhortations ; in the afternoon, public preaching, followed by a service in the "Scripture Catechism." The number of hearers has averaged about eighty. Most of the year the chapel has been opened every afternoon, either by a native assistant, Mr. Jenkins or Mr. Knowlton, and many have come in to listen to the gospel. During full three months of the year, while Mr. Knowlton was on a tour to Kinghwa, the charge of the station devolved on Mr. Jenkins, who performed the duties with zeal and fidelity, and with manifest satisfaction to himself.

*State of the Church.*—The members of the church, so far as has been observed, have generally maintained a consistent walk, and seem more and more confirmed in the truth ; still they are mere babes in Christ, have too much worldly-mindedness, too little spirituality. In two or three instances the sanctity of the Lord's day was violated by attendance to business, a point that has to be vigilantly guarded by the missionaries. The universal custom and habit are against the disciples, no Sabbath being observed outside of their little band.

*Work among the Women.*—The work of grace among the women continues. Of the whole number, fourteen, baptized during the year at Ningpo, twelve were females. This success is due very much to the faithfulness of the female converts.

One man has been restored. He was formerly a native assistant, but was excluded eight years since. His name is Gyin, a brother of the assistant taken captive by the rebels. He manifested a good spirit, and may yet do a valuable service.

*Teaching Assistants.*—The special service for assistants in "Scripture Catechism," on Christian doctrines, continues on every Friday, as last year.

*Revival of Idolatry.*—Great efforts have been made by Buddhist and Taoist priests to revive idolatry, and place it on the footing it had before the irruption of the rebels. They have had much success. Temples have been repaired, idols made, bells cast, "light opened," or rather darkness manifested, by removing the bits of paper stuck on the eyes of idols. On all such occasions multitudes, especially women, have responded to the proclamations posted up in the city and about the country, and repaired to the temples with their offerings to worship. In many instances whole nights have been spent by hundreds in chanting prayers and burning incense and candles.

*Yiang-dzing-long.*—At this outstation services have been maintained seven months of the year by Dzing Chi-zin, and the remainder of the year by Yi Sing-dju. Three converts have been baptized and received into the Ningpo church, as no separate church has yet been formed there.

*Statistics of Ningpo Church.*—Baptized, 14; restored, 1; excluded, 1; dismissed by letter, 18; died, 1; present number, 57. Contributions by native members, \$16.16.

*Jih-z-kong Station.*—The church at this station has had the faithful services of Dzing Chi-wong, except for a few Sabbaths when he was ill. He continues to manifest the same excellent spirit he has exhibited from the beginning, and is much beloved and revered by the members of the church and by all who know him. He shows the same sterling integrity and uprightness that the lamented Chiu Tephiau displayed, has a gentle disposition, a good mind, some education, and is a good preacher. His health is frail, and the cause may soon lose the blessing of his example and labors.

*State of the Church.*—The church here is united and faithful, and, for the most part, zealous for the truth. The members are growing in grace and in the knowledge of the truth. A chapel is much needed. One person has been baptized and there are several inquirers.

*Wau-ka-deu.*—At this point an assistant has been stationed most of the year. Three converts have been gathered and united with the church at Jih-z-kong. The truth is gradually spreading throughout this region, and some inquiry awakened, which, it is hoped, will result in the salvation of many souls.

*Statistics of Jih-z-kong Church.*—Baptized, 4; present number, 25; contributions, about \$6.00.

*CHUSAN STATION.*—In the early part of the year, the church at this point experienced some trials in consequence of differences among some of the members, but they are now united, and, on the whole, seem firm in the faith. The young assistant, Ling Ze Hyi, is doing well, and during the year has made evident progress in the Bible and in Christian experience. His ministrations are acceptable to the church, though some, at times, have despised his youth. He has good talents and is a fair scholar. In addition to the regular services on the Sabbath, and daily morning and evening prayers, preaching is maintained every afternoon and on every fifth even-

ing. On the Sabbath, in addition to the members of the church, hearers vary from ten to twenty. Four persons are requesting baptism and will soon be received.

Two brethren have travelled considerably on the island, conversing with the people and giving tracts to those who would read, and their labors have not been in vain. At Teao-saw two have been baptized, and others are inquiring. The prayer-meeting at Red Bridge has been maintained every fifth evening.

*Statistics at Chusan.*—Baptized, 2; excluded, 1; present number, 34; contributions by native members, \$7.85.

*KINGHWA STATION.*—*Church Organized.*—Early in the year. Mr. Knowlton made a visit of three and a half months to the district of Kinghwa. Thirteen members of the Ningpo church took letters in December last, for the purpose of forming a church at Kinghwa, their native place. The church was organized on the 30th of January, 1864. On the 18th of February, two persons, heads of families and educated, influential men, were baptized in the presence of a large number of spectators, it being the first spectacle of the kind ever witnessed in this part of the province. On the 10th of May, two others were baptized, also literary men. The labors of Dong and Chin had not been in vain. Several, who had by their labors been led to believe in Jesus, had died of the pestilence; while others, who had heard the gospel from them, were convinced of the truth of Christianity and anxious to listen and learn more of it.

*Outstations Established.*—Three outstations have been commenced at villages situated some seven miles distant from each other, and prominent members of the church designated to conduct religious services on the Lord's day, and hold morning and evening prayers, devoting the remainder of their time to the study of the Bible and talking with the people. From twenty to thirty persons usually attend at each place on the Sabbath, and some are asking baptism.

God's hand was specially manifested in opening this field. For some time the people have been under the scourge of Divine wrath. Their idols and temples, their dwellings and property, and also the lives of the people, by sword, pestilence and famine, have nearly all been destroyed. "His hand is stretched out still." The pestilence continues, and even the wild beasts come down from the mountains and are preying on the people in the plains. The few that are left have come to feel that the idols are of no account, and that their sins are bringing on them the judgments of Heaven. It seems an auspicious time to commence missionary work among them.

*Statistics of the Church.*—Original members, 13; baptized, 4; died, 3; present number, 14; contributions by members, about \$14.00.

*RECAPITULATION.*—Total of churches, 4; baptisms, 24; deaths, 4; exclusions, 2; dismissals, 13; present membership, 130; amount of contributions, \$44.01.

The Annual Report of 1863 referred to the destruction of the house occupied by Mr. Jenkins in the bombardment of Ningpo by the combined naval force of England and France, acting in favor of the Imperial government, to dislodge the insurgents from that city. The missionaries at once instituted measures to secure indemnity from the Chinese government, and have since followed up the effort, not without some hope of success. Mr. Burlingame, of the American Legation at Peking, presented our claim to the proper authorities, but found that by the terms of no ex-

isting treaty could indemnity in such case be secured. The house has been rebuilt, under the superintendence of Mr. Jenkins, and will soon, it is hoped, be paid for by the Union.

Under date of July, 1864, Mr. Jenkins wrote :

"Having secured a place to live, my thoughts were again turned to my more legitimate work of study and preaching. Early in January last, Mr. Knowlton's going to Kinghwa left me for three months in charge of the various stations, during which time I conducted the more important religious exercises, preaching in the colloquial each Sabbath, visiting and 'breaking bread' at the out-stations. Preaching the gospel to the heathen is indeed a glorious work, yet attended with discouragements the home preacher can never comprehend.

**REVIEW OF TEN YEARS.**—Mr. Knowlton furnished the following review of the last ten years, which will show at a glance what has been accomplished and what may be hoped for :

"I have now been in China ten years; and though the work of God in this old, dead nation, drags heavily and moves slowly, still there has been much decided progress. To begin with our own mission at Ningpo. When I arrived ten years ago the first day of June last, there were eight native members connected with the church. One hundred and fifty-nine have since been baptized, and the present number of communicants, embracing all the outstations, is one hundred and twenty-six. I have had the pleasure of baptizing with my own hands one hundred and forty hopeful converts. Ten years ago there were no outstations; now there are seven. There was but one church; now there are four. The one at Chusan was organized in July, 1858; the one at Jih-z-kong in July, 1861; and the one at Kinghwa, in February, 1864. There were then two assistants, both of whom were afterwards excluded. Four others, very good and useful men, were afterwards employed as assistants, all of whom are dead. Of those more recently employed as assistants, one has left the work and gone into trade. Nine are now employed partly as preachers and partly as students, with a view to becoming assistants.

"The people are becoming better acquainted with missionaries and their work; and in proportion, there has generally been increased respect, and among the converts increased affection. Among others, their hate has increased. Should the Holy Spirit be poured out in power, no doubt there would be fierce persecution in a private way. Some have already been scolded and beaten by their friends for attending our meetings. The dissolute conduct of most foreigners in China creates great prejudice against all foreigners and everything that pertains to them. Still the superiority of foreigners in everything has been most keenly felt, and more readily acknowledged during the last four or five years than previously. The superiority of Christianity over the old religions has also been, to a far greater extent than formerly, seen and recognized. Nearly all the converts in China have been gathered within the last decade."

#### MISSION TO GERMANY.

HAMBURG.—REV. J. G. ONCKEN and J. BRAUN, Mr. C. SCHAUFTLER.

BERLIN.—REV. G. W. LEHMANN.

BARMEN and ELBERFELD.—REV. J. KOBNER.

The work in Germany makes continued progress, and the gospel wins ever new triumphs. The conquests of the truth have extended into Netherlands, Holland, Wallachia and Russia. New churches have been organized in Herford, in Oederan in the kingdom of Saxony, where there is peculiar hostility to the Baptists, and in Horczik and Sorocin in Russia, the two latter churches numbering respectively, at the formation, 208 and 250 members. New chapels have been opened in Fronhausen, Grodzisko, Goyden and Rummy in Eastern Prussia. The service, in the dedication of the latter, was both in the Polish and German languages.

Mr. Oncken has made a brief tour in England to solicit contributions for the support of missionaries, and to secure aid for building in Hamburg a suitable place of worship, which cannot be deferred any longer. The church in Hamburg still worships in an old warehouse, which is insufficient to accommodate one half the people who would gladly attend. By the appropriations of the Union, by contributions from England and Scotland, and by his own private donations, Mr Oncken has aided in the erection of more than twenty chapels. Two of these,—at Barmen and Stettin,—are almost wholly monuments of American liberality.

In February twenty-four young men were gathered at Hamburg, to engage in studies preparatory to the work of the ministry. Three of the number belong to Hamburg, two to Ihren, and the remainder, one each to nineteen different churches. A meeting for prayer and addresses to the young men was held, to which the whole church were invited, to signalize the commencement of their residence in the city, and an appeal, signed by the twenty-four brethren, was sent to their respective churches, imploring an interest in their prayers.

In October last Mr. Oncken, accompanied by Mr. Niemetz, made a tour to Russia to endeavor to obtain an audience with the emperor to plead for religious liberty for the Baptist brethren residing in that empire. Obstacles were put in the way of their meeting the highest officers of the government, and the journey was, in this respect, without important results. They baptized, however, seven converts. There are now eleven baptized members in St. Petersburg. Opposition has been roused up against the truth, but the word of God is not bound.

Two German Baptist churches have been formed in South Australia and two in Africa. In Poland there were last year 180 baptized converts, and in Russia, 861.

In 1864, fifty new tracts were issued, forty in German, four in Danish and six in Polish, and there have been printed 1,428,000 pages.

In the Grand duchy of Hesse our brethren have quite recently obtained liberty from the government to worship and baptize, the latter with the very humane advice that as the minister for home affairs had learned that the Baptists baptized in the rivers, they should take care that the baptized did not catch a cold.

#### I. NORTH WESTERN ASSOCIATION.

The North Western Association met in Hamburg Aug. 11-16. Twenty-four delegates were present, representing fourteen churches.

The preacher in Buckeburg has been imprisoned for eighteen months for preaching and administering the ordinances of the New Testament. In Bremen five hundred meetings were held during the last year, and 10,000 tracts distributed. Nearly every member took part in the work. Eleven converts are numbered as the fruits of the year. Near Bremen a peasant has been hopefully converted by a blessing attending the reading of a tract—"The Death of a Christian Soldier." In May last a colporteur of the Bible Society was baptized. An assistant in the month of June visited Mecklenburg and distributed a large number of tracts, which the people received with eagerness. The ordinance of the Lord's Supper was to have been administered on the evening of June 14, at Strelitz, but the police interfered, and the brethren were threatened with a fine of ten dollars, and nothing remained for the preacher but to leave the city as soon as possible.

Notwithstanding persecution, the kingdom of God in Mecklenburg continues to grow. A week previously a sister had been baptized, and another was examined and recommended to the church for admission. At Thiem an evening meeting was held where the hearers were so eager for the gospel that although the service did not commence till half past nine, the most wakeful attention was manifested, notwithstanding the labors of the day, which at the harvest season of the year render them very weary.

At the constitution of the church at Herford, in the depth of winter, brethren came together from far and near. Some aged members walked twelve hours to reach the point. The new church numbers fifty-four disciples, residing in five different States, and at nineteen outstations.

First fruits have been gathered in several new places, and crowded assemblies and tearful eyes bear witness to the efficacy of the gospel.

In Scharmbeck, an outstation of Bremen, there has been a gentle breathing of the Spirit and some have been added to the church. A spirit of missionary activity prevails in Bremerhaven; the ladies' missionary society has raised, in weekly donations, more than one hundred dollars for the cause.

At Schleswig, a former dancing-hall has been converted into a place of worship. The scenes of war have passed away, and the seed of the gospel, sown broadcast among the soldiers, it is hoped will be found to have brought forth much fruit. Ten have been baptized, of whom four were children of members; three were from a new place where there were previously no members. Four have been baptized in connection with Oldenburg and Sage. The word was preached at sixteen outstations. Tracts distributed, 7,000.

In January last a commencement was made at Ahrensbok, in Holstein. The first meeting was announced the day preceding, and the city magistrate and the most distinguished of the citizens took it upon them to preserve order. The public hall, which was used previously for dancing and theatrical shows, was occupied by four or five hundred hearers of all ranks in life, and the wish was expressed generally that similar services might be held again.

The church in Ihren, founded in 1846, has enjoyed a year of special grace, the most fruitful year since 1853. The number of members has increased from 321 to 376. The number baptized from January to November was sixty-three. The Sabbath school has enjoyed the Divine blessing, and twenty-five who are or have been among its pupils are now members of the church. The brethren have "lengthened their cords," so as to extend into Holland; there is at Franeker a branch church of twenty-five members.

Mr. de Neui reports that a fine chapel, built by the Mennonites, had recently passed into private hands. The owner cheerfully offered the use of it to the Baptist minister for Divine service. Mr. de Neui preached in the chapel six times. "On the last occasion the room was full of hearers; it was almost a crowd. Many wept tears of penitence and joy. The best of all is, on this journey into Holland I had visible proof of the conversion of two persons, the confirmation of the faith of others, and the conviction of all the people of God that the Lord had led us into green pastures.

"On the first of June I travelled to Makkum. In the evening I was at a friend's house at a meeting of about thirty persons, among whom was a man who had been blind since the twentieth year of his age, but for more

than twenty years the eyes of his mind had been opened. . . . The next day we had another meeting, when the way of salvation was again set forth. We had such a visit from the Lord that every eye was melted to tears."

The church in Franeker have the prospect of purchasing a spacious and well-furnished meeting house at a merely nominal sum. They will need assistance to raise the necessary amount. The congregation, at last accounts, numbered about 800 hearers.

In Verlaat a Sabbath school has been commenced, which is very popular. Two brethren have carried the messages of the gospel far and wide in East Friesland, and God has set his seal to their labors by the conversion of sinners and the quickening of his people.

In Amsterdam there are twenty-five members, who have been quietly working for the cause of God since 1846. The Dutch and German brethren are one in spirit and in effort. A German missionary in the Netherlands writes—"Fuller freedom prevails in this country than perhaps in any kingdom in Europe. The dam is broken, and the Lord gives us courage and power to pour in living water from the eternal fountain of truth. The fruits, yea the full harvest, will not be wanting; for the Lord will cause the Sun of righteousness to shine upon the young plantation. Praise be to his Name.

In the last quarter of 1864, Mr. Andresen distributed 250 Testaments and 2,000 or 3,000 tracts in the Prussian fleet lying at Kiel. The books were all eagerly received. Besides 129 Bibles, 418 Testaments, about 100 copies of Pilgrim's Progress and 3000 or 4000 tracts were circulated, chiefly among the Prussian, Saxon and Hanoverian troops. Mr. Windolf, of Hamburg, during the last year distributed among the soldiers 190 Bibles, 8,684 gospels, 1,200 books, including 700 copies of Pilgrim's Progress, and 22,500 tracts, and loaned 700 volumes in families. He says, "Many a person, on receiving my books, took me by the hand and thanked me most cordially."

## II. MIDDLE AND SOUTHERN ASSOCIATION.

At Fronhausen, a new place of worship was opened Oct. 30th. At the commencement of last year the Holy Spirit moved among the people with great power, especially among the children of the Sabbath school. Two became hopefully pious. Since the dedication, three have been added by baptism. The church at Salzgitter has received eight by baptism, but thirteen have been excluded; in this respect, it has been the darkest period since the church was constituted, twenty-three years ago. In Cassel three have been added by baptism. Many of the members were diligent in tract-distribution and in inviting persons into the meetings. The Female Missionary Society has been active, and Bibles and Testaments, to the number of 850, have been sold. The church at Oberkauffungen is in harmony. One was excluded, but having manifested repentance, was restored again at the close of the year. The meetings are well attended. At Zürich, twenty-four were added by baptism, and nineteen excluded. The church has been distributed into four sections, each under the care of a missionary, and having a united meeting twice a year. The money previously contributed towards building a chapel is placed at interest.

At Mühlhausen, France, in October, a man was baptized who had been converted from Catholicism by the preaching of Christ crucified. Another



Catholic, who had grown gray in ignorance and superstition, seemed also to have become a renewed man.

At Herisan, in Switzerland, near the Alps, in connection with the church in Zürich, five were baptized in March last. Sufficient water for the ordinance is not readily found; but the brethren, taking advantage of the running brooks, excavated a baptistery on the elevation opposite the village. Many spectators were present from far and near. The members here are now fifty in number. In Zürich, March 26th, one was baptized, and a backslider restored.

At Hersfeld ground has been purchased for a chapel, which is already roofed; the members, in their poverty, have raised five hundred dollars for benevolent objects. In Hanover three have been baptized, but twelve have been excluded. The members have been active in the Sabbath school and in tract-distribution. The female members meet once a week to work for the mission.

In Stuttgart in March, 1862, there were but ten members; in 1863, they had increased to twenty-three, and in 1864, to forty-seven. The church, with its outstations, now numbers eighty-three; the field is great, and the laborers are few.

### III. PRUSSIAN ASSOCIATION.

The annual meeting of the Prussian Association was held at Königsberg; nearly sixty delegates were present. On the Sabbath following, nineteen were baptized. The members are making great efforts to erect a chapel.

Mr. Freitag, of Königsberg, writes, "A capable brother is needed at once by the church in Pobethen, to hold the office of pastor. Two brethren are also needed among the out-stations of Königsberg, to travel constantly and preach as missionaries. In all the towns along the railroad to the borders of Russia, much could be done if there were laborers. The people are stirred and there is much desire for the Word of God.

Persecution has raged at Albrechtsdorf, and the brethren have been fined in considerable amounts. They have a pleasant chapel, and 184 members, of whom eighty reside in the village. Many conversions have occurred.

At Rositten, one of the centres of Baptist influence in Prussia, there is a neat chapel, and a church of nearly 500 members; more than a hundred were received by baptism last year, including several children.

In the region of Stolzenberg, fifteen years ago, not a Baptist was to be found, and all was darkness and sin. The Lord gave an opening to one of our brethren. Revival followed revival; and, notwithstanding grievous persecutions, from this movement sprang all the flourishing churches in Eastern Prussia, with the neat chapels in which they worship.

At an outstation of Stolzenberg, on the 5th of June, nine were baptized, and on the same day twelve at Stolzenberg, and July 8d, eight more. Several more, among whom were six children, were candidates.

In Frankfort on the Oder, formerly an unfruitful soil, there is much spiritual life. In Seegefeld, the oldest outstation of Berlin, the cause is promising. At Oranienburg the work of revival began with the new year. At Cüstrin, an outstation of Berlin, revivals have occurred again and again, and numbers have been baptized. The Spirit was poured out in connection with the week of prayer in January. Thirty were awakened, and several expressed hope of forgiven sin. The church at Elbing, after having been

torn asunder by contentions and humbled by corruption, has been re-organized under favorable auspices and harmony prevails again.

Last year, up to July 10, twelve were baptized at Elbing. Additions were also made Sept. 11th and Oct. 2nd and 30th. In the region around Bladiau, there is a wide-spread hunger for the bread of life.

Several tenements have been constructed in connection with the chapel in Berlin, for the purpose of increasing the income of the church and adding to their means of doing good. Some have been baptized in Berlin nearly every week, and there are several inquirers. Several brethren visit the outstations regularly with the bread of life.

The cause at Dirschau, which commenced in feebleness a few years since, has become prosperous and flourishing. In April, thirty-one were added to the church in Reets. Two months afterwards, one of the number, a young girl fifteen years of age, was killed by lightning. Great awakenings have recently occurred in Wangerin. The enemy, too, as is usual, has been aroused. New doors are continually opening for the preaching of the gospel.

In Tannenburg, on one occasion during the last summer, thirteen candidates for baptism were examined one evening, and the next morning, in a session which lasted from seven o'clock till eleven, twenty-four more. The whole were baptized on the Sabbath, a true Pentecostal feast; many were awakened. The outstations in and around Wrietzen have enjoyed a season of Divine refreshing.

Three were baptized in Halle, early in November, and eight subsequently; several also were dismissed to form a church in the kingdom of Saxony, at Oederan. The work began here in 1861; the church was organized in Jan. 1864. The brethren have suffered oppression and persecution, but the members have remained steadfast and souls have been converted. In Rummy a new chapel was dedicated in November; the gospel has been preached in thirty different places, and more than a hundred have been baptized. In Hammerstein, eighteen have been baptized; twelve more await the ordinance, and a considerable number of awakened souls inspire hope.

Mr. Penski, of Ksionaken, gives an account of three occasions when he was called to administer baptism since July 1st. In the first instance, July 3d, two married women were baptized. Their husbands, though not members, had long frequented the meetings and been regarded as seekers; and it gave them much anxiety that their wives were on the side of Satan. But when it pleased God to convert the wives, then the tables were turned, and they entreated their husbands to flee from the wrath to come.

On the second occasion, at an outstation, two young men and a young woman were baptized, in the presence of a crowd of spectators, some silent, some railing. After the baptism there was preaching in a neighboring grove; the assembly was composed chiefly of unconverted persons, some of whom were moved to tears, and left the place pleading for pardon. On the third occasion, ten were baptized at Ksionaken. It was the stated ordinance day, and the members came together from the most distant outstations. A revival has been enjoyed here, and one hundred and thirteen have been baptized. The field is wide, and needs more laborers. A young people's Union has been formed, from which much good is anticipated.

The church in Memel is distinguished by its missionary spirit. Perhaps this may account for the fact that it is the largest church in Prussia.

At Wolgast, a young girl of sixteen years old, the daughter of the pastor, was baptized July 17th. At Rummy, forty-five were baptized last year, most of them Poles. The Poles have a very interesting evening meeting; they all bring their singing books and a candle. "Those who have no candles bring a long, thin shaving, of which we burn five or six at a time in the low fire-place, and often get the smoke in our eyes. The Poles sing with all their might. A great hunger prevails for the Word of God. At Grunberg, last year, a large room, capable of accommodating 200 hearers, was hired for five years, and it is already too small."

The work advances in Bucharest, and baptisms have taken place in the presence of serious and interested spectators. The meetings are well attended and more accommodations are required. Opposition has been awakened by the administration of baptism. The moral condition of the Wallachians is very sad.

The kingdom of God in Poland continues to advance. The enemy has raged, but in the end he has been put to shame.

Mr. Alf reports the events of a journey into Russia in May last. Twenty-two persons were baptized the first of May. After the examination of the candidates and a season spent in singing and prayer, the company went in procession nearly three versts to the place appointed for the ordinance—the singers in front, with five brethren playing on musical instruments, and then the rest of the procession, some riding, and some on foot. The baptistery was at the foot of a mountain, its waters overshadowed by oaks and lindens. No opposition was offered. Afterwards, having returned, the Lord's Supper was celebrated, many brethren made addresses, and prayers were offered for Russia, the Poles and the whole world.

Mr. Alf baptized during the year fifty in Russia and seventy-nine in Poland, making a total of one hundred and twenty-nine. At Kiciny, the principal station in Poland, the meetings on the Lord's day are crowded, so that many stand in the open air. Tracts in Polish have created much excitement among the Catholics. There is great inquiry for Polish Bibles. The hand of persecution has been felt; some of the brethren have been summoned before the courts and acquitted; and a woman, who was not yet a member, was condemned to two months' imprisonment.

Two young men of the Greek Church, believers, one a Russian, the other a Wallachian, have ventured to be baptized by our ministers into the death of Christ. They were converted by intercourse with our brethren and the reading of the New Testament. The Wallachian was hired by a brother; the Russian was a shoemaker, a partner with a brother in the same business. Persecution was commenced immediately upon their profession of religion. The merchant and the hired man were immediately seized, but after two weeks set at liberty. The master-shoemaker with his partner were also led to prison; the former, after three months, was set free, but not the latter. The brother who administered the ordinance of baptism immediately took himself out of the way, so that he could not be imprisoned; hence the brethren were arrested who were spectators of the baptism. All three of these are now held to answer. One of them was recently put in prison; the others, it is said, will be arrested.

On the 19th of May, five more were received by baptism, and the church at Horczik, consisting of 203 members, was organized. Eight more were baptized the day following.

On the 22nd the church was organized at Soroczin, numbering 250 mem-

bers. On the 23d, seven were baptized in the presence of nearly 400 spectators, Russians, Mennonites and Lutherans. Mr. Alf says—"A Mennonite minister who was present at the baptism, remained with us the whole day; also several Mennonites came, belonging to the neighboring colony. Addresses were made by our brethren and also by two Mennonite preachers. Many of the Lutherans, who formerly regarded us as heretics, came to think better of us than before. When the necessities of the work were exhibited, though money is scarcer in Russia than in Poland, a contribution was made of seven dollars. The minister of Waldheim also had collected twenty roubles, which he entrusted to Mr. Alf, to be transmitted to Hamburg for missions among the heathen.

In Courland, in Russia, forty-nine were baptized at one time.

The Russian consulate in Memel has made application for a confession of faith properly attested, because the ministry desire to decide finally concerning the Baptists.

"From the past history of this mission," says Mr. Oncken, "it becomes more and more evident that the Divine author intended it as little to be confined either to the city or the country where it originated, as that the gathering of the one hundred and twenty disciples for prayer in the upper chamber at Jerusalem, should in its influence be confined to that city or the land of Judea.

"Permit me to point to some of the most prominent facts, which I beg to adduce in favor of my ardent hopes.

"The powerful ecclesiastical and civil power of this country for nearly a quarter of a century united against us, has been worn out and nearly destroyed in all the German States, with the exception of Mecklenburg and Saxony. We enjoy a large amount of toleration, so that we can preach at 1200 stations without any hindrance, teach in Sabbath schools, and in fact have all the appliances of an apostolic missionary in full operation.

"The whole of Germany, with the exception of the two States above named, now lies open before us. Much has been achieved. Millions have heard the truth; at least 20,000 have been saved; but much more ought yet to be done, especially in preaching the glorious gospel. The nation, as such, is sunk into infidelity, and the so-called church is utterly unfitted to reclaim the millions, so long as it remains a State-church, with its soul-destroying Puseyism.

"The churches both in Denmark and Sweden originated with and have been fostered in their infancy by the German Mission. The labors and influence of this mission embrace America, Africa, Australia, Russia, Poland, Austria, Hungary, Wallachia, France (Alsace), and Switzerland.

"Thousands of our converts have emigrated to the United States, and form a large proportion of the members in the German Baptist churches of your country. Not a few from among them are ministers of the gospel,—among them, one in the far West, at Ottawa, in Minnesota, who is preaching both in English and German, without remuneration. Others have placed their lives on the altar of their new fatherland, and are helping to subdue the rebel States.

"Our evangelical literature, issued here, finds its way in considerable quantities throughout the free States; as for example, the collection of hymns sung throughout all our churches in Europe, is extensively used in the German Baptist churches in the United States; Spurgeon's sermons in German, and a number of other valuable works.

"The pecuniary and spiritual sacrifices offered to Jehovah by the American sister churches, on behalf of this mission, have not only been accepted by the Lord for Germany, but have proved to be equally a rich blessing to their own country, and will continue a blessing as time moves on, and our converts continue to seek a new home in the land of liberty.

"In Africa, two churches have been formed in Cape Colony by former members of our churches, and during the past year, another in South Australia. With all these we keep an interesting connection, and send them good evangelical literature.

"In Russia, Poland, Austria, Hungary, Wallachia, France and Switzerland, the

Lord has already led the way; and if He provides us with the means, through his followers, we shall not fail to do more than we have hitherto been able to do.

"With these facts before us, we trust our brethren in America will continue to aid us to the utmost of their ability."

The tables which follow exhibit the statistics of the work. Halle, embraced in this list, absorbs the church formerly denominated Bitterfeld. Kirchheim, Mökmühl, Oederan in Saxony, Russ-Prökula, Farre and Lögstör in Denmark and Horczik in Russia, are new churches. The church in Memel dismissed 192 members to form the church of Russ-Prökula. The two new churches in Denmark were formed out of the church of Aalborg.

**CHURCHES IN GERMANY, SWITZERLAND, DENMARK, FRANCE, POLAND  
AND RUSSIA.**

| CHURCHES.                              | When constituted. | MINISTERS AND BIBLE COLPORTEURS. | Stations and Outstations. | Added by baptism. | Added by letter. | Restored. | Died. | Dismissed. | Withdrawn or excluded. | Increase. | Decrease. | Members, December, 1883. | Members, December, 1884. |
|--|-------------------|----------------------------------|---------------------------|-------------------|------------------|-----------|-------|------------|------------------------|-----------|-----------|--------------------------|--------------------------|
| GERMANY.                               |                   |                                  |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Baireuth                               | 1840              | J. F. Knauer                     | 2                         |                   |                  |           |       |            |                        |           |           | 11                       | 11                       |
| Barmen and Elberfeld                   | 1852              | { J. Köbner<br>F. Neuhaus        | 17                        | 10                | 2                |           | 2     | 2          | 3                      | 5         |           | 115                      | 120                      |
| Berlin                                 | 1837              | G. W. Lehmann and 4 others       | 56                        | 62                | 68               | 7         | 8     | 47         | 28                     | 54        |           | 578                      | 632                      |
| Bernadorf                              | 1857              | H. Bernicke                      | 7                         | 6                 | 9                | 2         |       |            | 17                     |           |           | 23                       | 40                       |
| Bitterfeld                             | 1840              | (See Halle.)                     |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Bremen                                 | 1845              | W. Haupt                         | 12                        | 9                 | 5                |           | 1     | 3          | 8                      | 2         |           | 128                      | 130                      |
|  |                   | F. Oncken                        |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Bremerhaven                            | 1863              | B. Wilkens                       | 8                         | 1                 | 2                | 2         |       | 1          |                        | 4         |           | 25                       | 29                       |
| Breslau                                | 1846              | H. Strehle                       | 5                         | 15                |                  | 1         | 1     | 2          | 4                      | 9         |           | 91                       | 100                      |
| Büdingen                               | 1856              | G. T. Pauli                      | 11                        |                   | 3                |           |       | 5          |                        |           | 2         | 68                       | 66                       |
|  |                   | M. Juncker                       |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Cassel                                 | 1847              | V. Beyebach                      | 14                        | 3                 | 3                | 1         | 3     | 13         | 6                      |           | 15        | 93                       | 78                       |
|  |                   | G. Meyer                         |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Dirschau                               | 1859              | S. Vogel                         | 10                        | 27                | 6                | 4         |       | 7          | 11                     | 19        |           | 188                      | 207                      |
| Einbeck                                | 1843              | C. Klippenberg and 2 others      | 14                        | 5                 | 4                |           | 3     | 4          | 2                      |           |           | 76                       | 76                       |
|  |                   | J. L. Hinrichs                   | 12                        | 17                | 6                | 2         |       | 12         | 5                      | 7         |           | 130                      | 137                      |
| Elbing                                 | 1859              | J. F. Oncken                     | 10                        | 3                 | 3                |           | 1     | 5          | 1                      |           | 1         | 69                       | 68                       |
| Elstfleth                              | 1854              | B. Wilkens                       |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Fronhausen                             | 1845              | J. Becker                        | 7                         | 8                 | 1                |           |       | 2          | 1                      | 6         |           | 87                       | 93                       |
|  |                   | M. Brückmann                     |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Goyden                                 | 1855              | R. Stangowski & 3 others         | 27                        | 32                | 5                | 17        | 2     | 3          | 10                     | 39        |           | 217                      | 266                      |
| Halle                                  | 1840              | M. Geissler                      | 12                        | 8                 | 6                |           | 1     | 25         | 3                      |           | 15        | 89                       | 74                       |
|  |                   | H. Liebig                        |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Halsbeck                               | 1849              | F. Bohlen and 2 others           | 14                        | 6                 |                  |           | 7     | 3          | 1                      |           | 5         | 162                      | 157                      |
| Hamburg                                | 1834              | J. G. Oncken and 6 others        | 65                        | 30                | 19               | 2         | 15    | 24         | 9                      | 3         |           | 690                      | 633                      |
| Hammerstein                            | 1842              | H. Bernicke                      | 21                        | 12                | 7                | 2         | 1     | 3          | 8                      | 9         |           | 88                       | 97                       |
| Hanover                                | 1854              | H. Bolzmann                      | 14                        | 11                | 9                |           | 1     | 5          | 16                     |           | 2         | 136                      | 134                      |
|  |                   | E. Scheve                        |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Heilbronn                              | 1847              | W. Bürger                        | 7                         | 15                | 42               | 2         |       | 1          | 5                      | 56        |           | 86                       | 142                      |
|  |                   | T. Herrmann                      |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Hersfeld                               | 1846              | B. Beyebach                      | 8                         | 11                | 17               |           | 5     | 7          | 10                     | 6         |           | 162                      | 168                      |
| Iekaschen                              | 1862              | G. Kiempel                       | 18                        | 61                |                  |           | 5     | 8          | 3                      | 45        |           | 265                      | 310                      |
|  |                   | C. Albrecht                      |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Jever                                  | 1837              | A. F. Remmers                    | 12                        | 4                 | 1                |           | 6     | 5          | 15                     |           | 21        | 103                      | 82                       |
| Jhren                                  | 1846              | H. Wilms and 4 others            | 35                        | 73                | 2                | 2         | 4     | 4          | 14                     | 55        |           | 321                      | 376                      |
| Kahlberg                               | 1840              | C. Bieshr and 3 others           | 9                         |                   |                  |           | 3     | 5          |                        |           | 3         | 113                      | 104                      |
| Kirchheim                              | 1863              | Mr. Kammerer                     | 2                         | 6                 |                  |           |       | 6          | 3                      |           |           | 3                        | 11                       |
| Königsberg                             | 1857              | A. W. Freitag and 2 others       | 22                        | 142               | 21               | 12        | 5     | 27         | 42                     | 101       |           | 400                      | 501                      |
|  |                   | A. Penski                        | 23                        | 113               | 4                | 6         | 3     | 4          | 18                     | 98        |           | 347                      | 445                      |
|  |                   | J. Lüdeke                        |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Kosonsken                              | 1863              | A. F. Zeschke                    | 31                        | 37                | 9                | 2         |       | 19         | 23                     | 6         |           | 178                      | 184                      |
|  |                   | H. W. Zeschke                    | 7                         | 4                 | 1                | 5         | 3     | 1          | 2                      | 4         |           | 48                       | 52                       |
| Landsberg                              | 1862              | O. Friedemann                    | 4                         | 195               | 6                | 2         | 6     | 195        | 61                     |           | 61        | 716                      | 665                      |
| Legnits                                | 1849              | F. Niemets.                      |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Memel                                  | 1843              | A. Gartner                       |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Mökmühl                                | 1863              | C. Menner and 2 others           | 2                         |                   | 1                | 2         | 2     | 1          | 1                      |           | 1         | 48                       | 47                       |
| Oberkauffungen                         | 1854              | G. Meyer                         | 1                         | 1                 | 1                | 1         |       |            | 2                      | 1         |           | 39                       | 40                       |
|  |                   | H. Brücker                       |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Oberrad and Worms (formerly Offenbach) | 1851              | M. Diehl and 2 others            | 10                        |                   |                  |           |       |            |                        |           |           | 55                       | 55                       |
| Oderan                                 | 1864              | M. Geissler                      | 6                         | 5                 | 16               |           | 2     | 2          | 1                      | 21        |           |                          | 21                       |
| Odenburg                               | 1837              | H. Weichardt.                    | 12                        | 4                 | 8                |           | 3     | 2          | 7                      |           | 1         | 88                       | 87                       |
|  |                   | A. Thesmacher                    |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Othfreesen and Salzgitter              | 1840              | H. Cranne and 2 others.          | 22                        | 7                 | 1                | 1         | 2     | 4          | 13                     |           | 10        | 120                      | 110                      |
| Pobethen                               | 1859              | A. W. Freitag.                   | 8                         | 54                | 16               |           | 1     | 1          | 21                     | 47        |           | 182                      | 229                      |
| Reetz.                                 | 1856              | J. Wiehler                       | 51                        | 71                | 3                | 3         | 6     | 2          | 9                      | 60        |           | 406                      | 466                      |
|  |                   | F. Liebig                        |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Reichenbach                            | 1858              | M. Knappe                        | 10                        | 6                 | 3                | 2         | 2     | 2          | 7                      |           |           | 115                      | 110                      |
| Rositten                               | 1855              | A. Baumgärtner                   | 35                        | 125               |                  | 5         | 9     | 10         | 52                     | 59        |           | 469                      | 538                      |
|  |                   | F. Schirman                      |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Rummy                                  | 1861              | L. A. Hein                       | 20                        | 142               | 2                | 10        | 1     | 1          | 33                     | 119       |           | 385                      | 504                      |
|  |                   | L. Nasgowitz                     |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Carried over                           |                   |                                  | 694                       | 1840              | 306              | 95        | 114   | 470        | 463                    | 852       | 145       | 7720                     | 8335                     |

## Churches in Germany, Switzerland, Denmark, &amp;c., (continued.)

| CHURCHES.       | When constituted. | MINISTERS AND BIBLE COLPORTEURS. | Stations and Outstations. | Added by baptism. | Added by letter. | Restored. | Died. | Dismissed. | Withdrawn or excluded. | Increase. | Decrease. | Members, December, 1863. | Members, December, 1864. |
|-----------------|-------------------|----------------------------------|---------------------------|-------------------|------------------|-----------|-------|------------|------------------------|-----------|-----------|--------------------------|--------------------------|
| Brought over    |                   |                                  | 694                       | 1340              | 306              | 95        | 114   | 470        | 463                    | 852       | 145       | 7720                     | 8333                     |
| Russ-Prökula    | 1864              | L. Scheffler and 2 others        | 5                         | 192               |                  |           |       |            |                        | 192       |           | 192                      | 192                      |
| Sage            | 1858              | A. Thesmacher.                   | 4                         | 1                 |                  |           | 2     | 1          | 1                      |           | 3         | 31                       | 28                       |
|                 |                   | J. H. Cording                    |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Schleswig       | 1857              | C. Peters and 3 others           | 14                        | 9                 |                  |           | 3     |            | 6                      |           |           | 102                      | 102                      |
| Seefeld         | 1856              | A. F. W. Hise                    | 9                         |                   | 2                | 1         | 1     |            | 1                      | 1         |           | 26                       | 27                       |
| Seehausen       | 1856              | H. Altenstein and 2 others       | 22                        | 4                 | 5                | 2         | 3     | 5          | 7                      |           | 4         | 109                      | 105                      |
| Soest           | 1859              | L. Schröder.                     | 3                         |                   |                  |           |       |            |                        |           |           | 12                       | 13                       |
| Spangenberg     | 1847              | H. Grothefend and 9 others       | 16                        | 52                | 2                | 3         | 4     | 4          | 4                      | 45        |           | 171                      | 216                      |
| Stettin         | 1846              | M. Schulz                        | 11                        | 13                | 4                | 2         | 4     | 2          | 7                      | 6         |           | 202                      | 208                      |
|                 |                   | F. Bues                          |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Stolzenberg     | 1849              | W. Weist and 2 others            | 23                        | 71                |                  | 9         | 8     | 15         | 10                     | 47        |           | 306                      | 353                      |
| Stralsund       | 1857              | A. Kreutzberger and 2 others.    | 10                        | 3                 |                  | 2         | 2     |            | 3                      |           |           | 80                       | 80                       |
| Stuttgart       | 1863              | J. Meuri.                        | 11                        | 20                | 5                | 1         | 2     | 1          | 23                     |           |           | 60                       | 83                       |
| Tangstedt       | 1854              | C. A. Krogman.                   | 4                         | 4                 |                  |           |       |            |                        | 4         |           | 54                       | 58                       |
|                 |                   | G. Androsen                      |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Templin         | 1845              | C. A. Kemnitz and 3 others       | 53                        | 34                | 3                | 7         | 10    | 24         | 42                     |           | 32        | 641                      | 609                      |
| Varel           | 1856              | A. F. W. Hise                    | 12                        | 2                 | 3                |           | 2     | 6          | 2                      |           | 5         | 70                       | 65                       |
| Voigtendorf     | 1848              | M. Knappe                        | 7                         | 4                 | 1                |           |       | 2          |                        | 1         |           | 56                       | 57                       |
| Volmarstein     | 1854              | J. A. Gülzau                     | 8                         | 1                 | 8                | 2         | 2     | 5          | 10                     |           | 6         | 151                      | 145                      |
| Wittingen       | 1849              | J. Wilkens                       | 13                        | 5                 | 2                | 1         | 2     | 3          | 5                      |           | 2         | 145                      | 143                      |
|                 |                   | W. Müller.                       |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Wolgast         | 1848              | W. v. d. Kammer                  | 14                        | 3                 | 1                | 3         | 1     | 1          | 2                      | 3         |           | 68                       | 69                       |
| DENMARK.        |                   |                                  |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Aalborg         | 1840              | S. Hansen                        | 4                         | 13                | 2                | 2         | 2     | 4          |                        | 11        |           | 245                      | 256                      |
| Bornholm        | 1853              | P. E. Rydning and 4 others       | 8                         | 4                 |                  | 2         |       |            | 6                      |           | 6         | 85                       | 92                       |
| Copenhagen, 1st | 1845              | A. P. Fürster and 2 others       | 3                         | 1                 | 10               |           | 2     |            | 4                      | 5         |           | 127                      | 132                      |
| Copenhagen, 2d  | 1858              | P. Lassen.                       | 1                         |                   |                  |           | 1     | 11         | 3                      |           | 15        | 53                       | 38                       |
|                 |                   | M. Røpstorff                     |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Frederickshaven | 1860              | O. Christensen and 6 others      | 21                        | 7                 | 3                | 2         | 3     | 5          | 9                      |           | 5         | 196                      | 191                      |
| Hals            | 1856              | C. Nielsen and 5 others          | 9                         | 3                 | 4                | 1         | 2     | 6          | 1                      |           | 1         | 98                       | 97                       |
| Holbye          | 1858              | P. Rasmussen.                    | 2                         | 1                 |                  |           |       | 1          | 2                      |           | 2         | 19                       | 17                       |
| Jetzmark        | 1856              | E. Jensen and 4 others           | 14                        | 18                |                  |           | 6     | 1          | 15                     |           | 4         | 226                      | 222                      |
| Langeland       | 1840              | A. M. Hansen                     | 7                         |                   |                  |           |       | 2          |                        |           | 2         | 22                       | 20                       |
| Løgstør         | 1863              | J. Sandberg.                     | 4                         | 6                 |                  | 1         | 1     | 1          | 5                      |           | 5         | 24                       | 29                       |
| Nakskov         | 1857              | R. Larsen                        | 11                        | 8                 |                  | 5         |       | 1          | 6                      | 6         |           | 50                       | 56                       |
| Nyborg          | 1860              | L. Christensen                   | 1                         |                   |                  |           |       | 9          | 6                      |           | 15        | 22                       | 7                        |
| Odense          | 1862              | J. Poulsen                       | 1                         |                   |                  |           |       |            | 6                      |           | 6         | 10                       | 4                        |
| Oure-Mark       | 1855              | J. A. Petersen                   | 9                         |                   | 1                | 1         |       | 2          | 13                     |           | 13        | 58                       | 40                       |
| Tolise          | 1861              | C. Christoffersen.               | 4                         | 2                 |                  |           |       | 2          | 4                      |           | 4         | 35                       | 31                       |
|                 |                   | L. Andersen                      |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Vandløse        | 1857              | L. Henriksen and 5 others        | 14                        | 18                | 3                | 1         | 2     |            | 39                     |           | 24        | 286                      | 262                      |
| West Seeland    | 1842              | N. Nielsen and 6 others          | 8                         | 5                 | 1                |           | 3     |            | 11                     |           | 8         | 128                      | 120                      |
| SWITZERLAND.    |                   |                                  |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Zürich          | 1849              | J. F. Harnisch and 2 others      | 14                        | 24                | 3                | 5         | 1     | 1          | 19                     | 11        |           | 230                      | 241                      |
| FRANCE.         |                   |                                  |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Mühlhausen      | 1856              | J. H. Lorders                    | 6                         | 7                 | 4                | 1         | 3     | 4          | 5                      |           |           | 91                       | 91                       |
| POLAND.         |                   |                                  |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Kieiny          | 1862              | G. F. Alf                        | 15                        | 80                |                  | 3         | 4     |            | 47                     | 32        |           | 173                      | 208                      |
| RUSSIA.         |                   |                                  |                           |                   |                  |           |       |            |                        |           |           |                          |                          |
| Horeznik        | 1864              | M. Hartwich                      | 4                         | 46                | 144              | 3         | 4     |            | 3                      |           |           | 199                      | 190                      |
| Soroczin        | 1863              | M. Keim and 2 others             | 6                         | 80                | 15               | 6         | 3     | 144        | 5                      |           | 51        | 252                      | 301                      |
| Churches, 84    |                   | Ministers                        | 192                       | 1135              | 1885             | 744       | 161   | 195        | 728                    | 765       | 1449      | 347                      | 12581                    |

## SUMMARY.

|                                  | Germany. | Denmark. | Switzerland. | France | Poland. | Russia. | Total. |
|----------------------------------|----------|----------|--------------|--------|---------|---------|--------|
| Added by baptism in 1864         | 1,567    | 81       | 24           | 7      | 80      | 128     | 1,886  |
| Added by letter in 1864          | 541      | 24       | 3            | 4      |         | 172     | 744    |
| Restored                         | 128      | 15       | 5            | 1      | 3       | 9       | 161    |
| Died                             | 158      | 22       | 1            | 3      | 4       | 7       | 195    |
| Dismissed                        | 536      | 44       | 1            | 4      |         | 144     | 730    |
| Excluded and Withdrawn           | 568      | 120      | 19           | 5      | 47      | 8       | 625    |
| Churches in 1863                 | 56       | 16       | 1            | 1      | 1       | 1       | 76     |
| Churches in 1864                 | 61       | 18       | 1            | 1      | 1       | 2       | 84     |
| Members in 1863                  | 10,002   | 1,730    | 230          | 91     | 176     | 352     | 12,581 |
| Members in 1864                  | 10,979   | 1,664    | 241          | 97     | 208     | 600     | 13,689 |
| Stations and Outstations in 1863 | 894      | 133      | 12           | 6      | 14      | 7       | 1,066  |
| Stations and Outstations in 1864 | 904      | 101      | 13           | 5      | 14      | 8       | 1,135  |

II SCHOOLS, BIBLE AND TRACT DISTRIBUTION, CONTRIBUTIONS, &c.,  
IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.

| no.       | Children in S. S. | Teachers. | Bibles & Testaments distributed. | Tracts distributed. | No. of Meetings. | Religious visits. | REMARKS.             | Contributions in Prussian dollars. | No. of places where members reside. |
|-----------|-------------------|-----------|----------------------------------|---------------------|------------------|-------------------|----------------------|------------------------------------|-------------------------------------|
| NY.       |                   |           |                                  |                     |                  |                   |                      |                                    |                                     |
| Elberfeld | 240               | 10        | ...                              | 6,070               | 818              | 796               | S. S. at 8 Stations. | 294                                | 8                                   |
| ...       | 168               | 16        | 560                              | 40,000              | 909              | 2,000             | do. 1 do.            | 1,863                              | 54                                  |
| ...       | 12                | 1         | ...                              | ...                 | ...              | ...               | do. 1 do.            | 20                                 | 7                                   |
| ...       | 60                | 6         | 260                              | 10,000              | 500              | 960               | do. 1 do.            | 860                                | 11                                  |
| n         | 30                | 3         | 104                              | 9,000               | 240              | 746               | do. 1 do.            | 107                                | 8                                   |
| ...       | 43                | 2         | 60                               | 6,985               | 164              | 478               | do. 1 do.            | 200                                | 6                                   |
| ...       | ...               | ...       | ...                              | 5,000               | 140              | ...               | do. 1 do.            | 826                                | 11                                  |
| ...       | 30                | 4         | 805                              | 15,800              | 168              | 1,023             | do. 1 do.            | 163                                | 11                                  |
| ...       | 20                | 2         | 90                               | 8,100               | ...              | ...               | do. 1 do.            | 1,090                              | 10                                  |
| ...       | 14                | 3         | ...                              | 2,000               | 200              | ...               | do. 1 do.            | 258                                | ...                                 |
| ...       | 53                | 4         | 187                              | 8,000               | 290              | 336               | do. 2 do.            | 508                                | 10                                  |
| ...       | 40                | 2         | ...                              | ...                 | ...              | ...               | do. 1 do.            | ...                                | 10                                  |
| ...       | 28                | 2         | ...                              | 4,000               | ...              | ...               | do. 2 do.            | 638                                | 7                                   |
| ...       | 26                | 1         | 617                              | 17,600              | 817              | ...               | do. 1 do.            | 863                                | 26                                  |
| ...       | 30                | 1         | 80                               | 10,000              | 598              | ...               | do. 1 do.            | 228                                | 11                                  |
| ...       | 50                | 6         | ...                              | 2,000               | 200              | ...               | do. 1 do.            | 161                                | ...                                 |
| ...       | 100               | 18        | 4,300                            | 90,000              | 306              | ...               | do. 1 do.            | 2,374                              | 66                                  |
| n         | 28                | 3         | 80                               | 6,000               | 289              | 371               | do. 1 do.            | 200                                | 21                                  |
| ...       | 46                | 6         | 253                              | 14,650              | 641              | 839               | do. 8 do.            | 240                                | 12                                  |
| ...       | 83                | 5         | ...                              | 1,100               | 690              | ...               | do. 6 do.            | 400                                | 6                                   |
| ...       | 163               | 17        | 330                              | 22,000              | 800              | 366               | do. 7 do.            | 600                                | 8                                   |
| ...       | 27                | 2         | 60                               | 8,500               | 257              | 127               | do. 1 do.            | 641                                | 16                                  |
| ...       | 30                | 6         | 95                               | 3,400               | 300              | 400               | do. 1 do.            | 150                                | 12                                  |
| ...       | 67                | 8         | ...                              | ...                 | 709              | 1,965             | do. 2 do.            | 352                                | 36                                  |
| ...       | ...               | ...       | 15                               | ...                 | 180              | 200               | do. 1 do.            | 26                                 | 2                                   |
| ...       | 45                | 3         | 598                              | 24,000              | 584              | 1,135             | do. 1 do.            | 1,200                              | 21                                  |
| ...       | 60                | 8         | 236                              | 13,000              | 872              | 490               | do. 2 do.            | 694                                | 23                                  |
| ...       | 8                 | 1         | 262                              | 30,000              | ...              | ...               | do. 1 do.            | 219                                | 31                                  |
| ...       | ...               | ...       | 80                               | 2,150               | 98               | 360               | do. 1 do.            | 112                                | 7                                   |
| ...       | 80                | 10        | ...                              | ...                 | ...              | ...               | do. 1 do.            | 1,000                              | 4                                   |
| ...       | 14                | 1         | ...                              | ...                 | 540              | ...               | do. 1 do.            | 118                                | 3                                   |
| gen       | 34                | 2         | 45                               | 1,200               | ...              | ...               | do. 1 do.            | 48                                 | 1                                   |
| ...       | ...               | ...       | 30                               | 5,000               | ...              | ...               | do. 1 do.            | 30                                 | 6                                   |
| ...       | ...               | ...       | ...                              | 7,000               | 290              | 700               | do. 1 do.            | ...                                | 12                                  |
| ...       | 8                 | 1         | 160                              | 6,000               | 380              | ...               | do. 1 do.            | 810                                | 21                                  |
| ...       | 20                | 2         | ...                              | ...                 | ...              | ...               | do. 1 do.            | ...                                | 8                                   |
| ...       | 72                | 6         | 163                              | 17,000              | 581              | 849               | do. 6 do.            | 690                                | 51                                  |
| ...       | 41                | 5         | 355                              | 8,521               | 400              | 333               | do. 4 do.            | 114                                | 10                                  |
| ...       | 70                | 8         | ...                              | ...                 | 340              | ...               | do. 2 do.            | 591                                | 35                                  |
| ...       | 12                | 2         | ...                              | ...                 | 130              | ...               | do. 1 do.            | ...                                | 4                                   |
| ...       | 40                | 5         | ...                              | 45,000              | ...              | ...               | do. 1 do.            | ...                                | 14                                  |
| ...       | ...               | ...       | ...                              | 1,000               | 60               | ...               | do. 1 do.            | 50                                 | 9                                   |
| ...       | 26                | 2         | 53                               | 13,000              | 508              | 368               | do. 2 do.            | 268                                | 22                                  |
| ...       | 38                | 2         | ...                              | ...                 | ...              | ...               | do. 2 do.            | ...                                | 16                                  |
| ...       | 60                | 6         | ...                              | ...                 | ...              | ...               | do. 1 do.            | ...                                | 11                                  |
| ...       | 70                | 8         | 190                              | 9,500               | 208              | 365               | do. 8 do.            | 494                                | 23                                  |
| ...       | 67                | 6         | 236                              | 8,900               | 284              | 747               | do. 4 do.            | 103                                | 10                                  |
| ...       | ...               | ...       | ...                              | ...                 | 472              | 734               | do. 1 do.            | ...                                | 11                                  |
| ...       | 20                | 2         | ...                              | ...                 | ...              | ...               | do. 1 do.            | ...                                | 4                                   |
| ...       | 120               | 9         | 250                              | 5,000               | 500              | 800               | do. 5 do.            | 1,000                              | 52                                  |
| ...       | 55                | 4         | 114                              | 8,932               | 437              | 894               | do. 1 do.            | 274                                | 12                                  |
| ...       | ...               | ...       | 187                              | 2,429               | 100              | ...               | do. 1 do.            | 30                                 | 7                                   |
| ...       | 90                | 9         | ...                              | 5,200               | ...              | ...               | do. 1 do.            | 697                                | 8                                   |
| ...       | ...               | ...       | ...                              | ...                 | 164              | ...               | do. 1 do.            | ...                                | 12                                  |
| ...       | 40                | 2         | 140                              | 10,800              | 260              | 690               | do. 1 do.            | 128                                | 6                                   |
| RK.       | ...               | ...       | 386                              | 2,200               | ...              | ...               | do. 1 do.            | ...                                | 4                                   |
| ...       | 30                | 4         | ...                              | ...                 | ...              | ...               | do. 1 do.            | 79                                 | 7                                   |
| 2nd       | ...               | ...       | 5,700                            | ...                 | ...              | ...               | do. 1 do.            | ...                                | 4                                   |
| aven      | 12                | 2         | 38                               | 600                 | 426              | ...               | do. 1 do.            | 90                                 | 21                                  |
| ...       | ...               | ...       | 10                               | ...                 | ...              | ...               | do. 1 do.            | ...                                | 11                                  |
| ...       | ...               | ...       | 90                               | 1,000               | ...              | ...               | do. 1 do.            | 150                                | 14                                  |
| ...       | ...               | ...       | 48                               | 4,240               | 224              | 290               | do. 1 do.            | 72                                 | 11                                  |
| ...       | 9                 | 1         | ...                              | ...                 | 70               | 45                | do. 1 do.            | 98                                 | 9                                   |
| ...       | 28                | 2         | ...                              | 600                 | 137              | ...               | do. 1 do.            | 16                                 | 4                                   |
| ...       | 24                | 2         | 200                              | 6,500               | 400              | ...               | do. 1 do.            | 312                                | 10                                  |
| LAND.     | ...               | ...       | ...                              | 4,000               | 200              | 180               | do. 1 do.            | 40                                 | 7                                   |
| ...       | 80                | 8         | 40                               | 10,000              | 410              | ...               | do. 1 do.            | 647                                | 14                                  |
| ...       | 44                | 6         | 85                               | 8,000               | 280              | 560               | do. 2 do.            | 538                                | 6                                   |
| ...       | 30                | 2         | 155                              | 1,538               | 254              | 460               | do. 1 do.            | 196                                | 15                                  |
| LA.       | 105               | 7         | 18                               | 400                 | 307              | 200               | do. 3 do.            | 172                                | 8                                   |
| ...       | 2123              | 261       | 17,800                           | 506,815             | 15,099           | 21,580            | 92                   | 31,516                             | 970                                 |



## MISSION TO FRANCE.

PARIS.—Rev. Messrs. A. DEE and V. LEPOIDS. Messrs. VORNIERE and VIGNAL, colporteurs.  
 VERBERIE.—F. LEMAIRE.  
 LAFERRE.—J. BOILEAU.  
 CHAUNY.—A. CADOT, colporteur.  
 DENAIN.—J. B. CRETIN.

The work of the French mission advances as usual, though pressed by poverty, and suffering the inconveniences of having few or no places of worship adequate to the necessities of the people. The brethren express much gratitude for the help received from the Union.

Some progress has been made towards forming the churches into an Association for mutual support and edification.

During the year Mr. Dez has again spent several months in England for the purpose of collecting funds to meet the wants of the mission, and especially to aid in the building of a suitable chapel in Paris. He was kindly received by the Committee of the Baptist Missionary Society, and obtained a grant of £100 for the expenses of the current year. He also visited many churches in England, and as the result of his appeals for the chapel received £1200 in donations and £250 in subscriptions. Several churches assured him of contributions yet to be taken, amounting in all to £400 additional.

During the absence of Mr. Dez in England, the work in Paris has been under the superintendence of Mr. Lepoids. The meetings have been well attended and the gospel has brought forth fruit. Prayer meetings have been held in various quarters of the city, besides a stated monthly meeting ten miles distant. The meetings continue to be blessed and conversions have taken place. The influence of Baptist principles is felt within other communions, and their members occasionally attend worship in the Baptist chapel. One was baptized Jan. 1, and more are ready for the ordinance. In the valley of Chevreuse, where seven members will soon be numbered, regular meetings are maintained which awaken encouragement, and hope is cherished that a new field will be opened in that region. Baptized, 1; received by letter, 4; excluded, 3; died, 1; present number, 72. Contributions for missions, 216 f. 65 c.; for the poor, 475 f. 90 c.; for expenses, 217 f. 45 c.; for the new chapel, 409 f. 5c.; total, 1819 f. 5c.

The church of Verberie, formerly the field of Mr. Cretin, has been in charge of Mr. Lemaire. The church numbers forty-eight members, scattered in ten or more places. Baptized in 1864, 17. At various points the work is carried forward with great activity. At Pierrefond, a place visited by many strangers on account of its mineral waters, the meetings are attended by increasing numbers. At Cuisse le Motte the congregations contain a hundred and forty hearers. Many religious books are circulated. Several have been hopefully converted, and others awakened. At another place, several brethren engaged in repairing an old chateau preached to the workmen employed, numbering two hundred and upwards. At a hamlet in the vicinity, meetings are held, and the assemblies number fifty hearers. At Compiègne there are six members. Two hopeful conversions have occurred. The work is encouraging and the place of worship too small. The brethren are all zealous, active and united, and in the hand of God they are the instruments of much good.

A good work has commenced at Soissons, a village where there have

been no Protestants since the revocation of the edict of Nantes. Meetings are held every fifth Sabbath in the month. A private brother does the work of a true evangelist. There are eighteen places to be visited, remote from one another. The members are zealous to do good. Four additional laborers could be employed to advantage. Contributions in connection with the church of Verberie, 809 fr. 65 centimes.

The church at Chauny is in charge of Mr. Cadot, formerly colporteur in Paris. Some souls have been awakened under his labors; others are disposed to be baptized, and some who had backslidden are revived, and restored to the church. Salutary discipline has proved a blessing. The Sabbath school is prosperous. Baptized, 1; restored, 5; excluded, 8; died, 1. Contributions, 418 francs. The church have requested that Mr. Cadot may be ordained as their pastor.

The statistics of the church of Lafere are as follows: baptized, 2; excluded, 4; died, 2; present number, 91. Contributions, 540 francs.

The members of the church of Denain are 58 in number, scattered in several communes. Baptized, 5; died, 2; contributions, 128 fr. 60 centimes. The cause has to struggle against much opposition. Worship has been held in four places. The pastor has visited in seventeen communes, and might have visited in ten more, if his time had allowed. A larger place of worship is greatly needed. People often stay away through fear that they shall not find room. Some farmers on one occasion travelled four or five miles to be present at worship, but returned not having heard a word. At Anzin, Valenciennes and Lannoy, there is at the same time encouragement and opposition. Something is being achieved at Roubaix among the Flemish population. Two families have adopted Baptist views. One of the best Flemish laborers of the Belgian Evangelical Society has become a Baptist, but he is still retained in the service of that Society. The movement in Belgium in favor of baptism still continues.

In several places in the Department du Gard, there is an awakening on the subject of religion. In Switzerland the liberal churches are agitated on the question of baptism. Many pastors in France do not baptize their children, and others are shaken.

Notwithstanding the opposition in remote places, all denominations in Paris have chapels for French services; and there is reason to believe that the government would tolerate a new Baptist chapel. The present accommodations of the church are very meagre and insufficient. All the French Baptist churches are poor, very poor. In the deficiency of help from this country, they must rely on the brethren in England. But the pastors are too few to be spared from their appropriate work to act as collecting agents, and besides, their principles would not find sympathy, saving to a limited extent, among the Baptists of England. The work is sufficiently encouraging to demand our continued support. The English Baptist Missionary Society has appropriated considerable sums annually for more than thirty years to sustain a missionary and two or three native preachers in Brittany, although the results have been inferior to those in our field. "It seems to us important," says one of the preachers, "to have at the present time the means of enlargement, especially when it is manifest that Baptist principles are making sensible progress in France among Christians of various denominations."

The following table exhibits at one view the statistics of the church. Net gain of members, 17; of contributions, 999fr. 80c.

| CHURCHES.      | MINISTERS AND COLPORTEURS.                       | ADDED.      |            |           |            |           |       | Contributions. |
|----------------|--|-------------|------------|-----------|------------|-----------|-------|----------------|
|                |  | By baptism. | By letter. | Restored. | Dismissed. | Excluded. | Died. |                |
| Paris .....    | A. Dez, V. Lepoids .....                         | 1           | 4          | ..        | ..         | 3         | 1     | fr. c.         |
|                | MM. Vorniere and Vignal.....<br>colporteurs..... | 1           | 4          | ..        | ..         | 3         | 1     | 72 1319 05     |
| Verberie ..... | F. Lemaire.....                                  | 17          | ..         | ..        | ..         | ..        | ..    | 48 309 65      |
| Lafère.....    | J. Boileau .....                                 | 2           | ..         | ..        | ..         | 4         | 2     | 91 540         |
| Chauny.....    | A. Cadot.....                                    | 1           | ..         | 5         | ..         | 8         | 1     | 100 418        |
| Denain .....   | J. B. Cretin .....                               | 5           | ..         | ..        | ..         | ..        | 2     | 58 128 00      |
|                |  | 26          | 4          | 5         | ..         | 15        | 6     | 369 2715 30    |

As indicating the general policy of the Executive Committee, in reference to the future of the Mission to France, it is proper to lay before the Union the following extracts of a letter addressed to the pastors of the churches in December last :

"The members of the Executive Committee would avail themselves of this opportunity to inform you and all others associated with you in labor, of their convictions on several topics connected with the Baptist cause in France, especially as it stands related to the American Baptist Missionary Union.

"Much has been said at one time or another about an enlarged expenditure of funds by the Union, for the support of preachers, colporteurs, &c., the education of ministers, and the erection of chapels or houses of public worship. Such an outlay would very likely be useful. If we had abundance of means, and no other calls for it, we might make the expenditure in the hope of a large blessing from God. With our limited resources, however, and so many more fruitful fields before us, claiming our largest expenditures, the committee do not think it would be wise to expend any considerable amount more, annually, in France.

"Besides the question of resources and the duty of bestowing what we have where they will be most effective for good, whenever we look at France we see the iron hand of the government, ready, yes, on the alert, to use its power against you. You have nothing like religious liberty, not even a slight measure of legal toleration; you are there by sufferance. On every side your way is hedged up. We have been waiting and praying, with you, for a quarter of a century, for a favorable change, but it has not come, and the prospect is not now very flattering.

"Then again, when we look at the history of the Papacy, and of those inroads that have been made upon it by evangelical truth, we find that in almost every instance, if not in all, the agencies have come from within its own bosom, in the shape of reformers, men whom God has chosen and set apart for this very thing—men breaking forth from the midst of the darkness, themselves receiving and shedding forth the light of life. The same is true of all the old forms of Christianity in Europe, the Lutheran and Greek churches, as well as the Catholic. Not to go back to former days, see Oncken and his compeers in Germany, Wiberg and his associates in Sweden, and I doubt not I should be able to add, Cretin and his fellows in France, if the government did not impose its trammels on you. By-and-by God's appointed hour will strike, the chains be broken, and all around you will spring into life churches formed after the New Testament model. We wait for the showing of a Divine hand, some overturning of Providence. Till then we will keep alive the spark of fire now in existence, not knowing but God may use that to blast the rock and shake the old order of things.

"Something has been said about our sending out a missionary, an American, to take up the work left by brother Willard, and act the part of a general superintendent of the mission. However useful, and even necessary, Americans may have been in the early stages of the mission, the Committee do not see sufficient reason to return

that dispensation. They want you to try the New Testament plan. Be your own bishops and superintendents. In other words, be Baptists in all respects, in accordance with the teachings of the Scriptures. You can in no other way gain strength as you should. Why not begin at once, and strike out a true course of action as follows? Let the churches each choose its own pastor, pledge him a salary, however small, and pay it out of their own pockets,—so acting upon a fundamental principle of vast importance. If your people earn their own living, they can by proper self-denial and economy pay something statedly for preaching. They must begin some time, or be dwarfs forever; and so be carried by others forever, the greatest injury that could be inflicted on them.

"This done, let the churches meet by delegates, appointed by them for that purpose, and form an association, to assemble annually for devotional purposes, preaching, consultation on the interests of the cause generally, and receiving reports from each church of the state of religion, statistical changes, &c., &c. Let this association elect annually a committee of two or more members, as may seem best, to act as a medium of communication for the churches with the Missionary Union, and in coöperation with the pastors, exercise a fatherly care over the whole field.

"By carrying out the above suggestions you will practically recognize the true sources of power and authority in the churches of Christ, and begin the process by which alone you can ever have self-sustaining and self-governing churches in France. You must learn to manage yourselves and your own affairs, otherwise you are Baptists only in part. The Committee cannot set another American superintendent over you. They wish you to read and understand that great principle which underlies all church order and discipline, and which the apostle denominates 'the law of liberty,' liberty subjected to self-imposed rules and regulations."

## INDIAN MISSIONS.

### MISSION TO THE CHEROKEES.

No definite information from the Cherokee churches has reached the Committee since the last report. The family of Mr. Jones, the missionary, resides at Lawrence, Kansas, where he has spent part of his time, devoting the remainder at Washington, in connection with John Ross, the chief of the Cherokee nation, to secure the protection of our government for his suffering people. In view of his long and faithful services, the Committee continue the allowance to Mr. Jones as in years past. It may yet be his privilege to revisit the scene of his former labors, and gather together the sheep that have been so long scattered abroad.

### MISSION TO THE DELAWARES AND OTTAWAS.

DELAWARE.—REV. J. G. and MRS. PRATT, MISS ELIZABETH MORSE.

Considering the distracted state of the country, the affairs of this mission have gone forward as prosperously as could be expected. The regular school exercises, as well as religious services, have been kept up, and though no season of refreshing from the presence of the Lord has been enjoyed, it cannot be doubted that seed has been sown which will hereafter spring up and bear fruit.

"Our school operations are not much altered from previous years. The number of pupils varies according to Indian disposition. Miss Morse clings to the work with unwavering devotion, and many of her former pupils are grown up and married around us. The young men are all in the Union army, and are universally applauded as the best soldiers in the service."

"Religious services are continued as heretofore, at the school room daily, and on Sabbath at the chapel. The Sabbath service is not as well attended by men as heretofore; they are not at home; but women are present at every service, and there are many whites near, who attend with us, so that our congregation is as large as ever. We still are without reviving influences, for which we pray."

The Delaware Indians have recently made a treaty with the government, ceding their entire territory to the Union Pacific Railroad, they to receive instead a tract of land further South, and to remove when notified to do so by the President of the United States. Such notice will be issued when the country becomes settled, probably in one or two years from the present time. It is presumed that only a part of the tribe will remove, the Christian and civilized portion preferring to remain and become citizens of the United States.

By a recent treaty, the Ottawas have been permitted to divide their lands among themselves, allotting a certain number of acres to each member of the tribe, and many of them, if not most, have already become American citizens.

The whole country, as is well known, is fast filling up with our own people, who carry with them the institutions of religion, and will naturally seek to diffuse a Christian influence among the Indians.

Mr. Pratt, it may be added, enjoys to the fullest extent the confidence of the United States government, on the one hand, and of the Indians, on the other; and the Committee see no good reason why the operations of the mission might not be successfully carried on by him without further supervision of the Missionary Union.

Under these circumstances, it seems to the Committee desirable that they have power to close up the connection of the Union with all the Indian missions at such time as shall in their judgment be judicious, and they request the action necessary to secure that end.

#### RECAPITULATION.

The number of missions at present under the patronage of the Missionary Union is 20, the Chinese Mission of Bangkok having been added during the year. In the Asiatic Mission there are 15 stations where American missionaries reside, and somewhat over 400 outstations; in the German and French missions, not far from 1100 stations and outstations. The number of missionaries, including those in this country, and not reckoning those in Europe, is 41 males and 36 females. Native preachers and assistants, exclusive of those in Europe, and of whom 50 have been ordained, 500: in Europe, 170; making a total of 670. The report of baptisms is very defective, no returns of several of the Karen Associations having reached us; we therefore omit this item altogether, and give the total of churches, 469, and of members, 85,000, both the same as last year.

## REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION DURING  
THE YEAR ENDING MARCH 31, 1865.

|   |                 |
|---|-----------------|
| <b>Maulmain Burman Mission.</b>                       |                 |
| ances, drafts, purchases and payments, - - -          | \$3,723.72      |
| es of Dr. Judson's child, - - -                       | 46.58           |
|   | <hr/> 8,770.80  |
| <b>Maulmain Karen Mission.</b>                        |                 |
| ances, drafts, purchases and payments, - - -          | 4,780.28        |
| <b>Rangoon Mission.</b>                               |                 |
| ances, drafts, purchases and payments, - - -          | 34,101.90       |
| es of Mrs. S. H. Knapp, - - -                         | 245.75          |
| es of Mr. Bennett, in part, - - -                     | 100.00          |
| printing office, presses purchased, and type matrices | 5,803.99        |
|   | <hr/> 40,250.94 |
| <b>Bassein Mission.</b>                               |                 |
| ances, drafts, purchases and payments, - - -          | 4,842.69        |
| <b>Toungoo Mission.</b>                               |                 |
| ances, drafts, purchases and payments, - - -          | 6,329.02        |
| <b>Frome Mission.</b>                                 |                 |
| ances, drafts, purchases and payments, - - -          | 8,152.18        |
| <b>Benthada Mission.</b>                              |                 |
| ances, drafts, purchases and payments, - - -          | 4,598.22        |
| <b>Shan Mission.</b>                                  |                 |
| ances, drafts, purchases and payments, - - -          | 5,770.52        |
| <b>Arracan Mission.</b>                               |                 |
| es of Mr. Campbell's children, - - -                  | 163.60          |
| es of Mr. Satterlee's child, - - -                    | 107.28          |
|   | <hr/> 270.88    |
| <b>Assam Mission.</b>                                 |                 |
| ances, drafts, purchases and payments, - - -          | 9,889.55        |
| <b>Telooogo Mission.</b>                              |                 |
| ances, drafts, purchases and payments, - - -          | 7,113.19        |
| <b>Tie Chiu Mission.</b>                              |                 |
| ances, drafts, purchases and payments, - - -          | 7,640.29        |
| <b>Ningpo Mission.</b>                                |                 |
| ances, drafts, purchases and payments, - - -          | 6,131.16        |
| and other expenses of Mrs. Knowlton to Ningpo, via    |                 |
| Francisco, in part, - - -                             | 985.65          |
|   | <hr/> 7,116.81  |
| <b>Mission to France.</b>                             |                 |
| ances and payments, - - -                             | 7,553.91        |
| <b>Mission to Germany.</b>                            |                 |
| ances and payments, - - -                             | 4,850.00        |
| <b>Cherokee Mission.</b>                              |                 |
| and payments, - - -                                   | 913.58          |
| <b>Delaware Mission.</b>                              |                 |
| and payments, - - -                                   | 784.61          |
| <b>Publications.</b>                                  |                 |
| opies 50th Annual Report and extra expense of July    |                 |
| azine containing the same, - - -                      | 570.94          |
| ies of Magazine for file and distribution, - - -      | 112.50          |

|  |             |
|--|-------------|
| 3300 copies of Macedonian for file and distribution, - - - | 412.50      |
| Circulars and notices, - - - - -                           | 212.70      |
|  | <hr/> 1,308 |

**Agencies.**

|   |              |
|---|--------------|
| Salary of Rev. S. M. Osgood, one year, - - - - -  | 1,600.00     |
| Special grant for 1863-4, - - - - -   | 200.00       |
| Travelling expenses, &c., - - - - -   | 617.35       |
| • Salary of Rev. O. Dodge, one year, - - - - -  | 1,600.00     |
| Special grant for 1863-4, - - - - -   | 200.00       |
| Travelling expenses, &c., - - - - -   | 196.81       |
| Salary of Rev. James French, one year, - - - - -  | 1,600.00     |
| Special grant for 1863-4, - - - - -   | 200.00       |
| Travelling expenses, &c., - - - - -   | 359.52       |
| Travelling expenses of Rev. S. F. Smith, D. D., - - - - -   | 30.00        |
| Travelling expenses of Rev. J. E. Clough, - - - - -   | 66.65        |
| Travelling expenses of Rev. L. Jewett, - - - - -  | 8.20         |
| Travelling expenses of Corresponding Secretary, - - - - -   | 65.00        |
| Travelling expenses of Assistant Secretary, 140.14, less received for pulpit supplies, 46.75, - - - - - | 94.39        |
| Blank receipts, - - - - -   | 13.50        |
|   | <hr/> 6,851. |

**Secretary's Department.**

|  |              |
|--|--------------|
| Salary of Corresponding Secretary, \$2,000, less \$758.47 received from the Fund for Officers, - - - - - | 1,241.53     |
| Special grant for 1863-4, - - - - -  | 200.00       |
| Salary of Assistant Secretary, \$1,700, less \$758.47 received from the Fund for Officers, - - - - -     | 941.53       |
| Special grant for 1863-4, - - - - -  | 200.00       |
| Assistance and clerk's hire, - - - - -   | 850.00       |
|  | <hr/> 3,433. |

**Treasurer's Department.**

|   |              |
|---|--------------|
| Salary of Treasurer, \$1,700, less received from the Fund for Officers, \$758.46, - - - - - | 941.54       |
| Special grant for 1863-4, - - - - -   | 200.00       |
| Clerk hire, - - - - -   | 545.47       |
|   | <hr/> 1,687. |

**Miscellaneous Expenses.**

|  |        |
|--|--------|
| Rent of rooms, - - - - -   | 900.00 |
| Insurance, - - - - -   | 94.32  |
| Blank books and stationery, - - - - -  | 147.71 |
| Water, fuel and lights, - - - - -  | 171.15 |
| Furniture and repairs, - - - - -   | 50.43  |
| Books, periodicals and papers, - - - - -   | 52.35  |
| Certificates of membership, - - - - -  | 129.34 |
| Postage, - - - - -   | 558.69 |
| Freight, cartage and wharfage, - - - - -   | 54.25  |
| Boxes, &c., for packing goods, - - - - -   | 11.76  |
| Premiums and discount, - - - - -   | 121.78 |
| Legal expenses and expenses incurred in settling wills, - - - - -                                      | 193.31 |
| Porter and care of rooms, - - - - -  | 217.23 |
| U. S. revenue stamps, - - - - -  | 50.56  |
| Paid J. C. Burkholder for expenses incurred in meeting committee, - - - - -                            | 50.50  |
| Paid C. A. Chilcott for expenses incurred in meeting committee and attending annual meeting, - - - - - | 47.46  |
| Paid M. B. Comfort for do., - - - - -  | 47.46  |
| Paid Rev. C. F. Tolman for expenses incurred in attending annual meeting, - - - - -                    | 37.00  |
| Paid E. O. Stevens for do., - - - - -  | 4.00   |
| Paid Assistant Secretary for do., - - - - -  | 5.90   |
| Paid Treasurer for do., - - - - -  | 5.00   |
| Paid Corresponding Secretary for sundry travelling expenses, - - - - -                                 | 35.21  |
| Paid Rev. J. W. Parker, D. D., for travelling expenses, - - - - -                                      | 13.75  |
| Paid Rev. S. F. Smith, D. D., for reporting the proceedings of   |        |

# Report of the Treasurer.

273

|  |                     |
|--|---------------------|
| Annual meeting, - - - - -  | 40.00               |
| v. R. C. Mills' travelling expenses, - - - - -                       | 25.00               |
| v. L. Stilson for services in preparing map of Burmah, - - - - -     | 50.00               |
| aneous, - - - - -  | 39.15               |
|  | <u>3,156.31</u>     |
| <b>Jubilee Fund.</b>   |                     |
| Transfer of amount received towards this fund in 1862-4 in - - - - - |                     |
| of the amount expended, same year, - - - - -                         | 439.12              |
| <b>Siam Mission.</b>   |                     |
| ances, drafts, purchases and payments, - - - - -                     | 6,981.36            |
|  | <u>127,622.84</u>   |
| on hand April 1, 1865, - - - - -                                     | 5,561.73            |
|  | <u>\$153,195.57</u> |

## ASSETS OF THE AMERICAN BAPTIST MISSIONARY UNION DURING THE YEAR ENDING MARCH 31, 1865.

|  |                     |
|--|---------------------|
| Donations as acknowledged in the Missionary Magazine, 120,249.62   |                     |
| Gracities do., do., - - - - -                                      | 12,318.14           |
| Income of J. D. Price scholarship, - - - - -                       | 150.00              |
| Income of Judson scholarship, - - - - -                            | 150.00              |
| Income of Wade scholarship, - - - - -                              | 25.00               |
| Income of fund for native preachers, - - - - -                     | 150.00              |
| Income of contingent fund, - - - - -                               | 1,035.00            |
| Interest on bequest of the late Martha Whiting, - - - - -          | 66.00               |
| Interest on bequest of the late Benj. Porter, - - - - -            | 115.25              |
| Interest on bequest of the late Peter Mitchell, - - - - -          | 31.00               |
| Interest, - - - - -  | 1,388.85            |
| Sale of books, - - - - -   | 43.75               |
| Laulmain Burman Mission, sale and rent of property, - - - - -      | 1,794.74            |
| Laulmain Karen Mission, sale and rent of property, - - - - -       | 95.67               |
| Angoon Mission, sale and rent of property, and avails of - - - - - |                     |
| ing office for 1862-4, - - - - -                                   | 6,878.48            |
| Rome Mission, for sale of property, - - - - -                      | 138.63              |
| Sam Mission, rent and sale of property, and avails of - - - - -    |                     |
| ing office, - - - - -  | 2,310.77            |
| Siam Mission, sale and rent of property, and avails of - - - - -   |                     |
| ing office, - - - - -  | 4,603.00            |
| Ingpo Mission, rent of property, - - - - -                         | 641.70              |
|  | <u>153,685.00</u>   |
| Balance on hand April 1, 1864, - - - - -                           | 510.57              |
|  | <u>\$153,195.57</u> |
| <b>Permanent Fund.</b>   |                     |
| aid amounts, as last year, to - - - - -                            | \$21,060.00         |
| <b>Fund for Officers.</b>  |                     |
| received, - - - - -  | 2,275.40            |
| Balance of salaries of Secretaries and Treasurer, - - - - -        | 2,275.40            |
| <b>Fund for Native Preachers.</b>                                  |                     |
| aid amounts, as last year, to - - - - -                            | 500.00              |
| <b>Contingent Fund.</b>  |                     |
| aid amounts, as last year, to - - - - -                            | 19,706.76           |
| <b>The J. D. Price Scholarship.</b>                                |                     |
| ounts, as last year, to - - - - -                                  | 500.00              |
| <b>The Judson Scholarship.</b>                                     |                     |
| ounts, as last year, to - - - - -                                  | 501.00              |
| <b>The Wade Scholarship.</b>                                       |                     |
| unded the past year by Mary Anna Longstreth, of Phil- - - - -      |                     |
| hia, the interest to be applied annually for the instruc- - - - -  |                     |
| of a Karen child, amounts to - - - - -                             | 500.00              |



|  |            |
|--|------------|
| <b>Theron Fisk Fund.</b>   |            |
| Bequest of Theron Fisk, late of Warsaw, N. Y., "the annual interest to be appropriated for the purpose of supporting a missionary in foreign lands," - - - - - | 2,304.73   |
| <b>Jubilee Fund.</b>   |            |
| Expenditures on account of this fund during the year ending March 31, 1864, and charged in the general account of that year, - - - - -                         | 9,769.34   |
| <b>Expenditures during the Year ending March 31, 1865, viz.,</b>   |            |
| <b>Maulmain Karen Missions.</b>  |            |
| Expenses of Miss Haswell's passage to Calcutta, in part, - -   | 400.00     |
| <b>Tavoy Mission.</b>  |            |
| Remittances, drafts, purchases and payments on account of Mr. Colburn, - - - - -   | 2,826.83   |
| <b>Rangoon Mission.</b>  |            |
| Remittances, drafts, purchases and payments, on account of Messrs. Smith and Haws, - - - - -   | 4,837.16   |
| <b>Bassein Mission.</b>  |            |
| Remittances for the purchase of real estate, - - - - -   | 2,100.00   |
| <b>Teloogoo Mission.</b>   |            |
| Remittances and payments, - - - - -  | 4,788.02   |
| Outfit and passage to Madras of Rev. L. Jewett, - - - - -  | 961.13     |
| Outfit and passage to Madras of Rev. J. E. Clough and family, - - - - -  | 1,805.36   |
|  | 7,554.51   |
| <b>Chinese Mission of Bangkok.</b>   |            |
| Remittances and payments, - - - - -  | 6,874.20   |
| Expenses of Dr. Dean in the United States, - - - - -   | 328.50     |
| Outfit and passage of Dr. Dean and family to Siam, via San Francisco and Hongkong, - - - - -   | 3,624.69   |
| Do. do. do. of Rev. C. A. Chilcott, - - - - -  | 1,038.97   |
|  | 11,865.36  |
|  | 28,426.73  |
|  | 15,639.88  |
|  | 284,000.00 |
| Balance on hand April 1, 1865, - - - - -   |            |
| <b>Receipts on account of this fund during the year ending March 31, 1864, and acknowledged in the Magazine with current receipts, - - - - -</b>               |            |
|  | 10,308.36  |
| <b>Receipts during the year ending March 31, 1865, acknowledged in the Macedonian, - - - - -</b>   |            |
|  | 43,852.28  |
|  | 284,000.00 |
| <b>Magazine and Macedonian.</b>  |            |
| Balance, January 1, 1864, - - - - -  | 288.30     |
| Received from subscriptions during the year, - - - - -   | 5,433.50   |
| Balance to new account, January 1, 1865, - - - - -   | 695.33     |
|  | 6,417.13   |
| Cost of publications for 1864, - - - - -   | 6,417.13   |
| <b>FREEMAN A. SMITH, Treas. Am. Bap. Miss. Union.</b>  |            |
| <i>Missionary Rooms, Boston, April 1, 1865.</i>  |            |

*Missionary Rooms, Boston, April 24, 1865.*

The Auditing Committee of the American Baptist Missionary Union, having examined the account of the Treasurer for the year ending March 31, 1865, with the vouchers, hereby certify that they find the same correct, and that there was a balance of five thousand five hundred sixty-one 73-100 dollars (\$5,561.73) to the credit of said Union on the 1st day of April, 1865.

They have also examined the account of the Jubilee Fund, with the vouchers, and find that there was an unexpended balance belonging to this fund on the first day of April, 1865, of fifteen thousand six hundred thirty-nine 88-100 (\$15,639.88.)

They have also examined the evidences of property belonging to the Union, and find that they agree with the statements on the Treasurer's books.

GEORGE BROOKS, } Auditing Committee.  
WM. A. BOWDLER, }

## PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS.

| NAMES.                  | TEXTS.                              | MEETINGS.    | PLACES.           | TIMES.      |
|-------------------------|-------------------------------------|--------------|-------------------|-------------|
| urman, D.D., S. C.      | Matt. 28: 20.                       | Convention,  | Philadelphia, Pa. | May, 1814   |
| aldwin, D.D., Mass.     | John 4: 35, 36.                     | "            | "                 | " 1817      |
| en, D. C.               |                                     | "            | "                 | April, 1820 |
| taughton, D.D., D. C.   | Acts 28: 15.                        | "            | Washington, D.C.  | " 1823      |
| er, Ga.                 | Matt. 28: 19.                       | "            | New York city.    | " 1826      |
| ales, India.            |                                     | Board, . . . | Boston, Mass.     | " 1827      |
| Brantly, Pa.            | Phil. 2: 16.                        | "            | New York city.    | " 1828      |
| arp, D.D., Mass.        | Mark 16: 15.                        | Convention,  | Philadelphia, Pa. | " 1829      |
| Sommers, N. Y.          | An Address.                         | Board, . . . | Hartford, Ct.     | " 1830      |
| k, Jr. * Mass.          | Ps. 67: 1, 2.                       | "            | Providence, R.I.  | " 1831      |
| d, D.D., * R. I.        | Rom. 7: 13.                         | Convention,  | New York city.    | " 1832      |
| w, Mass.                | 1 John 2: 6.                        | Board, . . . | Salem, Mass.      | " 1833      |
| Williams, N. Y.         | 2 Cor. 10: 15, 16.                  | "            | New York city.    | " 1834      |
| s, N. Y.                | Acts 9: 6.                          | Convention,  | Richmond, Va.     | " 1836      |
| sha, N. Y.              | Luke 10: 2.                         | Board, . . . | Hartford, Ct.     | " 1836      |
| Sommers, N. Y.          | Ps. 72: 19.                         | "            | Philadelphia, Pa. | " 1837      |
| w, Mass.                | Acts 12: 24.                        | Convention,  | New York city.    | " 1838      |
| Taylor, Va.             | Luke 24: 46, 47.                    | Board, . . . | Philadelphia, Pa. | " 1839      |
| sh, D.D., N. Y.         | John 3: 8.                          | "            | New York city.    | " 1840      |
| uller, D.D., S. C.      | John 12: 32.                        | Convention,  | Baltimore, Md.    | " 1841      |
| ison, D.D., R. I.       | Ps. 87: 7.                          | Board, . . . | New York city.    | " 1842      |
| Church, N. Y.           | Col. 1: 21.                         | "            | Albany, N.Y.      | " 1843      |
| d, D.D., Ohio.          | 1 Cor. 1: 21.                       | Convention,  | Philadelphia, Pa. | " 1844      |
| Pa.                     | Is. 40: 9.                          | Board, . . . | Providence, R.I.  | " 1845      |
| on, D.D., N. Y.         | 1 Tim. 1: 11.                       | Convention,  | Brooklyn, N.Y.    | May, 1846   |
| w, D.D., * Mass.        | Matt. 27: 45, 51-53.                | Union, . . . | Cincinnati, Ohio. | " 1847      |
| gger, R. I.             | Gal. 2: 9.                          | "            | Troy, N.Y.        | " 1848      |
| es, Del.                | Phil. 2: 5.                         | "            | Philadelphia, Pa. | " 1849      |
| on, N. Y.               | Matt. 20: 26-28.                    | "            | Buffalo, N.Y.     | " 1850      |
| ague, D.D., N. J.       | Acts 13: 36.                        | "            | Boston, Mass.     | " 1851      |
| Hotchiss, N. Y.         | 2 Thess. 3: 1.                      | "            | Pittsburg, Pa.    | " 1852      |
| rnbull, D. D. Conn.     | Isa. 32: 20.                        | "            | Albany, N.Y.      | " 1853      |
| Robinson, D.D., * N. Y. | John 14: 12.                        | "            | Philadelphia, Pa. | " 1854      |
| stthrop, D.D., N. Y.    | { Eph. 3: 8, and<br>2 Cor. 5: 14. } | "            | Chicago, Ill.     | " 1855      |
| Cushman, D.D., Mass.    | Heb. 12: 28, 29.                    | "            | New York city.    | " 1856      |
| Colver, Ohio.           | Col. 1: 28.                         | "            | Boston, Mass.     | " 1857      |
| Shaller, D.D., Me.      | Rom. 5: 3, 4.                       | "            | Philadelphia, Pa. | " 1858      |
| y, D.D., Ind.           | John 4: 38.                         | "            | New York city.    | " 1859      |
| aylor, D.D., N. Y.      | Acts 4: 31, 32.                     | "            | Cincinnati, Ohio. | " 1860      |
| ps, D.D., Conn.         | 1 Pet. 2: 17.                       | "            | Brooklyn, N.Y.    | " 1861      |
| aders, D.D., N. H.      | 1 Tim. 3: 16.                       | "            | Providence, R.I.  | " 1862      |
| oughs, D.D., Ill.       | Matt. 17: 16.                       | "            | Cleveland, Ohio.  | " 1863      |
| well, D.D., R. I.       | Luke 16: 31.                        | "            | Philadelphia, Pa. | " 1864      |
| , D.D., N. J.           | Rev. 12: 16.                        | "            | St. Louis, Mo.    | " 1865      |

\* The appointed preacher having failed.

## OFFICERS OF THE MISSIONARY UNION.

HON. IRA HARRIS, LL.D., New York, *President*.  
 REV. ALEXIS CASWELL, R. I., } *Vice-Presidents*.  
 HON. JOHN P. CROZER, Pa., }  
 REV. GEORGE W. BOSWORTH, D.D., Me., *Recording Secretary*.

### Board of Managers.

REV. S. BAILEY, D.D., Ind., *Chairman*. REV. G. J. JOHNSON, Iowa, *Recording Secretary*.

### CLASS I.

*Ministers.*  
 S. W. Adams, D.D., Cleveland, O.  
 W. W. Everts, D.D., Chicago, Ill.  
 B. Sears, D.D., Providence, R. I.  
 S. D. Phelps, D.D., New Haven, Conn.  
 M. G. Clarke, Chicago, Ill.  
 J. W. Fish, Fox Lake, Minn.  
 E. Sawyer, Hinesburg, Vt.  
 E. Dodge, D.D., Hamilton, N. Y.  
 A. H. Burlingham, New York.  
 D. W. Phillips, South Reading, Mass.  
 A. Hovey, D.D., Newton, Mass.  
 J. H. Kennard, Philadelphia, Pa.  
 S. Cornelius, Ann Arbor, Mich.  
 W. H. Farnley, Jersey City, N. J.  
 R. Babcock, D.D., Poughkeepsie, N. Y.

*Laymen.*  
 M. Neworth, Portland, Me.  
 David Jayne, M.D., Philadelphia, Pa.  
 Prof. James B. Boies, Ann Arbor, Mich.  
 O. M. Holden, Chicago, Ill.  
 J. Clement, Dubuque, Iowa.  
 O. J. Dearborn, Janesville, Wis.  
 G. W. Prescott, Lebanon, O.  
 G. Colby, Boston, Mass.  
 A. J. Joselyn, Elgin, Ill.  
 S. Colgate, New York.

### CLASS II.

*Ministers.*  
 G. W. Bosworth, D.D., Portland, Me.  
 J. H. Gilmore, Fisherville, N. H.  
 S. L. Caldwell, D.D., Providence, R. I.  
 O. B. Crane, Hartford, Conn.  
 H. G. Weston, D.D., New York, N. Y.  
 G. B. Ide, D.D., Springfield, Mass.  
 G. Anderson, St. Louis, Mo.  
 J. S. Dickerson, Wilmington, Del.  
 D. C. Eddy, D.D., Boston, Mass.  
 E. H. Gray, D.D., Washington, D. C.  
 G. S. Webb, D.D., New Brunswick, N. J.  
 H. Harvey, D.D., Dayton, O.  
 J. D. Pope, Minn.  
 T. H. Archibald, Mt. Holly, Vt.

*Laymen.*  
 M. Davis, Burlington, Vt.  
 H. H. Hawley, Burlington, Iowa.  
 J. W. Merrill, Boston, Mass.  
 Hon. I. Davis, LL.D., Worcester, Mass.  
 J. B. Hartwell, Providence, R. I.  
 S. Sheldon, New York, N. Y.  
 A. Hubbell, Utica, N. Y.  
 S. Van Wickie, New Brunswick, N. J.  
 W. Bueknell, Philadelphia, Pa.  
 N. Goldsmith, Cincinnati, O.  
 Hon. J. R. Doolittle, Racine, Wis.

### CLASS III.

*Ministers.*  
 A. K. P. Small, Bangor, Me.  
 Wm. Hague, D.D., Boston, Mass.  
 B. L. Taylor, D.D., Brooklyn, N. Y.  
 B. Lathrop, D.D., New York city.  
 H. C. Fish, D.D., Newark, N. J.  
 J. Wheaton Smith, D.D., Philadelphia, Pa.  
 S. Talbot, Granville, O.  
 S. Haskell, Kalamazoo, Mich.  
 S. Bailey, D.D., Lafayette, Ind.  
 L. A. Dunn, Fairfax, Vt.  
 N. Colver, D.D., Chicago, Ill.  
 M. G. Hodge, Janesville, Wis.  
 G. J. Johnson, Burlington, Iowa.  
 T. F. Caldwell, D.D., Toronto, C. W.

*Laymen.*  
 A. Colby, New London, N. H.  
 T. G. Turner, Warren, R. I.  
 J. H. Dunson, LL.D., Haverhill, Mass.  
 A. Day, Hartford, Ct.  
 Wm. N. Sage, Rochester, N. Y.  
 S. A. Crosser, Upland, Pa.  
 J. P. Bishop, Cleveland, O.  
 T. W. Ewart, Marietta, O.  
 A. J. Oenant, St. Louis, Mo.  
 D. Bowen, Buffalo, N. Y.

### Executive Committee.

*Ministers.*  
 BARON STOW, D.D.  
 S. R. MASON, D.D.  
 WILLIAM LAMSON, D.D.  
 ROBERT C. MILLS, D.D.  
 G. W. GARDNER.

*Laymen.*  
 HERMAN LINCOLN,  
 NEREMIAH BOYNTON,  
 GEO. W. CHIPMAN,  
 J. W. MERRILL.

JONAH G. WARREN, D.D., *Corresponding Secretary*.

J. N. MURDOCK, D.D., *Assistant Corresponding Secretary*.

F. A. SMITH, Esq., *Treasurer*.

### Auditing Committee.

\*J. B. WITHERS, Esq.,

GEORGE BROOKS, Esq.

\*Declined; WILLIAM A. BOWDLER, Esq., was elected in his stead.

## FIFTY-FIRST ANNUAL MEETING.

### PROCEEDINGS OF THE MISSIONARY UNION.

ST. LOUIS, Mo., May 28, 1865.

Missionary Union met this morning at 10 o'clock; A. M., in the g-house of the 2nd Baptist church.

In the absence of the President, the first Vice-President, Rev. A. Cas. D. D., took the chair and called the meeting to order. The Scriptures having been read, and a hymn sung, prayer was offered by Rev. Dr. n, of Ill.

A letter from Hon. Ira Harris, LL.D., was then read, excusing his absence from the meeting.

W. Bosworth was appointed Recording Secretary *pro tem*.

After appropriate remarks by the Chairman, the following were appointed.

Committee of Arrangements: Rev. G. Anderson and J. V. Schofield of St. Louis, with the Corresponding and Assistant Secretaries.

Resolved, That the Chair nominate all committees unless otherwise ordered.

Messrs. E. C. Mitchell, Ill., G. J. Johnson, Iowa, L. B. Tefft, Minn., Clark, Ind., N. A. Reed, O., J. French, Pa., H. C. Graves, R. I., Seeley, N. Y., and P. Van Winckle, Mich., were appointed a Committee Roll, who subsequently reported as follows, and the report was adopted.

#### REPORT.

Committee on enrollment of members, beg leave to submit the following Report.

Whole number of members present, including Life and Annual, is 304. Life members, 239. Annual Members, 82. Of the Annual Members, 17 are also Life members.

States are thus represented;—Maine, 4 L.m.; Massachusetts, 23 L.m., 1 a.m.; Maryland, 3 L.m.; Connecticut, 5 L.m., 1 a.m.; New York, 27 L.m., 6 a.m.; New Jersey, 6 L.m., 1 a.m.; Pennsylvania, 12 L.m.; Ohio 28 L.m., 27 a.m.; Indiana, 11 L.m., Michigan, 9 L.m., 5 a.m.; Illinois, 71 L.m., 15 a.m.; Iowa, 14 L.m., 9 a.m.; Minn., 10 L.m., 5 a.m.; Minnesota, 4 L.m., 4 a.m.; Missouri, 2 L.m., 12 a.m.; Kentucky, 1 L.m.; Tennessee, 1 L.m.; California, 1 L.m.; District of Columbia, 2 L.m.; France, 1 L.m.; Burmah, 1 L.m.; India, 1 L.m.; Canada, 1 L.m.

#### DELEGATES.

##### MASSACHUSETTS.

Agnew, L.M. . . . . Boston, Shawmut ave. ch.  
Lorsee, L.M. . . . . Charlestown, Bunker Hill ch.

## CONNECTICUT.

S. Graves, L.M. . . . . Norwich, ch.

## NEW YORK.

R. Babcock, L.M. . . . . Poughkeepsie, 1st ch.  
 J. B. Brackett, L.M. . . . . " 2nd ch.  
 C. W. Brooks, . . . . . Triangle, ch.  
 E. J. Foote, . . . . . Syracuse, ch.  
 E. A. Johnson, L.M. . . . . Troy.

## NEW JERSEY.

G. W. Clarke, L.M. . . . . Elizabeth, ch.

## OHIO.

R. T. Bonsall, . . . . . Cincinnati, 9th st. ch.  
 I. N. Carman, . . . . . Marietta, ch.  
 C. W. Chamberlain, . . . . . Dayton, 1st ch.  
 Wm. E. Clarke, Jr., . . . . . Cleveland, 1st ch.  
 H. M. Cochran, . . . . . McConnellsville, ch.  
 D. G. A. Davenport, . . . . . Cincinnati, 9th st. ch.  
 C. T. Emerson, . . . . . Washington and Bloomington, chs.  
 N. Goldsmith, . . . . . Cincinnati, 9th st. ch.  
 J. L. Hibbs, . . . . . Portsmouth, 1st ch.  
 W. M. Ingerson, . . . . . Youngstown, ch.  
 J. Link, . . . . . Cincinnati.  
 A. F. Payne, . . . . . Dayton, 1st ch.  
 E. F. Platt, . . . . .  
 H. H. Shipley, . . . . . Cincinnati, 9th st. ch.  
 S. Trevor, . . . . . " " " "  
 J. B. Tuttle, . . . . . Urbana, ch.  
 F. J. Tytus, . . . . . Middletown, ch.  
 A. B. White, . . . . . Greenfield, ch.  
 W. M. Whitney, . . . . . Lancaster.  
 W. H. Wood, . . . . . Richfield and Royalton, chs.

## INDIANA.

J. Dunham, . . . . . Perrysburg, ch.  
 T. H. Stewart, . . . . .

## ILLINOIS.

W. W. Ames, . . . . . Lockport.  
 W. Branch, . . . . . Springfield.  
 W. P. Cameron, . . . . . Chicago, Wabash ave. ch.  
 Jirah D. Cole, L.M. . . . . Galva, ch.  
 O. J. Fisk, . . . . . Bloomington.  
 D. B. Gunn, . . . . . Sandwich, ch.  
 D. E. Haeteman, L.M. . . . . Marengo.  
 S. M. Hunt, Jr., L.M. . . . . Chicago, 5th ch.  
 T. Jameson, L.M. . . . . Steuben.  
 Aaron Jones, . . . . . Peoria, ch.  
 Thomas Kerr, . . . . . Rockford.  
 C. Leach, Jr., L.M. . . . . Galesburg, ch.  
 I. S. Mahan, . . . . . Centralia.  
 S. W. Marston, . . . . . Warrenville.  
 C. C. Moore, . . . . . Ontario.  
 N. Parks, . . . . . Oquaka.  
 Daniel Read, . . . . . Upper Alton.  
 Nathan Sheppard, . . . . . Chicago.  
 Carlos Swift, L.M. . . . . Mt. Carroll.  
 W. H. Steadman, . . . . . Coal Branch.  
 G. C. Taylor, . . . . . Pontiac.  
 O. D. Taylor, . . . . . Sublette.  
 E. J. Thomas, L.M. . . . . Atlanta.  
 J. E. Tyler, L.M. . . . . Chicago, 1st ch.

## MICHIGAN.

S. Crossman, . . . . .

well, . . . . .  
e, . . . . .  
nson, . . . . .  
Winkle, . . . . .

WISCONSIN.

le, . . . . . Janesville, ch.  
hnson, L.M. . . . . Madison, ch.  
iller, L.M. . . . . Sparta, ch.  
alker, . . . . . Portage City, ch.  
tman, . . . . .

IOWA.

ild, . . . . . Oskaloosa, ch.  
rkholder, . . . . . Brighton, ch.  
urrington, . . . . . Waverly, ch.  
ilton, . . . . . Keokuk, ch.  
viden, . . . . . Fairbank, ch.  
ler, . . . . . Dubuque.  
olman, . . . . . Fort Madison.  
oreester, . . . . . Ottumwa, ch.  
ilson, . . . . . Eddyville, ch.

MINNESOTA.

umphrey, . . . . . Hastings, ch.  
lason, . . . . . Rochester, ch.  
aft, . . . . . Winona, ch.  
hickstun, . . . . .

MISSOURI.

erson, L.M. . . . . St. Louis, 2d ch.  
ateman, . . . . . Chillicothe.  
nant, . . . . . St. Louis, 2d ch.  
ale, . . . . . "  
ancock, . . . . . "  
McPherson, . . . . . "  
hofield, . . . . . " 3d ch.  
herwood, . . . . . "  
ompson, . . . . . "  
bruff, . . . . . "

LIFE MEMBERS.

MAINE.

osworth, . . . . . M. Sampson, . . . . . C. Tibbets.

MASSACHUSETTS.

nable, . . . . . S. R. Mason, . . . . . F. A. Smith,  
owlea, . . . . . J. N. Murdock, . . . . . L. E. Smith,  
abrook, . . . . . Benj. S. Noyes, . . . . . Baron Stow,  
ddy, . . . . . Alfred Owen, . . . . . J. G. Warren,  
rood, . . . . . J. W. Parker, . . . . . J. F. Warren,  
olland, . . . . . W. Randolph, . . . . . Asa Wilbur.  
ned, . . . . . S. F. Smith, . . . . .

RHODE ISLAND.

aswell, . . . . . Henry C. Graves, . . . . . E. T. Hunt.

CONNECTICUT.

lams, . . . . . J. H. Gilbert, . . . . . G. J. Mix.  
arbour, . . . . .

## NEW YORK.

J. Q. Adams,  
T. Allen,  
T. D. Anderson,  
J. S. Backus,  
S. Baker,  
W. R. Brooks,  
R. M. Buckland,  
H. M. Carr,

J. C. Clarke,  
D. G. Corey,  
O. Dodge,  
R. G. Hatfield,  
E. T. Hascok,  
S. Hilsley,  
B. T. Jessup,  
J. B. Jones,

W. S. Mikels,  
Howard Osgood,  
S. Raynor,  
S. D. Raynor,  
J. T. Seeley,  
S. Sheldon,  
P. B. Spear,  
H. G. Weston

## NEW JERSEY.

R. Atkinson,  
W. H. Farnly,

M. S. Riddell,  
P. P. Banyon,

U. D. Ward.

## PENNSYLVANIA.

G. W. Anderson,  
G. D. Boardman,  
J. E. Chesshire,  
J. French,

B. Griffith,  
J. J. Grundy,  
A. J. Hay,  
J. L. Hays,

P. S. Henson,  
D. P. Maryatt,  
D. B. Furinton,  
J. W. Smith.

## OHIO.

J. P. Bishop,  
E. T. Brown,  
C. Butler,  
J. M. Chapman,  
N. J. Clarke,  
G. F. Davis,  
J. Emery,  
T. W. Ewart,  
H. Harvey,

J. M. Hoyt,  
S. W. Lynde,  
T. J. Melish,  
H. T. Miller,  
J. L. Moore,  
W. F. Nelson,  
S. B. Page,  
C. Parker,

J. M. Pendleton,  
N. A. Reed,  
D. Shepardon,  
W. T. Smith,  
F. Stanley,  
M. Stone,  
E. Thresher,  
W. C. Wilkinson

## ILLINOIS.

I. V. Allison,  
G. S. Bailey,  
John S. Blair,  
J. Brakefield,  
Joseph Brown,  
J. Buckley,  
J. Cairns,  
T. P. Campbell,  
B. B. Carpenter,  
Daniel Cheever,  
J. M. Cochrane,  
Zenas Colman,  
James Cooper,  
Wm. Crowell,  
A. L. Daniels,  
H. Daniels,  
F. M. Ellis,  
Isaac Fargo,  
Richard Flagg,  
M. B. Forey,

Calvin Greenleaf,  
A. Gross,  
W. M. Haigh,  
B. B. Hamilton,  
Isaac N. Hill,  
A. C. Hubbard,  
F. W. Ingmire,  
F. B. Ives,  
Melvin Jameson,  
W. S. Johnson,  
J. Kelley,  
John Kelley,  
H. N. Kendall,  
S. A. Kingsbury,  
Niles Kinne,  
M. L. Langley,  
Warren Leverett,  
S. S. Martin,  
D. P. Maryatt,

N. W. Miner,  
E. C. Mitchell,  
B. Morey,  
S. M. Osgood,  
R. E. Pattison,  
W. P. Pattison,  
L. Pearson,  
J. H. Pratt,  
Wm. C. Pratt,  
F. Remington,  
Wm. Roney,  
D. D. Ryrie,  
D. H. Sheldon,  
Geo. Silver,  
Luther Stone,  
E. G. Taylor,  
L. Whitney,  
H. R. Wilbur,  
N. N. Wood.

## INDIANA.

S. Bailey,  
I. Bloomer,  
T. R. Cressey,  
Henry Day,

C. W. Hewes,  
J. R. Osgood,  
A. L. Robinson,

S. M. Stimpson,  
J. L. Thiebaud,  
G. Williams.

## IOWA.

J. Y. Aitchison,  
L. B. Allen,  
D. F. Carnahan,  
A. G. Eberhart,  
J. Fulton,

G. J. Johnson,  
J. E. Nash,  
D. P. Smith,  
A. H. Starkweather,

C. T. Tucker,  
J. Warren,  
D. S. Watson,  
J. T. Westover.

## MICHIGAN.

E. Anderson,

G. W. Harris,

L. D. Palmer,

Booth,  
Cornelius,  
J. Fish,

S. Haskell,  
C. E. Hewett,

L. Slater,  
F. W. Wilcox.

WISCONSIN.

Brande,  
D. Clarke,  
Conrad,

O. J. Dearborn,  
J. W. Fish,  
C. M. Fuller,

I. E. Gates,  
D. E. Holmes.

MINNESOTA.

Gale,  
Gunn.

H. C. Hazen,

A. S. Lyon.

MISSOURI.

m. B. Alvord.

KANSAS.

an Jones,

J. Buttrick Jones.

CALIFORNIA.

B. Stone.

DISTRICT OF COLUMBIA.

lgar H. Gray,

A. D. Gillette.

KENTUCKY.

ac Russell.

TENNESSEE.

. W. Phillips.

CANADA.

. A. Fyfe.

FRANCE.

Foulon.

BURMAH.

G. Binney.

Messrs. S. Bailey, Ind., C. Tibbets, Me., C. W. Anable, Ma., S. Graves, t., J. E. Johnson, Wis., M. B. Anderson, N. Y., H. C. Fish, N. J., J. W. mith, Pa., A. D. Gillette, D. C., J. M. Hoyt, O., S. Haskell, Mich., A. S. yon, Min., N. Colver, Ill., J. A. Nash, Iowa, W. M. McPherson, Mo., M. Stimson, Ind., were appointed a Committee to nominate the officers of e Union, and the new members of the Board.

*Voted*, That this Committee be instructed to prepare a printed list of minations and to report at 3 o'clock this afternoon.

The Treasurer presented his Annual Report.

*Voted*, That this Report be accepted and referred to the Committee on inance.

Messrs. B. P. Baker, N. Y., P. P. Runyon, N. J., G. F. Davis, O., J. Dearborn, Wis., Charles Butler, O., br. Pierce, Mo., G. J. Mix, of Ct., d O. Dodge, N. Y., were appointed the Committee on Finance.

The Annual Report of the Executive Committee was then presented by e Secretary and the Assistant Secretary.

The reading of this Report was suspended while Dr. Binney, of Bur- ah, was introduced to the Union, and favored the meeting by an interest- g address.

The reading of the Report was resumed and finished.

*Voted*, That the Report be accepted and its several sections appropriate- referred.

The Committee of Arrangements presented their Report, which was cepted.

The Committee of Arrangements respectfully recommend

1. That the sessions of the Union be arranged as follows,—that we meet 9 o'clock A. M. and adjourn at 12 M.—that we meet again at 2 P. M.,



and adjourn at 4 1-2,—and that the evening session begin at a quarter before eight.

2. That the Report of the Treasurer and Executive Committee be read during the present session.

3. That the first business of the afternoon session of the first day be the reference of Reports to their appropriate Committees.

4. That the election of officers take place at 3 o'clock to-day.

5. That the annual sermon, by Rev. H. C. Fish, D. D., of N. J., be preached this evening, to be followed by a collection.

6. That a prayer meeting be held to-morrow, at eight o'clock, A. M.

7. That the forenoon and afternoon sessions of Wednesday be occupied by reports of Committees and addresses, and that the evening be devoted to addresses from returned missionaries and missionaries under appointment.

After prayer by Rev. Dr. Babcock, of N. Y., the meeting adjourned.

#### TUESDAY AFTERNOON, 2 o'clock.

The Union met according to adjournment.

After singing the "Missionary Hymn," prayer was offered by Rev. R. Morey, of Ill.

The Chairman presented the following nominations for committees, which were confirmed:—

*Committee on Publications.*—S. R. Mason, Ms., E. Lathrop, N. Y., P. S. Henson, Pa., G. W. Harris, Mich., J. Bulkley, Ill., S. B. Page, O., S. M. Osgood, Ill.

*Committee on the Toungoo Mission.*—R. E. Pattison, Ill., S. Bailey, Ind., E. Thresher, O., B. Griffith, Pa., H. G. Weston, N. Y.

*Committee on Theological Seminary in Burmah.*—J. W. Smith, Pa., W. Randolph, Ms., M. Stone, O., J. A. Smith, Ill., and Dr. Binney, Burmah.

*Committee on the Printing Press in Burmah.*—Messrs. Wm. Hague, Ms., J. H. Gilbert, Ct., L. Church, Ill., D. S. Watson, Iowa, and E. F. Platt, O.

*Committee on the Shan Mission.*—Messrs. E. T. Hiscox, N. Y., A. Owen, Ms., J. Cooper, Pa., E. Anderson, Mich., and E. J. Goodspeed, Ill.

*Committee on the Chinese and Siamese Mission.*—Messrs. D. Read, Ill., D. G. Corey, N. Y., J. B. Morse, Ms., R. J. Adams, Ct., J. D. Cole, Ill., R. Telford, N. Y.

*Committee on the Assamese and Telooogo Missions.*—Messrs. S. Baker, N. Y., E. H. Gray, D. C., W. H. Parmly, N. J., T. R. Cressey, Ind., and C. F. Tolman, Iowa.

*Committee on the Mission to Germany.*—Messrs. H. Day, Ind., N. W. Miner, Ill., W. M. Haigh, Ill., B. W. Brooks, N. Y., and J. E. Ches hire, Pa.

*Committee on the Mission to the American Indians.*—Messrs. Wm. Crowell, Ill., C. Van Husen, Mich., J. Girdwood, Ms., C. W. Hewes, Ind., F. Remington, Ill., Evan Jones, of the Cherokee Mission, J. B. Jones, and L. Slater, of Mich.

*Committee on the Burman Mission.*—Messrs. L. B. Allen, Iowa, T. D. Anderson, N. Y., E. B. Eddy, Ms., Smith Sheldon, N. Y., and E. J. Fish, Mich.

*Committee on Obituaries.*—Messrs. R. Babcock, N. Y., H. Harvey, O., and A. D. Gillette, D. C.

The Secretary, Dr. Warren, read a communication which formed a part of the Report on the Tougoo Mission, by request of the Union.

Rev. Evan Jones, of the Cherokee Mission, and his son, Rev. J. B. Jones, formerly in the same connection, were severally introduced to and addressed the meeting.

The Committee on Nominations submitted their Report, as directed by the Union. Accepted.

The ballot was ordered and Messrs. J. H. Gilbert, Ct., H. C. Graves, R. I., R. Atkinson, N. J., and D. F. Carnahan, Iowa, were appointed tellers.

The tellers announced the election of the entire list of nominations as reported by the Committee.

Hon. IRA HARRIS, LL.D., *President*.  
 Rev. ALEXIS CASWELL, D.D., } *Vice-Presidents*.  
 Hon. JOHN P. CROZER,  
 Rev. G. W. BOSWORTH, *Recording Secretary*.

#### MANAGERS.

##### *Ministers.*

A. K. P. SMALL, Me.,  
 L. A. DUNN, Vt.,  
 WM. HAGUE, Mass.,  
 E. E. L. TAYLOR, N. Y.,  
 E. LATHROP, N. Y.,  
 H. C. FISH, N. J.,  
 J. W. SMITH, Pa.,

S. TALBOT, O.,  
 S. HASKELL, Mich.,  
 S. BAILLY, Ind.,  
 N. COLVER, Ill.,  
 M. G. DODGE, Wis.,  
 G. J. JOHNSON, Iowa,  
 T. F. CALDICOTT, C. W.

##### *Laymen.*

A. COLBY, N. H.,  
 J. H. DUNCAN, Mass.,  
 T. G. TURNER, R. I.,  
 A. DAY, Ct.,  
 WM. N. SAGE, N. Y.,  
 D. BOWEN, N. Y.

S. A. CROZER, Pa.  
 J. P. BISHOP, O.,  
 T. W. EWART, O.,  
 H. EDWARDS, N. Y.,  
 A. J. COMANT, Mo.

A Committee on the French Mission was appointed, consisting of Dr. G. W. Eaton, N. Y., G. D. Boardman, Pa., S. Trevor, O., R. Bowles, Ms.

Mr. P. Fales, Principal of the Institute for the Blind, invited the members of the Union and others in attendance, to visit that Institution on Wednesday from 4 1-2 to 6 o'clock, P. M.

*Voted*, That this invitation be gratefully accepted.

Rev. R. Telford, of the China Mission, was introduced to the meeting and made a brief address.

After prayer by Rev. Dr. Colver, of Ill., the meeting was adjourned.

#### TUESDAY EVENING, 7 1-2 o'clock.

The Union met according to adjournment.

The devotional exercises were conducted by Rev. J. Girdwood, of Ms.

The Annual Sermon was preached by Rev. H. C. Fish, D. D., of N. J., from Rev. XII: 16. "And the earth helped the woman."

A collection was taken amounting to \$129.45.

Adjourned.

#### WEDNESDAY, 9 o'clock, A. M.

The Union met according to the order of arrangement.

After singing, prayer was offered by Rev. O. B. Stone, of Cal.

The record of yesterday's proceedings was read by the Recording Secretary.

A Committee on the Place and Preacher for the next annual meeting was appointed, consisting of B. Stow, of Mass., H. Day, Ind., G. D. Boardman, Pa., W. H. Parmly, N. J., and H. T. Miller, O.

The Committee on Finance presented their Report through the Chairman, which was accepted.

The adoption of this Report was moved, and after remarks by B. P. Baker, N. Y., J. Emory, O., P. S. Henson, Pa., J. N. Murdock, Ms., O. Dodge, N. Y., W. Randolph, Ma., J. S. Backus, N. Y., T. Brande, Wis., and A. L. Robinson, Ind., was adopted.

#### REPORT.

Your Committee on Finance with gratitude recognize in the success of the past year the Divine blessing on the plans and efforts put forth to increase largely the receipts of the Society. Notwithstanding the large donations made by our membership to the Jubilee Fund, and the noble and patriotic responses to the claims of the Sanitary and Christian Commissions, amid all the burdens of the war, we have raised more by regular contributions to the Society than ever before, and have fully redeemed our pledges made one year ago.

Now that Peace is again unfolding her wings over our whole and undivided country, and the claims before referred to are not likely long to exist, your Committee are of the opinion that the Union, trusting in the same Divine blessing, should endeavor to raise not less than one hundred and seventy-five thousand dollars the current year.

Your Committee fully endorse the plan of relying largely on the agency of pastors and churches in promoting a missionary spirit and raising funds for the Union. They regret that not more than half of the pastors have taken up this matter with energy, and would recommend that in all cases where the pastor cannot, from any cause, give it his attention, a committee of lay brethren be appointed in every church to discharge this duty—so that every church, and if possible every member, may become annual contributors.

Your Committee notice with pleasure the increase in the contributions from our Sabbath schools, and would recommend that monthly collections in all our schools be continued, thus cultivating early a love for missions in the hearts of those who must soon take our places in the churches below.

May we not express the hope, in conclusion, that our membership will, in view of the great demands of our work, and the great blessings vouchsafed us as a nation, pour out on the altar a peace offering that shall enable our Executive Committee to publish the gospel of the Prince of Peace yet more and more widely?

The Report on the Chinese and Siamese Missions was presented by the Chairman. Remarks were made on this report by Messrs. D. G. Corey, N. Y., and J. G. Warren, Ms., who read an extract of a letter from Dr. Dean, and the Report was adopted.

#### REPORT.

These missions are regarded by your Committee as the most important and pressing in their demands, of any under our care. More than one third of the population of the entire globe is embraced within their sphere. All China is open to our missionaries. By those providences which have opened these wide doors, God is calling upon us to enter in and win that mighty empire to the dominion of Christ, and thus

our responsibilities are made most solemn and overwhelming. The vastness of this work may discourage the faint-hearted and doubting. But we believe that the faith of our churches will, as it ought to, be increased until it becomes equal to this stupendous enterprise. If we can believe, all things are possible to him that believeth. The rapid and brilliant successes of the Karen Mission seem to have been given of the Lord in order to stimulate our faith, and hope, and energies, preparatory to our attempting this immeasurably greater work of evangelizing these populous and hoary nations. We would now, therefore, fain believe that our churches will rise with the occasion and gird themselves for these glorious conquests. In the mean time we should consider that just such a mighty and solemn work as this is needed to develop in all our churches the Christian graces of prayer, faith, spirituality and benevolence. All our ministers and pastors should remember that this vast enterprise furnishes to them one of the best means of promoting the unity, and spirituality, and activity of their churches, and of securing the most liberal support for themselves.

These missions present many motives for encouragement. It should be remembered that in China, the Bible, when once faithfully translated, is translated for more than 300,000,000 souls, that the public mind was never so active and inquisitive as now, that the remarkable revival of the old forms of their idolatrous worship which is now going on, is a most hopeful sign, inasmuch as it indicates an unusual craving of the religious nature of the common people, which will not be satisfied until they come to the knowledge of the truth as it is in Jesus Christ.

In Siam, the intelligence and zeal of the king for the civilization of the people, the hearty welcome he has extended to our missionaries, and the perfect freedom of religious worship he has granted alike to his own people and to foreigners, afford the best encouragement for our labor, the most satisfactory promise of speedy success.

We regard it as an especial mark of the Divine favor, that Dr. Dean, so long and so widely known as a model missionary, has had the heart and the health to return to the Chinese Mission and resume his invaluable labors; and that the Siamese Mission is in charge of a man who was a native of India and who has received a thorough education in this country.

Both these missions should in our judgment be largely and speedily reinforced.

The Report of the Committee on Obituaries was then presented, portions being read by Dr. Babcock and Dr. Gillette, respectively. After brief remarks by Dr. Stow, and Rev. Mr. Ingersoll, of O., the singing of the hymn, "Asleep in Jesus," and prayer by Rev. Mr. Brande, of Wis., the Report was adopted.

#### REPORT.

Most gratefully would your Committee recognize our Heavenly Father's care, in preserving the lives and so generally the health of all our missionaries and assistant missionaries actually in the field, for the last two years.

One who had returned to this country, on account of the impaired health of his companion, has himself died,—and two of our beloved associates in home labors and cares for the mission have been honorably discharged by our blessed Master. Of each of these we crave to be indulged in a few words, not of lofty, pompous eulogy from which their whole souls would have instinctively recoiled; but rather we would bear such humble testimony in regard to them, as may enable us to glorify God in them. Better still, if we may be able, we would hold each of them for a moment before the camera, that the true light of their reflected moral features may be daguerreotyped for permanent and useful contemplation.

Rev. A. H. Danforth. This well beloved brother was born in Pelham, Ma., 1817

graduated at Madison University, was set apart to the work of the ministry, and sailed for Assam in 1847.

During his ten years of toil among the heathen, he purchased to himself a good degree of reputation, as an assiduous and useful missionary of the cross of Christ.

Br. Danforth was obliged to return to this country to recruit his own exhausted strength, and to save, if possible, the precious life of his now surviving and excellent companion, whose strength had failed to an extent that made it imperative on her to seek rest from her toils and a change of climate.

After arriving home, br. D. circulated widely among our churches; with them he was always welcomed as a faithful ambassador of Christ; he became extensively useful by his urgent and earnest appeals on behalf of missions.

When it was found impossible, for want of funds, for him to be returned to his loved field of labor abroad, he became pastor of Milestown church, near Philadelphia, where he was sincerely loved for his personal worth, and highly esteemed as a studious, laborious minister of Jesus Christ.

During last year, br. Danforth's zeal in the cause of our country led him to the front with our noble army of soldiers in the service of the Christian Commission. His ardor, however, overmastering his strength, he sunk into a slow but severe fever. Those who watched at his bedside in Washington, looked daily for his departure to his rest above; kind Providence so far restored him to partial health and strength, that he returned to his church and pastoral work; but nature, overborne, gave way; calmly resting on the mercy of an atoning Redeemer, he slept in Jesus, and the tomb closed over his mortal remains, amid an appreciative and sorrowing people.

"His God sustained him in his final hour,  
His final hour brought glory to his God."

Samuel Budd Swaim, D. D., the son of Hon. Judge Swaim, of Pemberton, N. J., was from earliest years, trained up in the way he should go, and he did not depart from it. Converted in early life, he graduated with honor at Brown University, and at Newton Theological Institution, preached in Maine and in Ohio, where also he taught for a brief period, and then followed the noble and illustrious Jonathan Going in the pastorate of the First Baptist church in Worcester, Ms. For many years he ably sustained this position, till even his vigorous frame and powerful mind became exhausted by his incessant toils, and he sought relief in a smaller charge at West Cambridge, Ms. How conscientiously and thoroughly he discharged the manifold duties of a good minister of Jesus Christ, it was the privilege of some of us to witness for more than thirty years. Slightly subject to nervous depression, he bore up manfully against its influences; and was at once the personification of industrious, conscientious devotement, of superior natural capabilities, conjoined with lovely, Christ-like humility, and self-obliviousness. His breadth of view in all pertaining to the stewardship of an ambassador of Christ, gave manifest proof of his wisdom and skill in combining the power of the Press in preparing elementary religious instruction for youth, with admirably homiletic training for all the diversified capacities of a numerous and intelligent congregation, and the interlinked efficiency of home and foreign missions for the evangelization of the world. But the Saviour whom he loved and served so well has relieved him from the intense toils and painful vigils of a sentinel on the outposts of duty, to welcome him to the blissful rest awaiting the good and faithful servant. Earth is indeed poorer, but heaven is richer by such a transition.

Seymour W. Adams, D. D., of Cleveland, Ohio, is among the honored dead of the past year. He had been the eminently able and useful pastor of the First Baptist church in that city for eighteen years. He was a man of elevated Christian spirit and singularly pure and unselfish life, and possessed in an unusual degree the affection and

confidence of his people. Unostentatious and retiring in manner, his attainments as scholar and theologian were alike accurate and broad. Free from all sensationalism in the pulpit, his sermons were rich in Christian experience and clear in doctrinal statement. The large and influential church gathered and educated under his ministry, the wide-spread sorrow expressed at his death throughout the city of Cleveland are an eloquent tribute to his Christian and pastoral worth.

Dr. Adams had been for many years a member of the Board of the Missionary Union. He was distinguished by soundness of judgment, gentleness of spirit, and comprehensiveness of view. In his death the cause of missions has lost an earnest, enlightened advocate and counsellor. But his holy example remains, inciting us to like unselfish consecration to the work of our Master—looking for the blessed welcome assured to each true-hearted disciple, “Well done, good and faithful servant; enter thou into the joy of thy Lord.”

The Report on the Theological School in Burmah was read by J. A. Smith, III. Rev. Dr. Binney, of Burmah, addressed the meeting on the subject of the Report, and it was then adopted.

#### REPORT.

The Committee on the Karen Theological Seminary report:

The Committee are happy to find in the report of the Executive Committee, evidence that this important interest, related in so many intimate ways to every other connected with the missions in Burmah, is so highly prosperous. The one only circumstance that occasions regret, is the retirement from the Seminary of its late Principal, Dr. Binney, who, after six years of service in that post, finds it necessary to return to this country at least for a time, on account of the health of Mrs Binney, the term for which he had engaged afresh in it, after a former visit home for a like reason, having also more than passed. It is cause of thankfulness, in the midst of the regret all friends of our missions will feel at this, that he has been enabled, under the blessing of God, to commence so well, and now in such a favorable condition to pass to other hands, a work so important. Your Committee would acknowledge in this connection the generous aid of the three brethren in Philadelphia, Messrs. Jayne, Bucknell and Mackintosh, by whose donations Dr. Binney has been sustained in this work. It is a noble example of Christian liberality, and commends itself to imitation in behalf of this and similar objects.

It appears by the report of the Executive Committee that the Seminary is now under the care of Messrs. C. H. Carpenter and D. A. W. Smith, the former having for two years past been associated with Dr. Binney in its management; and the latter, sent out one year since as a missionary to the Burmans, having been transferred to the post of teacher in the Theological School. There is every reason to believe that under the direction of these brethren the Seminary will continue its career of usefulness. Their labors will be much helped by the provision lately made of commodious buildings and grounds, providentially offered to us and purchased within the year. The Union has therefore the satisfaction of knowing that near that city, which, as the report of the Executive Committee states, is “the head quarters of civil, social and commercial life,—the chief point of the arrival and departure of missionaries and others, the seat of the Mission Press, and the home of the First Baptist church organized in the mission,” is now permanently fixed a school for the training of the native ministry, which may be expected, as that report also says, to “grow into a Literary and Theological Institution for all the tribes and nations of Burmah.” In due time, it is to be hoped, another competent man will be added to the teaching force, and apparatus and other much needed facilities secured for the teaching work.

Meanwhile let all who love our missions bear the school near their hearts, and obtain for it by their earnest prayers, more and more, the smile and blessing of Almighty God.

The Committee on the Place and Preacher for the next Annual Meeting reported through the Chairman, recommending that the place of meeting be referred to the Executive Committee; that Rev. H. G. Weston, D. D., of New York, be the Preacher, and Rev. D. Read, D. D., Upper Alton, Ill., be his alternate.

The report was accepted.

The Committee on Publications submitted their Report, through their Chairman, Dr. Mason. Remarks were made thereon by Rev. S. B. Page, of O., and the Report was adopted.

#### REPORT.

The Committee on Publications would report, that they have carefully considered that portion of the Report of the Executive Committee referred to them; and that they do not find themselves in possession of sufficient data to justify them in making any positive recommendation to the Union either for or against the continuance of the Macedonian. They can obtain no clear light upon the question beyond that thrown upon it by the Report itself. This presents the subject to us as requiring a far more thorough investigation than can be given to it by the Union during its present session.

Your Committee, therefore, recommend that the question of continuing the publication of the Macedonian, and of changing in any respect, the character of the Missionary Magazine, be referred to the Executive Committee with power.

The following paper was submitted by Rev. B. Stow, Ms. It was unanimously adopted.

The members of the American Baptist Missionary Union, here assembled, desire to place on record an expression of some of the views and feelings with which they celebrate this anniversary.

1. They regard themselves as under special obligation to praise Him who is "Head of the Church, and Head over all things to the Church," for his great goodness in prompting so many of his people, during the past year, to contribute with enlarged liberality to the treasury of the Union, and thus enable its Executives to present so favorable an account of the financial affairs of the organization. The results announced are the more noteworthy as having been achieved without any extraordinary efforts or appeals, and as evidence of an increase of the missionary spirit in the churches.

2. They are constrained, formally and publicly to acknowledge the wonderful interpositions of God in behalf of the Republic of which they are loyal citizens,—in the preservation of its Government from the ruin meditated by intestine foes; in the suppression of a powerful rebellion which sought the disruption of the American Union; in the effectual destruction of that social system which had long been a dark dishonor to the American name, and had culminated in a fearful accumulation of the foulest crimes of which confederate depravity was capable; in the discipline administered to the masses of the population, correcting errors, confirming truths, strengthening the elements of manly character, and creating tendencies to a higher civilization; in the development of the large amount of Christian principle in the loyal portions of the land, and the demonstration of what it can do in the departments of prayer, and personal service, and pecuniary contribution. Seldom in the world's history has the hand of God been more manifest, or the lessons of his Providence more signif-

ant and impressive. Seldom have there been such amazing illustrations of his wisdom, goodness and power, compelling such general recognitions of his sovereign agency and favor, and laying upon all hearts such demands for adoring gratitude and praise.

3. They are profoundly impressed by the conviction that the nation emerges from its terrible struggle with treason in a condition that makes imperative the need of a general and copious descent of the Holy Spirit, to deepen the spirituality of the ministry and the churches; to open the eyes of Christians to the extent and necessities of the fields demanding evangelical culture; to multiply and qualify laborers for those fields; and to bring the country, in every department of its interests, into harmony with the designs of Him who has so signally and gloriously manifested his regard for its welfare. For such an outpouring of the Divine Spirit let there be fervent, united, persistent prayer; and then, at the next anniversary, there may be further occasion to record the triumphs of Him who is "MIGHTY TO SAVE."

After prayer by Rev. D. G. Corey, of N. Y., the Union adjourned.

WEDNESDAY, 2 o'clock, P. M.

The Missionary Union reassembled according to the order of arrangement.

After the singing of a hymn, prayer was offered by Rev. Dr. Bailey, of Ind.

The Report on the Burman Mission was submitted by the Chairman. It was followed by remarks by Dr. Warren, who also read a letter from J. L. Haswell, addressed to the Union, also remarks by Rev. T. Allen, N. Y.

MY DEAR BRETHREN,—Nearly three years ago I bade a sad farewell to the field to which your Executive Committee appointed me in 1859. I told you at your meeting in Cleveland two years since, something of the unspeakable anguish it cost me to feel it my duty to give up the precious privilege of spending my days and my strength in preaching the gospel to the hard-hearted Burmese. I told you my sorrow was made still more grievous by the fact that I had left a dear father disabled by deafness, enfeebled by nearly thirty years of service on the field, to undertake alone the labors and care of our mission to the Burmese at Maulmain.

Brethren, to this day my place in that field is vacant. The young men of our little church are without a leader. Those of them who began the work of the ministry with me, who were my companions in jungle tours, and in preaching from house to house, now go to their work alone and disheartened.

When I think of these things, I am cast down and my soul is disquieted within me. God knows I would gladly lay down my life for a few years of hard work on the field from which in his providence I am now an exile. The door is shut against me; but can you not,—will you not, my brethren, send some one to take my place?—some one to train and develop the working ability of these Christian young men and teachers?—some one to relieve my father of the more active, laborious share of the work—that which calls for the physical strength and energy the young only have?

I know the call for "more laborers" is coming up from every quarter of the field, at home and abroad, with a more urgent cry than ever; that the work to be done is daily assuming more gigantic proportions. But let us not shrink from what our Master has called us to do. If the work set before us is greater than ever, are we not better able to undertake it? Methinks in view of the prospect before us, and of



the grace promised for every time of need, we should gird on the armor for work, rejoicing as a strong man to run a race, and blessing God that we have the privilege of living and doing in these latter days.

I am, yours, for Christ's sake,

J. R. HASWELL.

#### REPORT.

The Committee on the Burman Mission beg leave to offer the following, as their report:

Whatever relates to Burmah and the Burmans, stirs the hearts of American Baptists with emotions of peculiar interest. It may possibly be a question whether it was wise to attempt, when we did, to conquer for Christ any portion of Greece, or of Hindostan, or of Africa; but with reference to Burmah there is no such question. By a series of providences, as remarkable as any in the whole history of Christianity, God gave emphasis to the call which summoned us to go up and possess that land. In this one fact there is a standing appeal, a mighty argument, addressed to all our churches and to every member of them, to pray and work for Burmah. We are there by our representatives, doing missionary work, according to the eternal purpose of God, and in obedience to the unmistakable voice of his providence.

Burmah is our oldest foreign mission field. Thence came to our ears the earliest Macedonian cry. There, after long waiting for the early and latter rains, were gathered the first fruits of our missionary zeal. To the Burmans were given the living toils and dying prayers of men and women, whose names stand first and highest on the roll of American Baptist missionaries. The recollection of their heroic achievements and martyr-like sufferings, the memory of hopes and prayers, faith and labor, concentrated for years on this one mission, at a time when missions to the heathen were still an experiment, invests this field with all the sacredness and tenderness of a first love.

Moreover Burmah, and especially its Burmese population, holds a position of marked influence with relation to the whole of south-eastern Asia. Among the various people of that great empire, the Burmans are the dominant race. Other races may be more impressible, this is more vigorous; others may be more easily converted, these are likely to be more efficient when converted. "The location of the mission at Rangoon, the metropolis of Burmah," says the Report of the Board now under review, "gives it a commanding influence, and makes it exceedingly important that everything possible be done to make that influence healthy and vigorous." The constant intercourse kept up between Rangoon and different parts of British Burmah and of the king's dominions, and even of the provinces bordering on the Chinese Empire, afford great facilities for conversations with travellers from all these regions, and for the distribution of books, which are often received with eagerness and gratitude.

Facts like these, brought to our notice by the Report of the Board, render it, in the judgment of your Committee, a measure of the very first importance that the Burman Mission be reinforced at the earliest possible moment. "There are," says Mr. Crawley, "toiling here in Burmah, to-day, for Burmans, seven missionaries, when one hundred would be inadequate. Each man looks out from his station to hundreds of villages filled with people, who, he knows, have never heard of Christ."

It is not enough for the members of our churches to listen with a passing interest and sympathy to appeals like this of Mr. Crawley. The question is, how many of us have determined in our closets to double our offerings for the year to come, in order that these toiling and fainting missionaries may have help? How many young men are resolving that, by the grace of God, they will be the bearers of this

up? How many pastors in the prime of their vigor are willing to have the Executive Board say to them, 'We want you to go to Barmah,' and to regard that saying undoubtedly the voice of God summoning them to go? How much do we owe to our Lord in this matter? Are we all ready to stand up in his presence to-day, and say we have done what we could?

The report was accepted.

The Committee on the Shan Mission submitted their Report through E. Hiscox, of N. Y., and the Report was adopted.

#### REPORT.

The Committee appointed to consider the state of the mission to the Shans submit the following Report:

The facts brought to our notice in regard to this mission are of the most gratifying and encouraging character. The missionaries in that field have been abundant both in labors and in fruits. Not only has Mr. Bixby sustained the work of the station, but he has also made various and sometimes long journeys towards and into the Shan country. Two remarkable tours have been made into the Moba province, in which the hearts of great multitudes have been turned inquiringly towards the Gospel.

Your Committee are impressed with the conviction that such a field as has been opened in this direction should not by any means be neglected by the Board. We have perhaps no mission whose claims for immediate and large reinforcement are so great as those presented by this.

Mr. Bixby has been compelled, for a large part of his expenditures to rely upon special donations. And though these have not yet failed him, and the faith with which he has gone forward, believing that when the "Lord creates a demand He will supply not far behind," is to be greatly commended, yet we believe it would be much more for the honor of our cause that he should have specific and sufficient funds supplied and appropriated by the Missionary Union.

There is a remote purpose indicated by those in the mission, whose importance is not to be overestimated. Through these Shan provinces, stretching away to the north, is perhaps the best possible entrance to China, and this may be yet the point where the truth shall break through the barriers and penetrate the interior of that vast country. The report of the Board will give information in regard to this, which is commended to the attention of every lover of missions. Would that all our people might echo Mr. Bixby's cry, "On to China."

The results of the year are such as would be regarded by any pastor at home as most glorious. The very Sabbath the Union spent in Philadelphia last year, Mr. Bixby had the joy of baptizing fifty-five happy converts, in the "Lord's baptistery," as he calls it. In August seven others were baptized, all adults, and the representatives of five races.

In accordance with the approved judgment of those in charge of our missions, native preachers are being prepared to go out among their own people with the word of life. In the afternoon of that same day, in August, seven young men were examined and approved, to go forth after the rains as evangelists.

Every fact connected with this mission is of great interest, and we can but look forward to its future with brightest anticipations. It is commended to our brethren as a field on which they may rightly bestow their benefactions, and from which they may hope to gather abundant harvests.

The Report on the Indian Missions was presented by the Chairman, Dr. Rowell. Remarks thereon were made by Dr. Warren and Dr. Colver.

The Committee on the French Mission submitted their Report through Dr. Eaton, of N. Y., who followed the reading with remarks concerning the mission. Remarks were made also by J. W. Parker, Ms., I. Foulon, Ill., and G. W. Bosworth, Me. The Report was adopted.

REPORT.

The Committee to whom was referred the portion of the Report of the Board relating to the French Mission, submit the following remarks as their Report :

Our mission to France, from various causes, has made comparatively slow progress. It is full a quarter of a century since we commenced our missionary operations in that field, and now we find at this date but five organized churches, with an aggregate membership of less than 400. Though the Board have never withdrawn their attention from this field, and have from time to time extended aid to the few feeble churches there, your Committee are compelled to the conviction that the interest and sympathy of our churches for our poor, struggling brethren in France are not commensurate with their needs and their relation to the cause of evangelical truth in that very interesting, but spiritually darkened, land. It is indeed, to human view, "the day of small things" with these brethren. They are not only few in numbers, but are very poor in worldly substance. The larger portion of them has been gathered from the humbler classes of life—mechanics, laborers, servants, &c. ; but such are among the best materials of the kingdom of Christ. They are pressed on every side by dominant hostile influences; and, though now not positively persecuted by the government and priesthood, this is rather due to their apparent insignificance, than to the want of a disposition to harm them. Should they make any very decided demonstrations and disclose an aggressive spirit, there is yet ground to fear that the rage of the priesthood would be immediately rekindled, and repressive measures resorted to. And yet your Committee believe that there is hope for our poor brethren in France, and that through them a great work will yet be accomplished for Christ's kingdom in that country of gilded idolatry.

These brethren, under all the depressing circumstances with which they are surrounded, "are holding on their way," and are illustrating in a truly affecting manner their faithfulness to the Lord, who "bought them with his own blood." In former days they passed through severe persecutions. They bore their testimony to the faith of Jesus even unto blood, and we believe much seed has been sown through these years of trial, which will spring up into a glorious harvest. God will not forget their sore trials patiently borne for his name's sake. The character of their piety seems to be truly primitive, simple, childlike, loving and fervent. The fruits of holy living among them contrast conspicuously with the general licentiousness around them. Under all their discouragements, the Baptist churches in France are yet living bodies. They are "alive" to God, and are manifesting that life in inward purity and in a progress, steady, though slow. When their outward circumstances shall have been ameliorated, it seems to your Committee that a strong movement outward must commence from these living centres.

One great need of these churches is, the want of suitable places of worship. This want is a great hindrance to their progress. The church in Paris rent an upper room, capable of holding an audience of about 200. This is crowded every Sabbath. There is no room for accessions to the body of hearers. Otherwise the room is quite unfit for a place of Christian worship. The same is true of the other churches. The brethren deeply feel this pressing necessity. They seem to think this at present their great need. Of themselves they are wholly unable to provide for the emergency. They must look to their rich brethren abroad, in England and America. The Bay-

ists in England have shown their sympathy and appreciation of their worth and circumstances, by contributing some thousands of dollars for the desired end; but the contributed sums are by no means adequate. Your Committee believe that an appeal under the direction of the Board, at a proper time, to our churches, would meet with a prompt and generous response.

It has been suggested that the erection of a chapel would draw the attention of the Government adversely upon them. They are themselves in no fear of this, as we learn. But might not all fear of this unfavorable result be taken away, by securing a guarantee of protection from the Imperial Government through the United States Embassy? This measure ought at least to be tried. The object is of sufficient magnitude to justify an earnest endeavor to accomplish it. Your Committee would strongly commend to the Board the subject of providing a suitable chapel for the Baptist church in Paris, when circumstances shall give promise that it can be done with safety, and also other modes of reinforcing and carrying forward our cause in that strange land, so deeply stained with the blood of the saints. The erection of Baptist chapels in Paris and in other parts of France would undoubtedly attract the attention of surrounding communities, and mostly the attention would be of an adverse character; but if their worship was protected, their chapels would become centres of permanent outgoing influences in favor of a pure gospel.

The Committee appointed at the last Annual Meeting to make inquiry respecting the manuscript Records of our Foreign Missionary Organization, &c., presented the following Report, which was adopted.

#### REPORT.

The undersigned, appointed a committee to make inquiries respecting the manuscript Records of our Foreign Missionary Organization previous to 1820, respectfully report:

That they have found the book containing the original Records of the General Convention and Board of Managers up to the close of 1820, and that the Books of the Treasury Department from 1817, are also to be found among the archives of the Union at the Missionary Rooms.

The Report on the German Mission was presented by Rev. W. M. Haigh, Ill. After remarks by Rev. Mr. Cornelius, Mich., the report was adopted.

#### REPORT.

The Committee on the Mission to Germany beg leave to report:

That this mission still presents the same peculiar and interesting features which have ever marked its history.

It is preëminently an aggressive mission. From that memorable night when seven faithful disciples received baptism at the hands of an American Baptist, even until now, it has not ceased to make inroads upon Satan's kingdom, and from territory entrenched in error and guarded by the sword of State, not only to rescue souls from the bondage and death of sin, but to gather men and means for a still bolder march and still wider triumphs.

The Psalmist says, "There shall be a handful of corn on the top of the mountains; the fruit thereof shall shake like Lebanon;" and so the little band of seven, in spite of opposition and persecution, nay, sometimes by means of them, has grown, until millions have heard the word; at least 20,000 have been hopefully converted; churches have been constituted and chapels built in every direction; and the area of religious toleration largely increased. Nor have these labors or their results been restricted to the German States. "From the past history of this mission," says Dr.

Oncken, "it becomes more and more evident that the Divine author intended it as little to be confined either to the city or the country where it originated, as that the gathering of the one hundred and twenty disciples for prayer in the upper chamber at Jerusalem should in its influence be confined to that city or the land of Judea." The work commenced in Hamburg has extended through Germany, into Prussia, Denmark, and Sweden; while the Lord is leading the way to still wider efforts in Switzerland, France, Hungary, Wallachia, Poland and Russia. In view of recent events, we look with peculiar interest upon the struggle which the recent baptism of some members of the Greek church has brought on; but Goliath, though encased in the armor of prescriptive rights, and wielding the ponderous spear of imperial power, must yet fall before the stone of gospel truth, hurled by that stripling—a gospel church. Imperial edicts can no more stay the progress of Divine grace, than they can keep down the swelling tide, or beat back the rising dawn.

We hail with peculiar pleasure the gathering in Hamburg in February last, of twenty-four young men to engage in studies preparatory to the ministry, and we may well respond to their call for prayer that this movement, so full of promise for the future, may receive the Divine blessing.

Nor can we omit to mention the reflex influence of this mission upon our own country. Thousands of the converts in Germany have come hither and form a considerable element in our German churches, while not a few also are ministers of the gospel. Besides, it is worth all it has cost us to have brought to our view a living proof that the apostolic methods of labor have lost none of their efficiency, but that the truth as it is in Jesus, disseminated, not by its professional teachers alone, but by all that have felt its power, can in our day produce results the exact counterpart of those seen in apostolic times.

In the judgment of your Committee the German Mission still claims and should receive the support of American Baptists, so far as the pressing wants of our missions in Asia will justify.

The Report on the Tounqoo Mission was presented by Rev. Dr. Bailey, of Ind. The Report was recommitted, with a view to some verbal alterations, and Dr. Hague was added to the Committee.

The Report on the Assam and Telooqoo Missions was submitted by Rev. Dr. Baker, of N. Y. Remarks were made by Rev. Mr. Tolman, of Ill., formerly of the Assam Mission, and the report was adopted.

#### REPORT.

Your Committee on the Assam and Telooqoo Missions note with interest the promising features of those fields. The seed sown is now producing the tender blade and waving in the ripening harvest. The spirit of inquiry is extending; converts are brought in from heathenism, and Christians "continue in the faith, grounded and settled, and are not moved away from the hope of the gospel which they have heard." Their zeal to labor for their caste-bound countrymen, unaided by the stimulus of the missionaries' presence and protection, makes the convert a mighty power against paganism.

Assam is a garden sufficiently large to supply the market of the whole world with tea. This renders it attractive in Europe, and must greatly increase its population. This valley, thus important and interesting as a mission-field in itself, is also the base of operation for the work among the numerous Hill tribes. "The first fruits" of the Mikirs and Garrows give promise of a harvest here, not less glorious than that gathered from among the Karens of Burmah. These are only two tribes among the numerous mountaineers equally attractive.

Shall the field, hallowed by the fragrant memories of the sainted Thomas, Barker, Dauble and Danforth, and by the precious sacrifice of the life-energies of others—be lightly regarded and left yet another year without an addition to its corps of missionaries? Your Committee reëcho the appeal so imploringly sounded from the field—"Men of Israel—churches of America, help."

The Committee on the Printing Press in Burmah submitted their report through Dr. Hague, of Ms.

#### REPORT.

The Committee to whom was referred that part of the Annual Report of the Executive Committee which relates to the Press, submit the following Report :

The recent adjustment of the relations of the Executive Committee to the Superintendent of the Press at Rangoon and to the missionaries, seems to us worthy of the approbation of the Union. The desire expressed by the Executive Committee to retain in their own hands the management of the Burman Press in the minute particulars of its operation only for a limited time, and thus to prepare the way for the ultimate commitment of the whole control of the Press to "the body of missionaries— or to a Convention of missionaries and native Christians," indicates a right aim— spirit of progress in the right line of direction. The latent forces of the Press, as a ministry of evangelization, are yet to be largely developed in Burmah; and, to this end the laborers in the field should have it in their own keeping, that they may infuse into its working the fresh vitality which the times demand.

To the sentiments expressed by the Executive Committee on this subject we yield a cordial response.

We have reason to believe that under the existing arrangements there will be no ground of complaint in regard to a redundancy or a deficiency of "stock on hand," either in the Bible Department or in any other.

The Committee congratulate the Union and the friends of missions, that our faithful co-worker in the common cause, Rev. Cephas Bennett, has left our shores for active service at Rangoon in renovated health and spirits. More than a third of a century has passed away since he first left us for that distant field; but "his eye is not dim," and his love for the work is as ardent as ever. May "his last days be his best," and may the work of his hands be established.

The Report on the Toungoo Mission, recommitted, was submitted with slight amendment, and was adopted.

#### REPORT.

The work of Christ among the Karens has been our joy and strength. Again and again have we traced with admiration its wondrous way. The labors of Boardman, though brief, were crowned with the Divine blessing. The baptism which he was permitted to see, but not to administer, was a scene in the annals of missions never to be forgotten. Wherever else there has been weakness, among this peculiar people the preaching of the word has been with power. The report of every year from the beginning, has filled our hearts with gratitude.

Nor do we believe that the troubles afflicting the Toungoo Mission during the last two or three years, have sprung out of the ground. They have caused grief which the entire denomination has shared. It may be that our pride needed this chastisement. It may be that we needed to be reminded that the part of puny man in the world's redemption is an insignificant one, and when it pleases God, easily dispensed with.

Your Committee has carefully examined the Report of the Executive Committee touching this mission, and find in it much to commend. The Executive Committee have had a most delicate and difficult task imposed upon them. It was an old and honored missionary with whom they had to deal,—one who caught the mantle of the ascending Boardman and for many years not unworthily wore it,—one endeared to the churches by years of self-denial and laborious service in the cause of Christ. And, what made the task a delicate as well as difficult one was the fact that it was not primarily his own fault that originated the difficulty. His dereliction in duty evidently sprung from a desire to shield and protect another. The conjugal relation was involved in every stage of the discipline. It was almost amiable in Dr. Mason, that he did not seem to know what all the friends of missions knew, far and near. He stood too near to her whom God had given him as a helpmeet, to see what others who stood a little further off saw most distinctly, nay, anticipated before it had developed itself in any direction.

But painful as was the duty, it could not be neglected. The whole work of a generation among the Karens was in most imminent peril. What, with a people long accustomed to religious thought, would be deemed the wild vagaries of a disordered mind, and consign the insane one to the kind treatment of the medical profession, with a people just commencing their Christian career would be regarded as a revelation from God. They would all be troubled and some carried away with these strange fancies of an overstrained and diseased imagination.

The Executive Committee wisely and considerately placed at the disposal of Dr. Mason the means of returning with Mrs. Mason to the United States. This being declined, they most justly insisted on his bearing decided testimony against her errors. Though a compliance with this demand would be a concession that his duty to the church and to Christ is paramount to his duty to his wife, your committee are decidedly of the opinion that such were his Christian obligations under the circumstances. He having declined this, there was only one course left for the Executive Committee to pursue, viz., to withdraw their support from him, and bear testimony themselves against these strange hallucinations of Mrs. Mason. This they have done, and would have been worthy of censure had they not done it, and here the case, as between them and Dr. and Mrs. Mason, ends.

It is worthy of note that the Executive Committee, in all that they have done in this sad matter, have not transcended the limits within which they are confined by the Constitution of the Missionary Union, or the polity of the Baptist denomination. They can simply withhold appropriations from the treasury of the Union. However objectional the missionary may be in his moral character, or however heretical he may be in his religious instructions, they can withhold support and sever his connection with the Union, but have no more that they can do. The church alone to which the individual belongs has the entire and absolute control of his or her membership and official position.

It should also be further stated that it is incidental to this plan or mode of operation, that the wife of a missionary can be reached by the Executive Committee only through her husband. Her influence over converts from paganism, and even over pagans themselves, may be bad, exceedingly bad, even subversive of the very foundations of true Christian faith, and yet with her the Committee can do nothing directly.

There is another view of this painful affair, that affords us some relief. Where proper care has been exercised in the reception of members, where those coming into the church have been hopefully regenerated by the grace of God, there is in all such cases, ground to hope that the church will not be utterly destroyed or permanently injured by the defection and apostasy of its pastor or teacher. "The founda-

tion of God standeth sure," having this for its seal, now as well as in apostolic times, "the Lord knoweth them that are his." The individual dies, but the church lives. The teacher does dishonor to what he in a better mind and a happier hour lived and taught; but the church does not often thereby let go its hold of great evangelic truths. God may sorely try and severely chasten, but will not utterly destroy those whom Christ has ransomed and the Holy Spirit has quickened and sanctified.

Your Committee are pleased to learn from the report placed in their hands that there are plain and manifold indications that such will be the permanency and security of the Karen churches of the Toungoo station.

**Resolved,** That the thanks of the American Baptist Missionary Union are hereby presented to the Rev. H. O. Fish, D. D., of New Jersey, for his sermon before this body, and that a copy be requested for publication under direction of the Executive Committee.

**Resolved,** That the thanks of this body be tendered to the Christian friends of St. Louis for their generous hospitalities, to the Committee of Arrangements, for their attentive labors on our behalf; to those brethren who have secured for us railroad accommodation, and to those railroad and steamboat companies which have granted us a reduction of fare.

**Voted,** That when the Union adjourn, it be "without day."

After remarks by the Chairman, prayer was offered by Rev. Evan Jones == the Doxology was sung, and the meeting adjourned.

ALBIX CASWELL, *Vice President.*

G. W. BOSWORTH, *Recording Secretary.*



## MEETING OF THE BOARD.

The Board of Managers of the American Baptist Missionary Union met in St. Louis immediately after the adjournment of the Union, May 24, 1865. In the absence of both the presiding officer and the Recording Secretary, Rev. W. H. Parmly called the Board to order, and Rev. S. Bailey, D. D., was appointed Chairman, *pro tem.*, and Rev. G. J. Johnson, Recording Secretary, *pro tem.* The roll of members was called, and the following were found to be present:

### CLASS I.

*Ministers.*  
S. CORNELIUS,  
W. H. PARMLY,  
R. BARCOCK,  
D. W. PHILLIPS.

*Layman.*  
O. J. DEARBORN,

### CLASS II.

*Ministers.*  
G. W. BOSWORTH,  
G. ANDERSON,  
E. H. GRAY.

*Laymen.*  
SMITH SHELDON,  
E. GOLDSMITH.

### CLASS III.

*Ministers.*  
H. C. FISH,  
S. HASKELL,  
S. BAILEY,  
G. J. JOHNSON,  
W. HAGUE.

*Laymen.*  
J. P. BISHOP,  
A. J. CONANT.

Prayer was offered by Rev. E. H. Gray, D. D., of D. C.

Letters were read from Hon. Isaac Davis, Chairman of the Board, excusing his absence, and from Rev. W. W. Everts, D. D., and Rev. S. D. Phelps, D. D., regretting their inability to be present at the meeting.

Brethren Fish, Haskell, and Sheldon were appointed a committee on nomination of officers for permanent organization, who reported, and the following were elected:

REV. SILAS BAILEY, D. D., *Chairman.*

REV. G. J. JOHNSON, *Recording Secretary.*

An election was held for Executive Committee and Executive officers, which resulted as follows:

### EXECUTIVE COMMITTEE.

*Ministers.*  
BARON STOW,  
SUMNER R. MASON,  
WILLIAM LAMSON,  
ROBERT C. MILLS,  
GEORGE W. GARDNER,

*Corresponding Secretary.*

JONAH G. WARREN.

*Laymen.*  
HEMAN LINCOLN,  
J. WARREN MERRILL,  
GEORGE W. CHIPMAN,  
NEHEMIAH BOYNTON.

*Assistant Corresponding Secretary.*

JOHN N. MURDOCK.

*Treasurer.*

FREEMAN A. SMITH.

*Auditing Committee.*

J. B. WITHERBEK,

GEORGE BROOKS.

*Voted*, That the salaries of the Corresponding Secretary, the Assistant Corresponding Secretary, and the Treasurer, be each \$1800, and \$200 extra for the present year, on account of the unusually high prices.

On motion of Rev. S. Cornelius,

*Resolved*, That the Executive Committee be requested, at the earliest practicable period, to re-establish the mission in Africa.

The minutes were read and approved, and the Board adjourned.

SILAS BAILEY, *Chairman*.

G. J. JOHNSON, *Recording Secretary*.

THE  
MISSIONARY MAGAZINE.

XLV.

AUGUST, 1865.

No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

EXPENSE OF IDOLATRY.

BY REV. WILLIAM ASHMORE, SWATOW, CHINA.

Idolatry led me the other day to inquire into the cost of idolatry in a town near which some of us are constantly going. Tat-hau-po has a population of about 18. This, by the people themselves, is supposed to be included in about 6,000

18. The first inquiry is about the probable wealth of these families—poverty, I ought—for that is what strikes the visitor first on entering Tat-hau-po. The information on the subject is only conjectural. An assessor would have hard work to find out what a man is worth in these Eastern lands. He is rich or poor according to the necessities of the hour. If a tax is to be levied by the people of a place, which is usually done in a most informal way, a rich man is found to be very poor; if a poor man wants an office, his ability to pay for it is sometimes a matter of wonder to those who before wondered at his poverty. Yet intelligent neighbors, who have lived all their lives among them, can make pretty shrewd guesses at the truth. The estimates of some two or three such persons indicate that in this population of 30,000, there are not more than five or six whom they call quite rich, the poorest being worth \$40,000, the richest worth \$150,000. Some thirty families are worth over \$100,000. Perhaps a hundred are worth over \$5,000, and of the remainder, at least a few families have an income of less than \$100 per annum. Certainly the appearance of the people gives sanction to this last estimate.

In all this population idolatry and superstition are making incessant demands. Money is expended in the following ways.

Temples and ancestral halls.—Of the first there are, large and small, over twenty. Cheap ones cost not more than three or four hundred dollars, while the most expensive is set down at twenty thousand dollars. They belong to various gods; some to the queen of heaven, some to the god of war, some to Buddha, some to Confucius, and a number to others I do not remember.

The "Ancestral Halls" in number fall short of the others, being only three or four. They are expensively built, very showy, and occupy the best localities in the places. Here the tablets of ancestors are placed, and at stated seasons, worshipped. They are scenes of idolatry as much as the former.

Festivals—of which there are eight every year, and which are universally kept. The festival is not stopped very generally, nor are the shops closed; but the temples are crowded, the idols worshipped, offerings made, and a great deal of dissipation indulged in by the mass of the people.

3. Theatres—which are always in front of a temple, and intended as a compliment to the particular idol “dwelling” there, as they say. Large sums are spent on them, which are defrayed by contributions, by private liberality of some rich family or families, and by assessment.

4. Miscellaneous offerings,—candles to burn before the idols, paper money, so called, incense sticks, oil for the temples, fish, fowl, fruit, grain, wine, tea, besides all sorts of paper clothing, paper hats, paper trunks, paper horses, to be burned as offerings for the dead, of which I will tell more at another time, and last but not least, fire crackers.

5. Responses from the idol, obtained by first worshipping and then drawing a slip of paper on which the answer is printed, for which a small fee is exacted, not much at one time, but a great deal in the course of a year.

But how much will be expended in a twelve-month in all these ways? This question I have put to a great many, and conclude that in the cases of multitudes it is to be answered by learning the shallowness of their purses. The children, of course, do but little; the women are more regular in their expenditures than the men. The former spend most freely what they have, in offerings above described. The men are economical in this line, seem inclined even in this to have a shrewd eye to a good bargain, evince a partiality for cheap incense, candles which run a few more to the pound than the others, &c., &c., but spend without stint in things which we might say had a reflex influence on their own enjoyment, such as food which they can offer first and eat afterwards. One of our native preachers told me that during the years he was led away by dumb idols, he never squandered less than two dollars at each one of these eight festivals, and more commonly, three or four dollars. Another person, quite a young man, not yet baptized, with nothing but what he earned by day labor, a fair specimen of a very large class, thinks he spent in idolatry never less than fifteen dollars a year.

It will be moderate, therefore, to take ten dollars per family as the average. Several to whom I suggested this in the course of the inquiry, stated that it was altogether too small. It is safe then to adopt it as a datum to reason upon. This would make the yearly current expenditures for idolatry, in these six thousand families, to be sixty thousand dollars. Perhaps all the temples and ancestral-halls alluded to might be built for seventy or eighty thousand dollars, as the majority of them are of the less expensive kind. The churches usually found in a town of the same size at home might cost more than that. But where in America can be found a population of 30,000, that expends sixty thousand dollars a year for the support of religion among themselves. Verily that is a hard bondage in which so much is extracted, and nothing given in return but an increase of misery and degradation.

It is a very low and sordid view of Christianity, that would contrast its economy with the lavish waste of heathenism; but there is one aspect in which the contrast may be studied with advantage. It should silence our murmurs at the demands continually being made upon us for contributions to the aid of religion. After all the demands upon us have been met, after all the agents and collectors have taken their departure, their purses heavier and their hearts lighter, the burdens we have borne are lighter far than those which are willingly borne by these thousands of families with their scanty incomes of a hundred dollars a year.

I say “willingly,” for just now a singular thought strikes me. I never heard a heathen complaining of the amount he pays for the support of idolatry. I know very well that love does not prompt it. Fear or hope has more to do with it;—no such motive as a Christian feels. But still it cannot be denied, so far as my observation extends, that these devotees of gods that are no Gods are cheerful givers.

the cause of this diversity between the children of the true and the false? Is it that gratitude is a less powerful motive than fear? It ought

The one ought to correspond exactly to the other; for, as the danger is thankfulness to be for deliverance. The woman in Scripture loved because much had been forgiven. I would not for a moment think of saying, advantage in having been a great sinner as she was, in order that we might be as she did. We are all of us great sinners, if we could only realize that we make us start back in horror, if we could only see what an accumulation of sin the gracious God wipes out, every time we kneel by our bed-sides and put up our prayer, "Forgive us the sins we have this day committed: and against our fellow men." We have all occasion to love much.

heart-service of adoration, what way is there to show that love, like the thoughts to dwell upon the wretchedness of the perishing, until our hearts overflow with desire to do them good. Then we would cease to have the means. Yea, God Himself would open the windows of heaven and pour out a blessing till there would not be room to contain it.

#### MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

reality of the Church.

Jan. 30, 1865.—Yesterday at Sabbath of the Chinese mission to conduct the entire Chinese both at the bazaar and the mission house. At the same time, the native brethren came in their own suggesting, and subscription for benevolent purposes. This gave twenty-five cents to five dollars, which, amid their increased expense of the increased expense of the mission, attributed an extra sum for the chapel. These things will we find much trial of patience from their defects.

Chinese New Year.

Chinese new year (Jan. 27,) met at the chapel, and we with the native brethren in religious services, attended all of people, while the in the city were generally assembling and new year salutation for this season. There are houses licensed by the government where the people may go and any time they choose; but it is granted to the Chinese

gratuitously on new year's day and the day following and preceding that day; consequently, the Chinese who have a passion for that pastime, think all the time during those three days is lost, which is not spent in that employment.

#### NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Visit to Kingwa.

Ningpo, Jan. 17, 1865.—I left Ningpo for Kingwa Oct. 17th and returned Nov. 27th. The time spent on the road in going and returning was nineteen days, being three or four days longer on account of low water, caused by a severe drought. The crops in Kingwa were very much injured last year by drought, so that suffering for want of food will be experienced again this year. Thus the judgments of God still continue to fall upon that doomed people. Year before last the pestilence swept off three fourths of the people in the southern and western portions of the district, and last year it was severe again, though not so fatal.

Attendance on Worship—Opposition.

On my arrival I found the native Christians well, though most of them had been sick; three of them had died. The meetings on the Sabbath, and daily reading of the Scriptures, singing of hymns,

and prayers morning and evening, had been maintained at the three stations. At the daily worship not many attended, but on the Sabbath there were usually twenty or thirty at each place. The number in the latter part of the year was somewhat less, and at En-di, the attendance almost ceased. This was caused by opposition to our work. This was manifested by raising false reports respecting foreigners and the Christian religion, and threatening those who should become Christians.

The occasion that gave force to these reports and threats, was the seizure by the native officers of the son of the old assistant Dong. This young man had recently returned from England, dressed in the English style, and bringing with him an English wife, and had gone up to a place near Kinghwa to trade. He had some time previously been excluded from the church, and his being taken into custody was for his own fault, and had not the remotest relation to foreigners or the missionary work. But the fact that he was dressed in foreign style, had a foreign wife, and his relatives many of them being Christians, was sufficient for our designing enemies to base the report upon, that foreigners were not to be allowed in the interior, and that those becoming Christians would be seized and punished. Those ignorant of the facts, and of the provisions of the treaty, were easily deceived, and frightened from the meetings.

At En-di there was another occasion for enemies to talk. An influential old lady was converted through the labors of the assistant, and not long after died, trusting in Jesus and requesting that no heathen rites should be observed at her funeral. Her family, most of whom were favorably impressed towards the gospel, acceded to her request, and no idolatrous practices were observed; but a Christian burial, conducted by the native assistant, was given her. Such an innovation upon ancient customs was not to be tolerated in this place. Ancestral worship, the most sacred institution in China, universally practised for more than twenty cen-

turies, supported by law, and interwoven with the very texture of society,—this ancient and honorable religious custom was in danger, and the most abusive epithets were heaped upon the innovators. The “baser sort” threatened to mob the assistants, if they did not leave the place. But I am thankful to say, the young assistants were unmoved by their threats, and remained faithfully at their post. The leader of the opposition was smitten with death, and the excitement gradually passed away.

#### Excitement of Literary Men.

The literary men of Kinghwa were quite excited by the success of the gospel among their ranks,—more than half of the converts there being literary men, and five of them having degrees, while others were inquiring. To check this spirit of inquiry, if possible, at the examination held in the district last May, they adopted as the theme for essays the following precept of Confucius, “Beware of false religions.” It was generally understood that special reference was had to Christianity. The Christians felt the slur intended to be cast upon them, but they were unmoved, and indeed were rendered more firm in the faith. To my own mind the opposition raised was a positive encouragement, as showing that a real and thorough work was begun there. At Ningpo, utter indifference seems to be the rule, so that we are, as it were, beating the air. From such perfect stagnation, even opposition is a relief.

There were several inquirers, and a few requesting baptism; but the brethren thought, and I agreed with them, that they had better wait till they were farther instructed, before receiving baptism.

The services at the three places are continued as heretofore, viz., daily morning and evening worship, and preaching twice on the Sabbath. May the Holy Spirit's power be manifest among that poor people.

#### Theological Class.

I brought with me to Ningpo to study,

ant, who possesses an excellent  
le, with four other assistants,  
ngaged daily in a systematic  
the Bible. I spend two hours  
during four days of the week  
g them. On Saturday they go  
ountry, and preach at the dif-  
fusions on the Sabbath, and re-  
londay.

#### TIE CHIU MISSION.

ITTER FROM MR. JOHNSON.

##### Persecution Threatened.

, Feb. 23, 1865.—You will have  
n br. Ashmore of the persecu-  
ng-leng and Te Ine, or rather,  
tening of persecution. The  
is to be in alarm for his king-  
the truth were not prevailing,  
ld not be this excitement and  
the truth that is manifesting  
lay the poor disciples have  
to endure this trial to their

##### Encouraging Prospects.

In city, everything looks prom-  
e excitement has entirely sub-  
the brethren report good con-  
as in regular attendance upon  
services. What the enemy in-  
ur confusion and defeat there,  
out rather unto the further-  
gospel."

next communion season, on the  
10, we expect to receive five or  
tism.

##### Actions of Chinese Rebels.

a good deal of commotion in  
y from the reported proximity  
who have a design upon the  
They are from Chang-chau,  
, a remnant of the Tai ping  
escaped when Nanking was re-  
y the Imperialists last year.  
them, at the time, came to the  
tured Chang-chau and a few  
ces in this direction, and man-  
mission to operate this way. I  
ll have a disturbed year.

We are rejoicing over the news from  
home, and the signs that that atrocious  
rebellion that has so long desolated the  
land is near its end. God grant it may  
be so.

#### ASSAM MISSION.

LETTER FROM MRS. SCOTT.

##### Visit to the Hills.

Nowgong, Feb. 18, 1865.—Following,  
as we believed, the leadings of Provi-  
dence, we left Nowgong Dec. 5th for the  
Mikir hills, intending to remain there  
two months. We found the people  
waiting our coming, and were received  
with the warm-hearted cordiality char-  
acteristic of this simple-minded people.  
My heart was moved when from their  
deep poverty they brought out gifts of  
squash, potatoes, rice, &c. for us, always  
refusing to take pay, except as we forced  
it upon them in the way of giving such  
eatables as they could not get on the hills.

##### Eager Listeners—Sickness.

The women and children thronged  
our bungalow and listened attentively  
when we told them of Jesus, the Saviour.  
The men were so busy in their cotton  
fields that it was difficult to get them  
together in numbers. Just as we were  
fairly established in our new quarters,  
we were all taken down with fever, Mr.  
S., myself and infant all being prostrated  
at once.

We remained there for a fortnight af-  
ter we were taken ill, hoping that by a  
faithful use of the medicines we had with  
us, we might remove the fever. In this,  
however, we failed, and so again had our  
boats prepared and we left for Nowgong,  
—Mr. Bronson sending men to assist us  
in by land, from Deboka, a midway sta-  
tion.

Since we reached Nowgong, now more  
than a month, we have watched with in-  
tense anxiety over what we feared was  
the death-bed of our little Earnest. Our  
Heavenly Father, however, in mercy  
spared us this blow, and our little boy is  
much better, though far from being well.

Mr. S. and myself still have regular returns of fever, which unfit us for labor of any kind. Mr. Scott's attacks are much more severe than my own, and prostrate him so completely, that he is obliged to keep his bed much of the time. His head is so very weak that it prevents him from all mental exertion.

#### Still Hopeful—Baptism.

Though we are passing through severe trials, our hearts are not discouraged. Our trust is in Him who is "a very present help in trouble." During our sickness we have realized how good a thing it is to have missionary associates. Had we been all alone at this station, I know not what we should have done. The dear Bronsons have done for us all that kindness and true sympathy could do.

You have probably heard through Mr. Bronson of the baptism of two more of our school boys, making three who, we hope, have "passed from death unto life."

### MISSION TO THE SHANS.

#### LETTER FROM MR. DIXBY.

##### On Specific Donations.

Toungoo, Feb. 1, 1865.—I am aware that there would be great embarrassment growing out of specific donations on a large scale, to which I presume there is in our churches a predisposition. This tendency certainly needs to be guarded well, judiciously directed, and restrained. Still, if it could be kept within proper bounds, so that the general interests of the mission would not suffer, and the harder, less attractive and the more immediate unpromising fields should not be overlooked, it would furnish a healthy motive to benevolence on the part of individuals, and the means to meet special exigencies in the newly opening and expanding fields—as, within the past year, we have been able to enter a new opening, to set in motion evangelizing agencies which have already been productive of great good, which would have been dormant but for these specific donations.

I hope I am not selfish in this matter. While I greatly desire to stir up the churches to the largest liberality, I would not like to draw to myself what justly belongs to another. "Send by whom thou wilt," and to whom thou wilt, but let the work be done, is my prayer.

#### "Through Christ Strengthening Me."

I am, I presume, quite apt enough to think "I can do this, and I can do that." If I did not think so, I should not be likely to try; but hitherto I have found no limit to my ability or my resources, just so long as I cast myself implicitly on the Lord Jesus, and look to Him for the work to do, and the strength and the means to do it. It is wonderful how much a poor, sinful, feeble worm of the dust can do, when he lays himself out for it, with a single eye, and that eye on Jesus.

After "comparing notes" carefully, the Committee decide to leave me here, a single worm, to "thresh" these "mountains!" Very well, I'll see to it well that I get into and keep in Jesus' hands.

Neither myself nor any one else can question his ability to thresh these mountains, and thresh them well, even with such a worm.

I know very well that it is when I am weak, that I am strong. The Lord increase my weakness.

#### JOURNAL OF MR. DIXBY.

##### Camp Meeting in Geckho—Setting off.

Toungoo, Jan. 30, 1865.—I wrote last on the eve of my departure for Geckho land, to attend the camp meeting which I had previously appointed to be held at Shwa-naug-hee.\* Two Christian officers residing at this station accompanied me. We left on the 9th inst., and rode about twenty miles directly north through the Sitang valley, and passed the night in the new teak chapel at Karen Khyong.

The people of the village came in and I preached to them. The native preachers had gone on several days in advance, preaching by the way as they had opportunity, and I had the opportunity

\* See Mag. for May, p. 123-124.



to confirm their words and exhort the people to turn to the Lord Jesus for eternal life.

Young men from Kyah-maing and Lapet Ing, twelve in number, came down a day's journey to meet us, and help us on our way.

We also took an elephant belonging to one of the Christians, to carry a part of our burdens. Finding no packing saddle, we sent to a Burman village for one; the owner would not rent it for any price, but demanded nine rupees as purchase money. The real value was five rupees. He doubtless thought necessity was upon us, and therefore he would take his opportunity. The hour of worship had passed, and the two weary officers had retired to rest for the night, when I called two of my Shans, and went to work by moonlight, aided by a flickering candle, to make a saddle for the elephant.

At half past eleven the work was done. The people in the morning pronounced the new howdah superior to the old one. At all events it answered our purpose admirably, while it was entirely comfortable for the elephant.

We left at seven and camped early in the jungle, ten miles out, half way to Kyah-maing. When the elephant came up, our ponies took fright and fled into the jungle. Men pursued them until quite dark, but could not overtake them.

#### The Lost, Found.

I had just purchased two ponies for this mountain work, at a cost of 120 rupees. They were yet wild, in a strange country, and in a vast wilderness, which is infested with tigers; night had closed in upon us, and we feared we should never see them again. Major Martyr's very valuable pony was with them. This cast a shadow over the prospects of our journey. But we had each learned what to do with our troubles, even the smallest matters of every-day life. We go to Jesus with them, tell Him all about them, and leave the burden entirely with Him. In our evening worship I lost all anxiety about the ponies. I tried at times to be anxious, but did not succeed. I felt calm

and happy. Had a delightful sleep, but arose at 3 o'clock, fitted out a company to start at daylight in search of the ponies, while we went on our journey on foot. Nearly all day was spent in climbing the mountains,—arrived at Kyah-maing at 3 P. M.; the ponies came two hours after. They were found in the dense jungle, six miles or more from our camping place. Preached in the evening to the Kyah-maing people,—a full house, an attentive and appreciative congregation.

After service, sung with the young people one hour, talked with the old people another hour, and then retired to rest with a grateful heart.

#### Various Labors.

The next day (12th) visited Lapet Ing, preached to the people, visited the sick, gave directions about the building of a chapel, gave the preacher, Moung Oh, some needed instructions in medicine and in the Scriptures, perfected arrangements for our journey northward on the morrow, and returned to Ko Shwa Aik's village to preach in the evening. Had a congregation of fifty, enjoyed great freedom in unfolding the plan of redemption. After service, returned to Kyah-maing by moonlight, to spend the night. Thus passed another laborious day. The officers expressed deep interest in what they had seen and heard. They were specially interested in the singing at Kyah-maing, where Moung Pho-min, the youthful teacher, has been remarkably successful in all departments of his work. The next morning (13th) left for Shwanau-ghee, the native preachers and the Christians from Toungoo and the intermediate stations all in one company, a cheerful, happy band.

Travelled all day without entering a village until evening, when we turned aside a little and took up our abode for the night in a Bghai village, the last before entering Geckho land. Preached as usual in the evening, our people making the larger part of the congregation. Saw on the sides of the mountains, on either side of the road as we passed, vari-

ous Bghai villages, some of which are said to be Christian villages; but I never turn aside to visit them, as I do not wish to "build on another man's foundation," nor have I time to visit churches which are cared for by others. But I see a kind Providence providing for my future travels between Toungoo and China, in raising up churches from among the heathen in these very stations. They are both a comfort and a help to me. At the close of each day's journey thus far, when I am alone and can press on at pleasure, I find a warm-hearted band of Christians to greet me, and my evenings are spent in confirming them in the Scriptures, and teaching them to sing God's praise.

#### A Missionary's Rest.

We thus become mutual helpers of each other's joy. It is laborious, you will say, to travel all day and preach all the evening; but I rest by turning from one kind of employment to another,—about the only rest I get in this country.

On the morning of the 14th we were ten miles from Shwa-nau-ghee. Ten Geckhos came down on the 13th to meet us, and took each man a share of our loading, thus relieving some of our men, and one of our ponies.

#### "Casting up a Way."

A new road had been opened by the Geckhos for the Shan traders, who now come through here in large numbers. More than one thousand bullocks and ponies had already been through this season, not to mention the Shan coolies. The road was therefore much cut up and very sandy. This new road leaves Shwa-nau-ghee to the south-east; but the people, in anticipation of this visit, cut out a new road expressly for me, a distance of about six miles. Care was taken even to remove the grass and the leaves from the path, and various provisions were made for our comfort by the way.

It reminded me of Christ's triumphant entry into Jerusalem, and suggested the inquiry,—"Will the Geckhos be as 'slow of heart to believe,' and as ready to say hereafter, 'Away with Him, away with

Him?'" I have no confidence in man; but if this work is of God, it will not come to nought. We shall yet be permitted to rejoice over many converts.

#### Joyful Reception.

As we approached Shwa-nau-ghee, one of our party fired a gun, which was responded to; and soon the chief, with men, women and children came out to meet us. All the adults came up with confidence, with smiles and unmistakable joy, and gave us the hand as is usual among Christians. Furthermore, they insisted on our shaking hands with all their children, even the merest nursing, which in most cases created cringing, shrinking and screaming. The little ones were not so easily reconciled to white faces.

The contrast between our reception this year, and our first reception last year was very great and very gratifying.

We found Mounge Lee-dee, the teacher, who went up with Neelai, the chief, in June last, ill with fever. I always go prepared for such diseases, and with Dr. Jayne's ague mixture, I speedily checked the fever, so that he was able to join in the services of the meeting.

#### Preparations for the Meeting.

The preparations for the meeting on the part of these rude people, were most ample and pleasing. Near their *zayat*, which, by the way, is one of the best I have ever seen made wholly by natives, they had constructed a large booth of bamboo and grass, which would convene at least a thousand natives. On one side a broad platform was made, several feet above the ground, with a nice bamboo floor, and a very pretty balustrade quite encircling it, except the door. On three sides, very comfortable seats were made, and in front, a convenient bench or desk, all, of course, of bamboo. Within the enclosure, fifty or more of the Christians assembled at different times for prayer. The building was made by the Geckho people under the guidance of their teacher, and was admirably adapted to the occasion.

#### The Meeting Begun.

Many strangers came in on Saturday.

Some of them were Sankos, some Breca, some Padoungs, some Mobyæ Shans, and many Geckhoe. We opened the meeting Saturday evening. After a few remarks explaining the object of the meeting, and the reading of the word with brief exposition, we spent the evening in special prayer for the descent of the Holy Spirit. No time was lost, but prayer after prayer followed in quick succession, interspersed with singing, until a late hour.

It was what my dear brethren, the officers, called "a strange prayer meeting," made so by the very unusual sight of fire-arms and spears, standing up in every part of this motley group, even while the holders of them bowed down to the earth and remained in silence during prayer. So accustomed are this people to carry about with them every where their weapons, that they do not at once lay them aside, when they come together for worship. But it should be borne in mind that the great majority of this congregation had never heard the sound of the gospel before; still, nearly or quite all of them bowed themselves during prayer, in many instances doubtless because others did.

Sunday many more came in; indeed, they continued to come and go, almost every hour of every day. Still, during the hours of worship they were usually respectful and attentive. There was at times more or less talking, but by a little ingenuity on the part of the speaker, the attention was pretty generally secured.

#### Preaching Services.

The morning sermon was preached by Moungh Pho Moungh, of Toungoo. Text, Romans 1: 18-25. It was quite discursive, but earnest and appropriate. The service was very long, but the interest of the people did not flag, and they were far more quiet than I had expected.

In the afternoon I preached on the cross and passion of our Lord, after which I administered the ordinance of the Lord's Supper to all baptized believers, taking special pains to explain to the multitude its nature and design.

Moungh Lee-dee, of Shwa-nau-ghee, spoke at length on this subject in the Geckho language, which he now uses with considerable facility, and Moungh Pho Moungh also spoke in Burmese. It was a precious season, long to be remembered. In the evening, Moungh Shwa Ong, of Kyeik-kadau, Neeghau's village, preached from Acts 17: 22-31, a faithful and powerful discourse, and Moungh Lee-dee, whose spirit was stirred within him at such a sight, followed again in an earnest speech in the Geckho language. All the wild people present, except the Shans from Mobyæ, a good number of whom were present, could understand Geckho, and it was a great comfort to me to feel that such a congregation could hear the gospel in their own tongue.

I had with me three Shan assistants, who took every opportunity between services to preach to their countrymen in their own tongue, and most of them also understood Burmese preaching. All the preachers and disciples seemed to feel that they had found a soil all prepared for the good seed, and that the seed-time had really come, and they worked night and day with zeal. There were very few of our working hours when there was not preaching going on somewhere. Much of my time between services was occupied in prescribing for the sick. Monday morning, the chief Neeghau came in with many followers; said he did not come the day before, because it was the Sabbath, but now he had come to remain through the meeting and take us home with him.

#### A Bright Light.

Moungh Oh, of Lapet Ing, preached a very plain and appropriate discourse upon God's power to save from temporal evils, as well as from the power and dominion of sin and from hell,—founded on the third chapter of Daniel. No sermon from a native was listened to with more apparent interest. My thoughts were occupied a part of the time in retracing the interesting history of the preacher from the time when forsaken by all his friends and abandoned by his

wife, on account of his baptism, he came to me and gave himself up to bitter tears, but strengthened himself by saying, "I love my wife, but I love Jesus more." The strength of his love to Jesus has on many occasions been put to the test; and although he has at times given me solicitude, he stands out now as a bright light in a dark place. His wife is now a member of the church, and is with him in his mountain home.

#### Close of the Meeting.

I preached the closing sermon from 2 Peter 3: 7-12, and endeavored to exhibit the terrors of the law, the destruction of the world, the day of judgment and perdition of ungodly men, not omitting to hold up Jesus, as both able and willing to save the penitent, believing sinner.

A season of prayer in the evening closed these memorable services. It is impossible now to speak of results; but I could not but feel that this meeting will be owned and blessed of God. I had several applications for teachers, which I hope to be able to respond to before long.

#### Hospitality of the People—A Great Change.

Before leaving Shwa-nau-ghee, I must speak of the hospitality of the people. Last year we were unable to get any grain for our ponies, as the people believed the nats would destroy them if they permitted a pony or an elephant to come under their houses, or if they were in any way to contribute to their support. Our ponies suffered for food while we were among the Geckhos, and the presence of a pony in our company was an obstacle in the way of our approach to the people. Now there is a change, especially with those villages that have received teachers. The chief not only gave us permission to tie the ponies at night under their houses, which are very high, but gave them all the paddy and grass they wanted, and even went so far as to say they were going to purchase ponies for themselves.

The Shwa-nau-ghee people claimed the right to feed, not only our entire

company, but all the people that came to the meeting, and they did it to the satisfaction of all. It took many baskets of rice, several hogs and pigs and fowls, and a large supply of vegetables. Such things as they could not get, salt, guap-pee, fish, and oil, I furnished from Toungoo.

On the day of our arrival, the people brought in for our especial benefit, fifty eggs, four or five hams, and several nice fowls.

#### Savage Custom.

Two things, however, troubled me in this generous hospitality. First, the pigs were killed by heavy blows on the head, and dressed in the blood. They have no idea of losing such a delicacy as the blood when it can be avoided. The Saukoos and Brees drink the blood of beasts, and regard it a great luxury, and raw meat is eaten with avidity. Many of the Shans eat raw beef cut into small shreds and pressed into cakes, together with their rice. Is it a wonder that they are savages?

Then again, a bundle of fowls was brought in, closely tied together, and, as we thought, all dressed ready for cooking; their feathers were carefully plucked, although not with much care to preserve the bodies of the poor creatures from mangling; but to our horror when they were laid on the bamboo table before us, they set up a fearful squalling, and did their utmost to get away from us. Poor things! We pitied them, but the only relief we could give them was to cut off their heads. The people thought they were doing the right thing, and we took note of the motive.

#### Departure—Preaching.

Tuesday morning, 17th, we left with Neeghau for Kyeik-ka-dau, many of the people following us, and arrived in the afternoon. He sent off immediately to call Boghee and other chiefs. Boghee had sickness in his family and could not come; but before Wednesday night, ten or twelve villages were represented by their chiefs and more or less of their peo-

ple. We preached during the day to groups of men, as they could be gathered here and there. Most of the chiefs spent the day with me. On the evening of both Wednesday and Thursday, all the people were called together for regular worship and preaching. Moungh Pho Min, of Kyah-maing, preached Tuesday evening from Romans 6: 16-23, and was followed by Moungh Lee-dee, of Shwa-nau-ghee, in Geckho.

The introductory services were usually conducted by our young brethren, Moungh Swa-lay, Moungh Swa-tae, Moungh Lae, and Shwa-Lae. Ko Parkar, The Ploung, Moungh Kau-oung and others also joined in the services. Devotional exercises were made prominent, and the singing was spirited and effective. Our services often exceeded two hours in length, and the people did not seem weary.

Wednesday evening our congregation was large and very interesting, made up as it was by the more intelligent of ten or twelve villages, and we made the most of our opportunity. Moungh Pho Moungh, Moungh Lee-dee, and I preached. I trust some seed fell on good ground.

#### A Credible Work.

The officers expressed themselves as much gratified with what they had seen, and assured me that such gatherings as we had daily could not be had in the English garrison, except by special command. It seemed remarkable to them that people so wild and savage were so ready to sit down and listen attentively to the gospel, and they assured me that they could not but feel that the hand of God is in it.

It gave me much pleasure to have these eye-witnesses; and, if any body stands in doubt of the genuineness of the work, let them write to Major James Martyn, staff station officer, Toungoo, or Ensign A. Breden, of Her Majesty's 19th Reg., Toungoo, or Major F. Haultain, 3d Reg. N. I., at Toungoo. They are men of God, who are well acquainted with us and our work, and will tell the truth.

If the supporters of our missions could once go with me and see for themselves what is being done, we should have nothing to fear from the pen of reproach, and the voice of calumny would receive its merited rebuke.

#### Visit from Padounga.

Before leaving Kyeik-ka-dau, I must tell of a visit we had from a Padoung chief and his followers. The company was made up of seven men who had come down to hire Neeghau to go up with his warriors to help them chastise their neighbors, who are also Padoungs, all of whom are under independent chiefs.

They had never seen white men, and when we came in sight and they had a fair view of us, the old chief exclaimed, "Ama Ama,— is it possible such men can be good?"

Three of the number were persuaded to shake hands with us; but the others turned their backs, and no amount of persuasion could turn them. The chief was a brave old man. He soon came up to talk with me and Neeghau about the contemplated fight. I discovered the painful fact that the Padoungs, like the rest of these mountaineers, were living in perpetual war among themselves. More or less are slain almost every day, and others are sold into slavery. I was glad to see Neeghau take strong ground against fighting. He said to his visitor, "You and I have a difficulty; to settle it, I take a dah and plunge it into your bosom. You take a dah and plunge it into mine. I then strike back again, and you strike me. Are we any nearer a settlement of the difficulty? If we go on in this way, when shall we come to be of one heart? No, no, let us put away fighting. There is an awful hell for those who kill men. No, no, we will not fight any more. We have received the teacher. We have done with fighting. Come, now, receive the teacher, and learn books; tell your foe to put away fighting, and receive the teacher and learn books, and we shall have peace." I had a long and pleasant in-

terview with this chief, and I think we took the fight all out of him.

He promised to make me an early visit at Toungoo, and I promised to visit him and his foes, too, as soon as I could conveniently do so.

Thursday morning we started for home, making the distance of seventy miles in three days, and preached every night by the way. Found all my family suffering from fever, and my darling Willie was very ill, and had been for ten days. If the health of my family will allow, I shall leave again on the 8d of February, and shall try to reach the Padoungs. All are now better, and I hope the fever is conquered.

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#### RANGOON MISSION.

##### LETTER FROM DR. STEVENS.

##### Missionary Tour—Encouraging Reception.

Rangoon, Feb. 21, 1865.—Instead of taking two boats and going in different directions, to save expense br. Rose and myself concluded to go together in one boat to two of the larger towns, Nyoung-dong and Pantanau. With three tides we reached the former place on the 14th of January, having opportunity, on account of our first stopping for the tide being in the night, to preach for a few hours at Sah-ma-louk only.

Our first day at Nyoung-dong was the Sabbath. A Chinaman, met by br. Rose on a previous visit, kindly furnished accommodations for us in a house adjoining his own, where one of us spent the day, receiving and preaching to such as called; while the other with a native preacher, went about the place from house to house, conversing with such as gave their attention. From fifteen to thirty persons were present, going and coming, nearly all the day. At evening we remained together, rather more assembling than in the day-time, and giving just the opportunity we desired to *preach to them*. The blessed truths of

the gospel were plainly and fully set before them, and a number entered freely into discussion. We continued four days, dividing the labor between us in this manner, sometimes one and sometimes the other occupying the house. On the opposite side of the river is the less considerable town of Yangen-sanyah, where each of us passed a day in turn.

Many books were distributed, the people were more friendly and manifested more interest in our message than I have ever found in this place before; and as, by our longer stay they have heard more fully and more particularly, having a better opportunity of satisfying their inquiries and bringing forward their objections, we may reasonably hope a more decided impression in favor of the truth has been made upon them than they previously had received. The residence of a native preacher, placed among them by br. Rose for nearly a month before our visit, also, no doubt, exerted an influence towards the same result.

Nyoung-dong, situated as it is at the confluence of the Panglang creek with the Irrawadi, in the track of boats from the up country to Rangoon, is by far the most important place of internal traffic on the Irrawadi, below Henthada. Its bank is always crowded with boats of various sizes, from every direction, but especially from Mandelay and the intervening towns.

After the fourth day of our stay at this place, we descended the Irrawadi, a day's distance, to Pantanau; where we remained three days, including the Sabbath. Here we occupied a very convenient *zayat*, dividing the labor, as at Nyoung-dong. Here too the people were civil and friendly, but there was apparently a much more decided antipathy to the gospel, in the spirit of bigoted adherence to the ancestral religion, than we saw at Nyoung-dong. A good many, however, were glad to receive tracts. On our return we stopped again for a few hours at Nyoung-dong and at Sah-ma-louk, besides which places we tarried nowhere else on our way.

**Another Tear—Receipts of Idols.**

On the 2d of February we again left, taking Mr. Smith also in company, to attend the meeting of the Burmese Association at Thongzai. The end of the first tide brought us to Zau-taben, where, proceeding in different directions, we talked to a good many and distributed a few tracts.

Observing a large number of idols crowded together in one of the niches of a pagoda, I said to some persons standing by, that I wished to take some of them to send to America, that our people might see what kind of gods the Burmese worship. They replied, "If you wish to take them, you may; but we cannot give permission, neither can we forbid." "Yes, I understand, but I would not like to take them, if you will feel hurt by my doing so." "No, we shall not feel hurt." On further conversation, they explained that these idols were formerly in kyounge that had been torn down, and having no other place to put them, they had collected them in these niches. The owners of them were no longer to be found,—rather, the original offerers,—for after the dedication is once made, the original offerer has no more right, and his merit is the same, whatever subsequently becomes of the image. We concluded, therefore, to help ourselves to a few of the images. Our reception by the people was kind, and they were quite free to converse, and open to the impressions of the gospel.

**Witnesses for Christ.**

Our next stopping-place was Hlai-zaik and Zau-la-tai, not above a mile apart. At the latter place are three disciples, and here we passed the Sabbath. There has been a good deal of preaching at both these places, so that the people were quite aware of the nature of our work, and received us kindly. There are several cases of special interest, particularly the wife of the convert at whose house we stopped. I was much pleased also with the account which this man gave me of his own conversion, and his

intelligence and ability give, I think, good promise of future usefulness. His uncle, too, the second disciple baptized here and residing in the same house, was a man of consequence under the Burmese rule, and they too, we trust, are steadily testifying for Christ among their perishing countrymen.

**New Idol to be Consecrated.**

The Myo-oke, or district head man, resides here, and is always respectful to us, but a thorough heathen. He attended our evening worship on Saturday, but not on the Sabbath, and had a large standing idol, brought from Rangoon, for which he had paid eighty rupees, within his yard, which he was making preparations to consecrate. As we went to take our leave of him on Monday morning, in the presence of the idol, we spoke at some length to him and a considerable company assembled under the shed before his house, of the folly of idolatry, and of the good hopes held out before us in the gospel.

Leaving Zau-la-tai, we next called, for a few minutes only, to salute a disciple at Hlaing, who, we were sorry to find, would be prevented from attending, the Association by some difficulty connected with a fishery, which necessitated his going to Rangoon immediately.

**Capturing Fish.**

At Kyah-byai are several other Christians, one of whom has charge of the fishery here situated. It consists of a small stream running up a short distance from the river. At its mouth is set down, about the close of the rains, before the waters begin to fall, a woven work of bamboo, sufficiently open to allow the water to pass freely, but too close for fish. Within this are several enclosures, one of which is at the village, constructed with a door, which admits the fish, but effectually prevents their escape. Here they are penned together, and fall an easy prey to their captors, who frequently catch them merely by diving for them.

While we were there, by direction of the disciple, one of his men, taking a

hand coop of bamboo, about two and a half feet in diameter, provided with a hole at the top, and setting it down in the midst of the fish, enclosed not less than a dozen large ones, which he took out through the hole at the top of the coop and handed to the men of our party. The usual way is to take them with a net, which, of course, is the more effectual method. This disciple contributed two hundred of these fish, each probably at least a foot in length, to aid in the entertainment of the Associational guests. The disciples at the three places just mentioned, Zan-la-tai, Hlaing, Kyah-byai, are all members of the church at Thongzai. Passing the night at Kyoo-h-galay, just below Sau-yuay, we had a good opportunity of preaching in the moonlight evening. A number listened well, and one man in particular, by the earnestness and directness of his inquiries, and the quickness with which he apprehended the forcible points of our argument, gave me hope that the truth will yet bring forth fruit in him.

#### On the Way to the Association.

Before daylight the next morning, carts were in readiness to take us to Thongzai, a distance of about eight miles. In conversation with the cartman, I was pleased to find that the constant hearing of the truth had produced the conviction that the Christians are in the right, although as for himself, the influences around him were yet too strong to allow him to give up his friends to become a Christian. I found him just like multitudes in a Christian country, with nothing to object to the gospel, being inwardly convinced, yet without that power of God working in them, which is necessary to awaken them to repentance and an earnest seeking of salvation.

We reached Thongzai about 8, A. M., on the day before the regular meetings of the Association, finding bro. Douglass and Crawley already there.

#### Characteristics of the Association.

*The following are my impressions of*

the Associational meetings, as compared with other similar gatherings.

1. While there was a smaller number of heathen present, owing, no doubt, to the lack of the element of novelty, the churches were better represented, so that there was a larger number of Burman Christians present than on any former occasion, excepting when the Association met at Rangoon, when circumstances favored a larger gathering.

2. There was manifestly a better understanding of the objects and the work of the Association, and the business was more orderly and better done.

3. The preaching and other religious exercises indicated an advance in intellectual activity,—in part, no doubt, the result of the stimulus of former meetings.

Hence I think the delegates have returned to their several churches with a deeper sense than they had before of the importance of this annual gathering, and it respects the influence it is adapted to exert on the churches. And we earnestly desire that it may come to be anticipated, not only as an occasion of strengthening the bond of union and mutual love among the disciples, and of encouraging and stimulating each other to good works, but also as an occasion for united supplication for the sensible coming of the Master to bestow a special blessing upon his assembled people.

#### TAVOY MISSION.

LETTER FROM MR. COLBURN.

#### Desire of Burmans for Instruction.

Maulmain, Feb. 25, 1865.—In my last letter I spoke of the eagerness of the Burman boys of Tavoy to learn to read English, and of my offer to assist them one hour per day, and so get their friendship.\* In a day or two I had seventeen young men, who came early in the morning, and sat upon our verandah the live-long day, reading and studying. What pleased me more, all of them wanted to get Burman books on geography, arith-

\*See Mag. for May, p. 182.



c. I turned away many applicants of whom only wished to study Burmese, but more who could not well enough to join my class, who comfortably well in the English text, and studied English grammar. Visiting Matak, they returned to me; I felt that the Karens needed me, and refused to teach them. Still they wished to come to the school and study. Dr. Wade, too, had to take charge of the Burmese text, and it did not seem prudent to mix my labors with his.

#### *Normal School in Tavoy.*

impracticable to sustain a good school in the jungle, hence I cannot start one in town for this rains; which pleased the Karens very much and they have entered into it with spirit.

Members of Dr. and Mrs. Wade.

We have no doubts respecting Dr. Wade's usefulness in this field. It seems to be far more important than the school had begun, though it takes him away from the Karen to the Burman department.

Wade is still a faithful and active worker, and I have great hopes of her efforts to revive the feeble church.

Dr. W. can preach on the Sabbath and direct an assistant in the day.

His day scholars will give him much pleasure for the Sabbath.

The dissemination of the truth among forsaken heathen may not be in prospect, but alas for Tavoy! Even the Burmese priest has left the station deserted. The school has ceased to exist. The Burman priests have undiscovered.

#### **ULMAIN KAREN MISSION.**

LETTER FROM MR. HIBBARD.

##### *Maulmain Association.*

Uttar, Burmah, Feb. 18, 1865.—The Maulmain Association has held its meeting since my last. The meeting in town with the Burman church.

All the churches, fourteen in number, fourteen Karen and two Burman, were represented. Many besides the delegates were present, and many more would have come, but for the fear of robbers at home and small pox in town. The chapel, however, was crowded when all were present, leaving no desire for larger numbers. The first sermon was preached by Ko Oung men, of the Burman church in Amherst. He is an able and good man, and ought to be ordained. The second day the Rev. Tah-oo, a Karen, preached a good practical sermon.

#### *Discouragements.*

Two painful features in the letters from the churches were the loss of the rice crop,—the first planting being killed by the high water and the second by the early drought,—and the fear of robbers. Four of their villages have been attacked, two of them plundered, four houses burned and a chapel partly burned. In one case the robbers were beaten off, leaving four of their number killed and wounded. Two of the Christians were wounded.

#### *Baptisms—Schools.*

Still all is not discouraging. Fifty-two Karens have been baptized during the year. Besides the normal school in town for the Karens, there have been ten village schools. For the Burmans, there are three schools in town and one in Amherst, with 250 pupils in the four schools.

#### *Ordination of Two Karen Preachers.*

At the close of the Associational services two Karens were ordained to the work of the gospel ministry, San Kone-louk, son of Rev. Telau, of Dongyan, just deceased, and San Tah pu lu, of Tuvae, formerly from Bassein. They are both tried men and worthy. Their ordination was asked for by their respective churches. The services seemed very solemn and interesting. Br. Haswell preached the sermon. The remaining services were mostly performed by native pastors, Karen and Burman, br. Haswell and

myself uniting with them in "laying on of hands."

These interesting services, we hope, may greatly increase in frequency from year to year, until every church shall have its own ordained pastor.

At noon, the second day of the Association, eight Burmans and two Karens were baptized in the presence of a large congregation. Friday and Saturday were spent in attending to the wants of the Karens in respect to medicines, books, government matters, &c., &c.

#### Tea-Party for Native Preachers.

Friday evening Mrs. Hibbard had a tea-party for the Burman and Karen pastors, assistants and elders. Br. and sister Haswell and two English ladies were present, and we had a very pleasant, sociable evening.

Sunday evening Mr. Colburn arrived from Tavoy, to take back with him Dr. Wade's household goods, &c.; I could not break away from his company till Thursday morning, when I left for this place in Martaban,—two hard, hot days' travel by land west of Maulmain. Here is a church of fifty-two members and an ordained pastor, Rev. Kurnah; and here (D. V.) I shall remain till Monday, for the encouragement of pastor and people.

#### PROME MISSION.

LETTER FROM DR. KINCAID.

#### Hopeful Prospects.

Prome, Feb. 7, 1865.—It is painful for me to be obliged to leave these flocks gathered from among the heathen, and also so many partially enlightened and hopeful inquirers. I am safe in saying there are in seven or eight different localities, fifty or sixty who seem to be near the kingdom. During January seven have been baptized, three Burmans and four Karens. Five or six more will probably be baptized in a few days. In three different districts, from twenty to sixty miles from Prome, are many inquirers, and where I should go and spend consid-

erable time. But here I am confined week after week, hoping that next week I can go, and so on for more than six weeks.

#### MISSION TO FRANCE.

LETTER FROM MR. D—.

#### Baptisms in P—.

Paris, April 21, 1865.—In P— we had four persons baptized last Sunday, April 16th, two males and two females.

These candidates made a very interesting profession of faith. One of them related how he was converted some months ago under the influence of these words, "If so be that being clothed, we shall not be found naked" (2 Cor. v. 3.) His narration was most affecting, and touched very much those in attendance.

Another said she had been in great anxiety for several months, and that, reading the New Testament, she had found the peace of Jesus by meditating upon these words, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

After the profession of faith, we baptized in presence of a very numerous and attentive assembly.

LETTER FROM MR. C—.

#### Liberality of a French Church.

D—, May, 18, 1865.—Br. T—is doing his best to sustain the cause at L—. The work has been fiercely assailed by the nationals. Our brethren, though few in number, make great sacrifices for their religion. They have given 120 francs for missions, 104 for tracts, 50 for our poor, who are in pressing need; they have also given for their own poor and for the Paris Religious Tract Society, and for other objects. I had a crowded meeting in the church the first Monday in May.

Mr. C. reiterates the appeal for aid in building chapels. Having stated that a suitable lot had been given at D—, he says—"O that you could help us to obtain money, that we might commence immediately. We commend this matter to your attention. The want of conver-

ces of worship has greatly damaged the  
s of our work in France."  
ys in like manner of V—, where the  
numbers 46, and 17 were baptized last

year, "Our place of worship is only a small room,  
lent us by a brother. Our people are the poor.  
My residence is remote, and I have labor  
enough to employ three."

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## MISCELLANY.

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### IFICATIONS NECESSARY TO A MISSIONARY.

experience and observation during  
st ten years have impressed me  
y with the importance of sound  
tled views of Christian doctrine  
sion work. A scriptural founda-  
not be too firmly laid, as all mis-  
usefulness flows from and is inti-  
connected with the truth. These  
ions are the universal and entire  
ion of man; salvation by grace  
the blood and righteousness of  
unmixed by taint of human merit;  
ctification through the Holy Spirit

Of these truths there should be  
l experience. If the missionary's  
wledge has led him to feel himself  
chief of sinners, and (when  
l in the balances of the sanctuary)  
ore vile than those he teaches, his  
ies will be more true and kindly,  
will see in all around him, Chris-  
heathen, those deeply fallen like  
and not more than himself need-  
Divine mercy and grace.

ain, he feels habitually his abso-  
d of the Saviour's blood and right-  
s, and, apprehending them clearly,  
he peace that flows from such be-  
apprehension, the most vile and  
d heathen he can then regard as  
may become an humble, pen-  
ret feeble follower of Christ.  
regarding conversion to God as a  
work, he will desire to know noth-  
Jesus Christ, and Him crucified,  
ing all other not Divinely ap-  
means, though, to human reason,  
ig powerful. Again, if the mis-  
be walking in the Spirit, he will  
oy and strength from the reflec-  
t the same grace which has made

him what he is may be vouchsafed to  
others by Him who has no respect to  
persons. It is surely from the want of  
these foundation-stones that some mis-  
sionaries have been appalled and dis-  
heartened by the sight of heathen abom-  
inations, and their brotherly love chilled  
by the inconsistencies of Christians.

These foundations being deeply laid in  
the heart, as well as in the head, it is im-  
portant to have sound scriptural views of  
mission labor and its promised results;  
for if hopes be entertained without Scrip-  
ture warrant, discouragement must be  
painfully felt. But if the large and com-  
prehensive character of the work be real-  
ized, as unfolded in prophecy, the mis-  
sionary can be cast down only by the  
experience of his own unworthiness and  
unfitness. Still, God, who for Jesus'  
sake pardons them, can give more grace,  
and yet cause more glory to Himself,  
through the very weakness of his ser-  
vants. This thought is sustaining and  
animating.

Our India missions must be strength-  
ened by fresh laborers from home. May  
they be men like the first preachers, full  
of faith and the Holy Ghost. When the  
root of the matter is found in the mission-  
ary he will most zealously cultivate hu-  
mility, forbearance, sympathy, hopeful-  
ness and love, which may be called the  
especial missionary graces. He should  
have a healthy, active and vigorous con-  
stitution, and a frame of mind not readi-  
ly depressed by isolation.

There is an increasing spirit of broth-  
erly love, sympathy and mutual prayer  
among the members of our little band of  
European and native agents. As re-  
gards our general work, I think there is  
at least a more correct view in these

parts of the Christian religion, its nature and claims. It is now no longer the new thing that was regarded with suspicion. Erroneous and superstitious errors have been lessened, and it is often felt and admitted to be true, and calculated to make a man happy here and hereafter. Still there is needed a patient continuance in the work and a prayerful waiting upon God. Unfruitful as some parts of our Indian missions have been, still, so long as God sustains us in the very presence of heathenism, and enables us, in faith and hope, to scatter the seed of life, our brethren at home must likewise continue to cast themselves on the promises of God. —*Rev. A. H. Frost, Church Miss. Record.*

#### ON BECOMING A MISSIONARY TO THE HEATHEN.

"Shall we lightly put the question aside, 'Is it my duty to go out as a missionary to the heathen?' with the self-satisfied reply, which costs so little to make, 'I do not feel called to the work'?"

"Is it not a matter of the deepest importance to ascertain what the call is for which we are professing to wait; lest haply we should be deceiving ourselves, and refusing to hear the voice of Him that speaketh?"

"In the first place, then, are we warranted in expecting to receive some especial manifestation of God's will concerning us, apart from and beyond the ordinary influences of His Spirit—some call, in short, which shall resemble that which was whispered in the ears of the Apostle Paul during the visions of the night, when he heard a man of Macedonia saying to him, 'Come over and help us'? For when men speak of waiting for a call to missionary work, it seems as if they meant something more than that inward moving of the Spirit, which leads right-minded men to enter upon the office of the ministry at home. If we look this question fairly in the face, it is impossible to arrive at any other conclusion than that the call to missionary work abroad does not differ from that to the

work of the ministry at home. For what are the motives which induce a right-minded man to enter upon the ministerial office? Is it not that he feels constrained to proclaim to others that glorious gospel of the grace of God which has already been made in his own case the power of God unto salvation? He feels that he has been, by God's grace, snatched as a brand from the burning, and he desires to be the instrument, in his hands, of rescuing others, and leading them to Christ. And in what respect does the call to preach the gospel to the heathen differ from this? In each case the office is the same, and the preparation necessary for undertaking each aright is the same also. It is the making known the gospel of the grace of God to those who still sit in darkness and the shadow of death; in other words, a love for souls is the one constraining motive which leads a believer to enter upon the sacred office of the ministry, in whatever part of the Lord's vineyard his lot may be cast.

"Surely, the right way of putting the question to ourselves is not, 'Why should I go?' but, 'Why should I not go?'"

"If we acknowledge that the heathen have a claim, and a very strong one, on us as Christians, we shall at once feel abundant reasons for our going, and the question we shall ask ourselves will be, 'Ought I not to go? Are there any providential hindrances in the way of my going?' It is obvious that for every one who is at liberty to go, there will be twenty who cannot go, from such disqualifications as age, ill-health, or special family ties. Is not then the call to those that are at liberty louder than ever; and ought they not to obey it, unless they can assign such reasons for refusing as will satisfy a heart-searching God?"

"If the writer may be permitted to refer for a moment to his own personal experience, he fully believes, that if he had not been enabled at once, by God's help, to obey the call which was then made to him, he might, and probably would, have let slip the opportunity, perhaps forever.

belief is, that the right, and most the happiest and simplest way, ender up our wills entirely into nds; to beseech Him to do as es with us; and to say: 'Lord! ing to go, if it be Thy will to

If, however, we vacillate—if r from the responsibility of de- ourselves—we soon begin to ourselves that the call which look for consists in something n we have at present received; e linger till the flame begins to re dim, and the fire, which the God had kindled in our hearts, dies out, and who can tell when ain be kindled? Right, indeed we should beware of transitory

But let us remember that these alses are often the knockings of t at the door of our hearts; if the call and let Him in, we shall w whether it truly comes from e. How often do we hear of he lamentable results of thus re- hear the voice of God witness e heart! Many a Christian, in glowing sunshine of his spiritual as, with a beating heart, to some ppeal for missionaries. In the of his zeal he resolves at once ill obey the call; but as soon as s of the speaker have died away, turns back to the ordinary oc- of daily life, he begins to ques- doubt, and thinks he ought not up his mind at once on so im- a subject—he will wait a little. y the impression wears away, esolutions gradually crumble to il, perhaps, he hears a fresh ap- is again stirred up; but the ef- time is even more transient than nd then, very often, he forms e ties, and settles down in some f usefulness, whence it would et a direct call from Heaven to fm. And yet all the while he s himself that he is doing the ch his Master would have him as, in point of fact, he has been at was most pleasant to himself.

It is impossible to read the memoir of Henry Fox, and not to feel how near he was to losing the privilege of being called to the office of a Christian missionary, by his delay in forming a final decision. Does it not seem as if his path would have been smoothed and simplified, if he had yielded at once to the convictions which God's Spirit had wrought in his heart, and resolved that he would, in God's strength, dedicate himself to the work, should He be pleased to employ him in it?

Nor are we to forget, that as, in the words of the Apostle, 'Godliness hath the promise of the life that now is, as well as of that which is to come,' so we ever find that those who engage in missionary work realize in it many special and most precious spiritual blessings. This is the experience of every true-hearted missionary, and through it he is enabled to rejoice, even in the midst of discouragements and difficulties, knowing that it is the Lord's work, and that He will prosper it in his own time. And is this no inducement to engage in such a work? If the blessings and privileges that it brings with it were but more fully realized, surely there would not be such sad coldness on the part of those who profess to love the Lord, to devote themselves to his service. We give to God our feeble and unworthy offering, and He returns the gift a thousand-fold into our own bosoms, causing our peace to flow as a river while we still thread the thorny path of life, and granting us the blessed assurance of eternal glory in the life to come. Do we find missionaries, even those who have spent their lives and sacrificed their health in the work, repenting the choice they made? Never! Cast down they may be—desolate and saddened at times they may be—through outward discouragements and inward trials; but their faith and trust remain ever firm and unwavering, and their language is always the same as that of Henry Fox on his dying pillow; who, when asked whether he regretted having given his life to missionary work in India, re-

plied: 'No—never! If I had to live over again, I would do just the same.'

"And even if the missionary's life be in some cases a life of trial, shall science, and commerce, and fame have their willing votaries, and yet the disciples of the Crucified refuse to suffer for Him?

"Have we forgotten that 'we fill up that which is behind of the sufferings of Christ in our flesh for his body, the church;' and that, as with the Master, so with the disciples, it is in suffering we chiefly manifest his glory, and advance his kingdom? Who would not then suffer for Christ, especially when the promise is that we shall reign with Him also?

"'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake,' said Jesus, 'shall receive an hundred-fold, and shall inherit everlasting life.'

"'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'"*Missionary in India.*

#### AN APOSTOLIC MISSIONARY OF RECENT TIMES.

Dr. Ribbentrop is a name connected with the most signal favors which the Lord has bestowed within the last twenty or thirty years upon the people of India; and we discern in such favors the most convincing evidence of his gracious dispositions towards that country. If some have imagined that those alone engage in missions who cannot succeed at home, or that whatever crumbs fall from the well-spread table of our own country can, in some measure, be made useful to the "savages abroad," they may learn by this example that God finds men of high capability for his service in heathen countries, and that such do not appear to Him too valuable to employ in this noble work.

Frederic Ribbentrop was born in the year 1819, in the county of Wernigerode. When he had been educated at the Gymnasium of Halberstadt, he repaired to

Berlin to study law. In spite of the careful education he had received, he had never yet, as he afterwards lamented, known that there were men to be found in whom Christ was living, or that Christ himself was still living everywhere on earth as well as in heaven. "Even Luther was almost always represented to us at school only as a German to the backbone, but not as a witness of Jesus Christ. I was, until I had finished my course, and even long after, almost entirely surrounded by Sadducees—great and small; by Stoics and by Epicureans. In fact, I was truly a heathen." Of the study of law he soon became weary; and next devoted himself to the study of ancient languages, and especially of Greek philosophy. He acquired from Aristotle many views, the utility of which he felt in after life. After four years of study he took the degree of Doctor of Philosophy; he then went for a time to Munich, partly to study the treasures of art, and partly in order to attend Schelling's lectures. Nature and history soon began to occupy much more of his attention than the speculations of metaphysicians. At last he began to look into the Bible. It soon became clear to him that modern culture was opposed to it in spirit; and he was roused by the Saviour, before it was too late, from devotion to mere art and science, and brought into the fresh heavenly atmosphere of divine truth.

The saintly Gossner was the chief agent in leading him onwards in the right way. Ribbentrop heartily thanked him, "as an indefatigable teacher, an uncompromising despiser of all the tinselled baubles which tend to conceal the Crucified One from us." Without him, Ribbentrop once said, "I might still have been alternately a slave to sleep and to fanatical illusions." It was in a great measure through Gossner's influence that he was brought to the conviction, that he had too long put off the commencement of a career of public usefulness. This made him accept, in the first place, the position of a gymnasial teacher at Berlin. But the grace he had obtained soon im-

pelled him further onwards in the service of the souls of his fellow-creatures. Gradually, but irresistibly, the necessities of the heathen world pressed themselves upon his sympathies. When this subject had once taken possession of his mind, the idea forced itself upon him, that he ought to devote himself and all he had to the service of the heathen. He accordingly offered his services to Gossner, and it was soon arranged that he was to go to India.

He placed not only his services but his substance at the disposal of the mission. All his earthly goods he at first devoted to be expended in the work of the Lord, but afterwards made some modifications. He devoted a few hundred thalers to a children's school in the town in which his father had been chief magistrate. He had become security for an undeserving friend in Munich, and remembered that he had still an account to settle there, of about twenty florins. Lastly, he had helped to induce a cousin of his to forsake a respectable means of livelihood for the stage; and in consideration of the injury thus done, he conveyed to his mother two hundred thalers for her son's benefit. He wrote minutely to Gossner as to the disposal of these sums when on his journey, that he might not appear chargeable "with having kept back a part." Thus the most thorough conscientiousness was associated in him with the utmost alacrity in self-sacrifice.

He took leave of Gossner, with whom he had taken refuge, at his villa near the Potsdam Gate, on the night of the 18th of March, 1848, about a month later. Gossner's last words were, "We must now part below, to meet, however, again above."

From London, where much Christian kindness was shown him and his companion, they sailed for India by the Cape. Excepting a little sea-sickness, their voyage was a delightful one. They reached Calcutta on 21st of September, 1848. It was almost painful to Ribbentrop that they were treated "like princes," and had so little to trouble them. Gossner and

his congregation were requested by him to pray that they might not "grow sleepy, and give way to the suggestions of the indolent flesh, which, when a finger is once given, soon draws the hand after it, and then the whole man." In Chupra, on the Ganges, he soon reached that sphere of activity in which he was destined to continue till the time of his death.

If it were supposed that this Doctor of Philosophy now occupied himself chiefly with the learned brahmins, and engaged his hearers in subtle disquisitions, this conjecture would fall very wide of the mark. It is true that his thorough knowledge of languages helped him sooner to familiarize himself with each new form of speech, and his thorough knowledge of ancient philosophy made it easy for him to unravel the various forms of Hinduistic Pantheism. During the cold weather he rode about and preached in villages, in market-places, and in streets,—wherever an opportunity offered itself. It was not by learning, or profound thought, or fine speaking, that he sought to work. He endeavored in each case of inquiry to excite that feeling by which his own soul had been arrested,—the sense of deep misery in a human heart which is without God in the world.

In the schools a refreshing work was set before him, in acting upon the hearts of the children. He wonders that the brahmins do not show themselves more suspicious of the introduction of Christian schools. "Have they no apprehension of the strength which God has ordained in children? Do they feel that they, after all, cannot hinder the fall of their religion?" In all vicissitudes and perils, the labors among those little ones give a constant support to his faith. If the work goes on slowly, it goes on surely. "The children always reconcile me again with this corrupt nation; for that which appears ineradicable in the adults, can, as yet, easily be contended with in the children. How beautiful it is, when the parents stand by, and observe how the missionary deals with their children. Then there may always be a hope entertained

that the hearts of the fathers will at length be turned unto the children. As Gessner says somewhere, 'If the sheep will not follow, the shepherd thereupon takes the lamb; and then the parent of itself comes after him.' Everything, however, does not, even here, go on smoothly. The missionary may see his school moved to tears, and may read upon all countenances, that the truth of the word is somewhat realized. But outside, perhaps, he is surrounded by boys who mock at him, and among them are a few even of his own pupils. How heart-rending it is, when the countenances that have grown so dear are infected by the mocking laughter of the hostile party. But the love of such is not thus to be quenched, but rather made to burn the more powerfully."

As Ribbentrop everywhere loved children, so he loved his orphan boys especially. Among these he lived almost entirely and exclusively. With them he is happy and cheerful and unwearied, from day to day. When the sepoy revolt broke out, the necessity of fleeing was discussed. The orphan boys heard that it had been sworn that all the whites should be put to death, and they began to weep bitterly. One little fellow cried out, "The Lord Jesus will strike us dead." Another corrected him, saying, "O no, the Lord Jesus will take us to heaven." Then smiled a third and said, "No, the Lord Jesus will hide us away." Ribbentrop had listened, and was consoled. Nor had any one of them a hair of his head touched. At a later period he began to reproach himself for his unbelief, and was ashamed that some among them had already well-nigh fancied themselves martyrs.

The most peculiar thing about his service of love was his desire to be like the very poorest in his clothing and diet, that they might the more easily be like him internally. On this point he had much trouble and contention to go through. "I wish I could fast, as the apostles did; and then it would also go on better with my praying and preaching, which often

prove meagre enough." In all this he no doubt did too much. A European can scarcely live, if he tries to content himself with the sustenance of a poor Hindu. Of course there may be exceptional cases. The missionary Bowen has gone on already seventeen years in this way, in the midst of the metropolis of Bombay, spending his twelve rupees a month, like any Hindu servant, and, in fact, earning them by his daily labor; he drinks a little more tea than they; eats less rice, and takes fruit as he feels inclined; and he is every evening fresh and alert at his hour of preaching on the shore. But who can copy him in this? It is a peculiar gift, and truly a blessed one; for now the calculating Hindu sees that here is at least one man who publishes the gospel gratuitously, while he might have earned ten or a hundred times as much money in his earlier occupation as a ship's captain. This must produce its effect, even if none meets the eye. That this asceticism is a part of that mechanism of charity by which a spiritually dead nation is being roused from its insensibility and led home to Jesus, we doubt not. Who can help rejoicing at the fact, that all with their several gifts are working together towards one great end?

Our Ribbentrop had also his peculiar gift. He nourished his body but sparingly, gave away on occasion all his things except what he wore; and even then complained that it was so difficult to become a Hindu to the Hindus. From year to year he went to greater lengths, and spent latterly only sixteen rupees a month, of which he gave a good deal away. If he sees a ragged and squalid Hindu by the wayside he takes him by the hand, leads him to the brook, and washes his clothes till they are clean; of course, not without directing his attention to that only Being who can cleanse the soul and re-clothe it. He is pressed by his relatives to take care of his health, to refresh himself by a visit to his native country, and so on. The Committee urge him too; but he insists that he eats more than several other brethren, and that he is in perfect health. An



English visitor thinks, however, that he looks very sickly, and gives him a sum of money to enable him to make a little excursion for his health. But there happens to be a brother who wishes to marry at the time, and Ribbentrop considers it suitable to get him furniture for his establishment with the money. How it troubles him when he has to preach on such words as, "He that hath two coats, let him impart to him that hath none," and "let him that hath meat do likewise." This makes a sword pass through his heart. "How charming to be able to clothe a man for six grochens, and with nine, even with six pfennings to give a man a meal, twice in a day. If even people were to tear all their printed books, how intelligible would a living book remain to them with the inscription, 'break to the hungry thy bread,' &c. How horrible it is, on the other hand, to be capable of eating and drinking quietly, while Lazarus is lying with the dogs."

He felt it his duty to build an asylum for the sick poor, the fakirs, and the mendicants, in order that they might, if only in their last days and moments, receive the glad tidings, supported by the powerful teaching of deeds. In this endeavor he was graciously prospered. He used often to get up by night and go into the sick-house, in order to instruct the poor patients who could not sleep, in the doctrine of their Redeemer. Then, in returning, he would visit the orphan asylum, to see whether all was right. The lepers he himself attended. It is necessary to have seen such persons as these to understand what they are like—literally rotting alive, so that, when they eat, one finger-joint hangs like wood from that above it, while the effluvia is most painful. "And when they are dead, who is to bury them? Their own kinsfolk? It is but very few that have any. The native Christians? But even they feel the work too nauseous." Ribbentrop himself gets up by night, and buries the body. Yet in all these and in other works of love, Ribbentrop sought not his own righteousness; even his best deeds appeared to him to be

his accusers before God. So was it also with the poor-house. He wrote in his latest letter, that the first years during which he had taken charge of the poor without troubling himself to obtain extrinsic aid, had been the most blessed. "But in proportion as I obtained extrinsic aid, my zeal and my faith have cooled; and how empty the long building now is! Moreover, nearly all the patients that lately came into it are dead; and although it was built principally for the relief of utterly destitute patients, its success in this respect remains not only below the expectation of the brethren, and even of the heathen, but even below my own. The fakir-house is assuredly one of the principal things for which God has been angry with me. I have now again what I have so long missed, to the hurt of my own soul,—rest and leisure for my spiritual concerns. Pray that no one may deprive us of our crown."

But the holy man had still further to encounter sharp inward trials, before he could remove to his heavenly country. He had, as was his way, nothing but good to relate of others, but much blame to throw upon himself. "We are really not such people as the pious world make us out. What I read and hear of Hermannsburg and other Christian agencies, ought to fill us with profound shame. I have been—God grant it may have been for the first and last time—faint even unto death, and in the most extreme danger. One by one, our Hindu Christians, including those who have given us most satisfaction, have been taken from us. We supposed we understood God's designs; but they have been carried out in a way quite different from that which we expected. God had shown me in a marked manner, that He neither needed nor desired my services. My faith was in danger of being shipwrecked. I was, even among my pupils, like Eli in his old age, having lost the faith and the courage to correct them. Then did God awake me from my lethargy by days of bitterness, nights of feverish unrest. Thanks be to Him to all eternity. Since the conference, especially, I

have felt fresh courage and resolution. Pray for me that I may not again fall asleep."

This is almost the last record we have of Ribbentrop's poor and yet rich life. He sowed in faith, and lived not to reap much fruit; but he was able to console himself with Gossner's saying, "If it rains not, still it drizzles." If even he did not know it, both Christians and heathens in Chupra have held him very dear; and his station, among others, has not been unvisited by the breath of life which the Lord has bestowed upon India since the mutiny. How it refreshed him to hear that the brethren had reaped such a rich harvest among the Koles. Even as to the Christians in his own neighborhood, he was enabled to hope that the few would increase to many thousands.

In September, 1863, he visited Muzafferpur, and the burial place, as if he had meant to inspect the spot where he was to be laid within four days. On leaving, early in the morning, he took a carriage for two hours of the journey; but the rest of the way he chose to go on foot. From one half hour to another he met beggars on the road, to each of whom he gave a small coin. It became very hot; but he continued to go on, till nearly half-past twelve o'clock. Then a peasant saw him reel, and sit down under a tree at the road-side. A few Hindus hastened up, and saw that the Sahib was foaming at the mouth. It was not a sunstroke, but an affection of the heart through which he was called away. The corpse was taken to Muzafferpur, where weeping Christians and children rendered him the last honors. They vied with one another to attire him for the coffin. "The Sahib," they said, "has been so ready to serve us, and has accepted services from no one; it is a goodly thing that we should be permitted to serve him in death."

What lamentations there were in Chupra, especially among the orphan children, cannot be described. The brotherhood were deeply dejected; they wept greatly before the Lord, and said to themselves in deep affliction, that they deserv-

ed no better, because they had often misunderstood the beloved brother. "He ought certainly to have taken better care of his health—he ought to have spared himself—but after all, what can we judge?" On the last occasion he preached he was very profound in his representation of Christian doctrine: he at times preached with almost superhuman power.

It is remarkable that he was not allowed to have his tomb in Chupra. The fakirs would certainly have made a god of him, and sacrificed at his tomb. We have wondered often how this dear brother was so long able to hold out against so many privations. He always persisted, however much any one might decline it, in doing something good and serviceable. And how well he knew a way to make the best of everything, with his invincible placidity: it is for this that we shall most miss him. But he held himself literally to be the most unprofitable servant. And how came he by that frame of mind? He obtained it by prayer. He every day passed two or three hours in prayer upon his knees, and thus acquired new grace evermore from the inexhaustible fountain. Truly he was a ripe, full and savory sheaf, a lively example of the beatific and renovating power of the Saviour. Therefore no long and wearisome sickness was needed to consume him.—*Christian Work.*

#### THE KHONDS.

Of all the inhabitants of India, perhaps none are less thought of than those who live in the hill districts of Orissa, which lie between the Godavery and the Mahanuddy rivers, and about 200 miles from the sea. These hills are peopled by certain wild tribes known as the Khonds, the Koles, the Gonds and the Sourahs.

Of these, the Khonds are most numerous, and the district they inhabit is called Khondistan; they are darker in complexion than the peoples of the plain, and are, as a rule, extremely ugly; they consider themselves the original owners of their land, and refuse to sell it on any

condition; they do not, however, cultivate it to any very great extent, and the larger portion is therefore a wilderness. The dress of the Khond consists of one piece of cloth worn round the waist, having a gaudy fringe with a piece of red cloth to hang behind as a tail; the hair is allowed to grow very long, and is then rolled on the top of the head like a horn, and wrapped in a piece of red cloth decorated with bright feathers; in this horn the Khond generally places his pipe, several cigars, his comb, and other requisites; when armed, he wears in addition the skin of a bear or elk, carries a bow and arrows, and marches to the fight shouting and flourishing his battle axe.

The women dress somewhat in the same style as the men, and both delight in ear-rings and nose-rings of brass, and necklaces of the same metal; the children often have necklaces made of copper coins strung together.

The Bissoi, or chief, and his family, are better clothed, often having state robes, varying from a red blanket to a silk robe, which has been presented to him by some agent of the government.

The food of the Khonds consists principally of rice, which they cultivate in their fields; they also grow turmeric and the tobacco plant.

These people are generally supposed to have descended from original inhabitants of the country, having been driven into the hills by the Oroyahs, who now possess the lowlands and exact a tribute from them.

The principal idols worshipped by these wild tribes are Taddo Pennor, or the earth goddess, sometimes represented as a peacock, and sometimes as an elephant; and Manecksoroo or the Blood-God of War; they believe that these gods have great power to do them harm, unless propitiated by some sacrifice—that blood must be shed in order to secure their friendship when they build a new village, or when they commence the cultivation of their fields.

They say that to obtain the favour of their gods blood must be shed, and that

of all sacrifices the blood of human beings is the most acceptable. These victims called Meriahs, must be bought with a price, the most costly being the most esteemed; poor creatures are sometimes purchased from their parents who have sunk into poverty, but are more often stolen from the villages in the plains by men of the Poona tribe, and by them sold to the Khonds.

The war in 1736, brought the troops of the East India Company into Khondistan, and at the conclusion of that war a special commission was appointed under Major-General Campbell to put a stop to these cruel sacrifices; and in a report of that officer we are told that at that time no less than 150 human beings were every year murdered by these people in the hope of securing the favor of their gods. From the same report we learn the following particulars respecting the mode of sacrifice:—

The victim, usually a child, is kept for some time and fed at the expense of the village; about a month before the day the offering is to be made, the people indulge in feasting and intoxication, constantly dancing round the Meriah, who is adorned with flowers, &c.

When the fatal day arrives, the Meriah having been stupefied with toddy, is fastened to a post, and the multitude dancing round to music, address the earth in the following or similar words: "O God, we offer this sacrifice to you; give us good crops, seasons, and health;" and then turning to the Meriah they say, "We bought you with a price, and now offer you a sacrifice to our God." The victim is then carried round the village, after which some prayers are said by the priest, and the sacrifice cut to pieces by the people, each of whom secures a piece of the flesh, and hastens to bury it in his field, thereby hoping to please the earth goddess, and obtain a plentiful harvest.

When Major Campbell held a meeting of the chiefs, and told them they must not destroy one another, and that the English Government were determined to stop such cruelty, the chiefs replied:

"We have always sacrificed human beings; our fathers did so before us. We were then subjects of the Rajah of Goomsur; now we are the subjects of the great government, whose orders we must obey. If the earth refuse its produce, or disease destroy us, it is not our fault; we will abandon the sacrifice, and will, like the inhabitants of the plains, sacrifice animals."

For a long time, however, these sacrifices were still performed, although more secretly, the Khonds stating as one reason that it was necessary that human blood should be shed, or the turmeric would not grow of so deep a color.

We cannot here fully describe the manner in which the English government have tried to put down these sacrifices; but between the years 1837 and 1854, no less than 717 males and 789 females, or a total of 1506 Meriahs were rescued from death. In many cases the chiefs delivered them up freely, but in others they were only saved by the determination of the British officers. Two hundred of these Meriahs, 116 boys, 84 girls, were sent to the mission schools, 342 were restored to their friends, and the remainder were either settled as cultivators of land, or married, or in some other way provided for.

The sacrifice of human beings is now but seldom performed, animals being, as a rule, substituted; but there are still those who believe that human blood is most pleasing to their goddess, and secretly endeavor to offer Meriahs as before; therefore we all thank God that so much has been done to end these cruelties. Let us pray that He will bless the distribution of his Word and the preaching of the missionaries, that so the time may be hastened when the dark places of the earth, now full of the habitations of cruelty, may rejoice in the liberty of the gospel of Jesus Christ. And let those who through the gospel have been born to a better fate recognize their obligations to give and to pray for the perishing. Higher privileges always involve greater responsibilities.—*Juv. Miss. Herald.*

#### THE MORAVIANS IN THE HIMALAYAS.

The traveller who, after making long and desolate marches where no European face is seen, passes the cairn near the Bêas Khoond which marks the extreme limit of India on the north, and after a few more marches comes upon the mission settlement of the Moravian brethren at Kyelang, is apt to fancy that he has somehow reached "home," so thoroughly English and domestic is the scenery. Green fields of careful cultivation tastefully laid out, neat and substantial stone dwellings—the abodes of the farmers, and curious winding lanes bordered with shady lines of the cedar—the only tree that grows at that elevated situation, cover the entire area of the valley. But dead stillness reigns over the scene. There is no hum of bees, no "low of kine upon the lea," no sound or sight of bird; all is ever still and silent as the grave. The valley is situated far in the interior of the great Himalayas, here expanding north and south into a sea of snow-clad peaks towering up far above the clouds, and beyond the snowy range so faintly descried from the Simla and Mussoorie hills as lining the northern horizon. Extending to some three miles it has been evidently reclaimed by the wear and tear of elemental forces in a period embracing many geological cycles, from the steep sloping ravine which here once descended, and which in most other parts still descends, into the rapid and dangerous Chundra. More than 10,000 feet above the level of the sea, the valley is surrounded and overtopped by everlasting snows and glaciers. It appears a green spot in a desolate howling wilderness, where the adventurous traveller, proceeding into Central Asia, recalls for the last time sweet memories of home, sees kindly European forms and faces, exchanges hearty pressures of the hand, and is greeted with Christian hospitality.

Let us enter the vale of Kyelang. We pass through the first portion of the village lying to the south, and divided from the more populous portion to the

north by a branch ravine which cuts the valley into halves and descends to the Chundra. A thousand feet—and thousands of feet in these regions are accounted nothing of—up above, to our left, a small whitewashed Lama convent tells us we are on Thibetan ground. The lanes become more intricate as our guide leads us to the "Padre Sahiba." We find that we are descending the slope of the valley, and at last, not far from where it falls suddenly a thousand feet into the Chundra, we come on a blank wall which hides everything behind it. We enter the gate and find ourselves on the first floor of one of the mission premises. From the north and east, and from the heights on the west, the mission buildings, so thoroughly in European style, with sloping-slatted roofs and gables, appear quite a picture in a scene lovely without it. From the south, hidden by the entire village, there is no view of it. In a quadrangle there are four ranges of buildings—those to the south and west being double-storied, the abodes of the brethren, with the printing department and lodgings for a few faithful Thibetans; and those to the north and east being single-storied ranges of out-offices, one room of which was once the school-house. The loveliest flower garden we have ever met with in the East, whether as regards the artistic taste with which it is laid out, or the choice and rare combinations of plants, many of which are unknown in the plains of India, occupies half of the court of the quadrangle, the other half on a lower terrace being a sheep-fold and firewood range. To the north, outside of the buildings, is a well-stocked vegetable garden. There are few domestic servants, most of the household labor being performed by the members themselves.—They are printers, carpenters, tailors, makers and gardeners, all by turns.—One or two Thibetans are retained for assisting and for the meaner drudgeries. And there are smiling European infant faces, growing up to intelligence and a perfect initiation into the meaning and pronunciation of Thibetan words. When

their fathers have done their work, we may expect these to take their place, and carry out their labors to a successful issue. The mission seems to be complete in itself in all respects, and presents the appearance of an exceedingly small and young, but contented and vigorous, colony. European supplies have to be brought all the way from Simla over the Rotung Pass, a distance of twenty marches. There is only the village dak system beyond the Pass, and in winter for five months this is necessarily discontinued. During winter all communications are entirely closed even with the next village, for heavy and impenetrable snow lies all around.

We have once before detailed the history of this settlement. The brethren in Prussia had started a mission for some Pagan tribes near the lower course of the Volga, and after some years of labor had begun to reap the fruits in a number of conversions, when the proverbial jealousy of the Greek Church was roused. It succeeded in procuring a mandate from the late Czar Nicholas, ordering the Moravians to quit Russian territory.—Baffled in the attempt to reach the heathen tribes of Central Asia from the north, the brethren resolved to make an attempt by way of India. As a stepping stone to Thibet and Mongolia, nine years ago the mission at Kyelang was set on foot.—Assisted by warm and generous-hearted friends, prominent among whom stood Colonel Lake and Dr. Cleghorn, the brethren succeeded in making themselves comfortable, and in commencing their work. To learn the Thibetan language was a considerable difficulty. The missionaries who began the work, Messrs. Heyde, Jaeschke, and Pagell are yet barely able to talk fluently. Mr. Jaeschke has set himself to the written literature, Messrs. Pagell and Heyde, take more to itinerations, and the whole country between Simla on the south and Ladak on the north, including Bussahir, Koonawur, Kooloo and Spiti, has for the few past years had the benefit of their ministrations. The small fairs and festi-

vals now and then held in parts of the interior they have constantly attended. Mr. Jaeschke having translated the gospel according to St. Matthew, a small printing press with Thibetan founts was added to the mission. Copies have been largely distributed among the Lamas and other respectable Thibetans. The work, however, as may be imagined, progresses but slowly. There is the first and great difficulty of the language to be got over. The second is that the Lama Goo-roos, as they are called, hold complete sway over the few rude villagers and mountaineers. Another is the extreme sparseness of the population. A fourth is that the working season from winter to winter is so short, and so much time is constantly occupied in merely getting over the ground, that there is but little left for sustained and profitable labor.

The mission has been strengthened by the arrival from the Cape of the Rev. Mr. Reichler and his wife. Messrs. Heyde and Pagell once made an attempt to penetrate into Tartary by way of Rudok in the disguise of Lamas, but failed to go beyond the Maharaja of Cashmere's territories in Little Thibet. They also failed in an attempt to open a mission at Ladak, the Maharaja courteously according them permission to visit the city in summer, but practically refusing them by telling them they could never stand out the winter there. The mission has not yet gathered one convert; but there are two intelligent and respectable inquirers attached at present to it. The members of the mission are generally held in respect by the rude mountaineers, who are glad when the "Padre Sahib" is among them.

Such is a brief account of one of the most earnest and devoted missions of the country. Its agents labor far away among bleak and snowy mountains, seeking no earthly reward, without any public lists of subscriptions to aid them in their extraordinary expenses in such an unusual position, and working to the end of their lives without fixed remuneration.

—*Friend of India.*

#### PEKIN AS A MISSIONARY STATION.

A few facts will set in a strong light the importance of Peking in a missionary point of view.

1. Peking is the common centre of a family of nations. Mongolians, Koreans and Thibetans reside here in great numbers. This place not only affords facilities for the study of their languages, but is obviously the best location for a missionary institution which shall prepare natives of every nation for carrying the gospel to their countrymen.

2. Peking is the chief seat of Pagan worship for the whole of Eastern Asia; and the negations of Confucianism, and the superstitions of Tau and Foh, will not continue long to dominate the provinces after Christianity is rooted in the capital.

3. The Manchu race, which controls the destinies of one third of the human family, is mainly concentrated within the walls of Peking, and accessible through the medium of the Chinese language.

4. The recapture of Nankin and overthrow of the rebellion seem to open a new career for the reigning dynasty.

5. It appears now to be the settled policy of the great Treaty Powers to maintain the integrity of China and strengthen the authority of the reigning house.

In view of these considerations, it may be doubtful whether the whole earth presents a field which, in the event of success, promises such large results as a mission to these two millions of Manchus. It has, however, its peculiar difficulties. Some of them arise from the fact that a large part of the population, as stipendiaries of the government, are maintained in a condition but little above beggary, and loaded with the combined vices which spring from idleness and indigence. Some of them arise from the prevailing fear of incurring the displeasure of the government, by inclining toward a religion which is tolerated, indeed, but not favored. The field is a precarious one, the position of missionaries not being secured by treaty stipulations.

ut depending wholly on the ca-  
a bigoted and despotic govern-  
Foreign Missionary.

**CHIEF DUTY OF MISSIONARIES.**

e it then, as the result of my ob-  
ns and reflections for many years  
nfirming by what I have seen and  
while in the Levant, that the de-  
it of labor to be fostered and  
l with the most jealous care in  
s, is the public, formal, stated, fre-  
reaching of the gospel, at every

Every missionary, who has the  
e and health for the purpose,  
prepare himself with study and  
and preach at least every Sab-  
y, if he can get any body to hear  
nd if, after proper exertions, he  
get any body to hear him, he  
go where he can. To this end,  
ning of the language soon after en-  
he country should be regarded as  
rative duty, and day and night  
rywhere it should be the business  
ew missionary, until he can com-  
te his ideas in the native language  
y and freely. And if a mission-  
ls that he cannot learn the lan-  
so as to preach in it, I doubt in  
the expediency of his continuing  
ion. In most cases he had better  
come, undesirable as such returns  
themselves when they involve a  
shment of the work.—*Rev. Dr.*  
*m.*

**DONATIONS.**

**RECEIVED IN MAY, 1865.**

**Maine.**  
ch. 9.40; Warren, La-  
sap. For. Miss. Soc., per  
L. A. Richardson tr., 12;  
Bunkport Village, ch.,  
iver Huff tr., 20; 41.40

**New Hampshire.**  
Elm st. ch. 6.00

**Vermont.**  
River, ch. 18; Frank-  
ias Truax 90 cts.; Shatts-  
ch., a few friends 10.35;  
Bolton, Mrs. Orisa Gree-  
i; 26.80

**Massachusetts.**  
Centre, Miss Bessie Kil-  
Clinton, M. B. 10;  
ield, a friend 15; ac-

knowledge in May Mag. as  
fr. Wis., by mistake, 20.00

Boston North Asso., Boston,  
Union Temple ch., Geo. W.  
Chipman tr., 150; West Ac-  
ton, Sab. sch., per Jas. M.  
Brown tr., 2.56; 152.56

Salem Asso., Gloucester, ch.,  
tow. sup. of sch., care of Bhu-  
bon, under direction of Rev.  
M. Bronson, Nowgong, Assam,  
15; Methuen, ch., Dea. Gage  
tr., 4.25; Lowell, Worthen st.  
ch., D. W. Long tr., 18.75; Sa-  
lem, 1st st. ch., of wh. 100 is  
to be used by Rev. M. H. Bix-  
by, Toungoo, and 25 to sup. a  
young man studying with Mr.  
Bixby, of which 6 is fr. cate-  
chism class, 825; 823.00

Worcester Asso., of wh. fr. Mil-  
bury, ch. 9.93; No. Uxbridge,  
Nancy Brown 1; Grafton, 1st  
ch. 18.25; 2nd ch. 1; Bellin-  
gham, 1st ch. 20.10; per Wil-  
lard Ward tr., 50.28; West-  
boro', ch. 31.35; 82.13

Wendell Asso., Winchendon, ch.,  
Mrs. Abbott 5.00  
— 1122.69

**Rhode Island.**  
Central Falls, ch., A. D. Nicker-  
son tr., 30.00

**Connecticut.**  
New Haven, Rev. David Wright,  
avails of back numbers of  
Miss. Mag. sent to the Rooms,  
5.04; Stonington, ch., of wh.  
25 is fr. O. B. Grant, tow. sup.  
of nat. Karen pr., 51.67; New  
London, A. B. Tefft 5; 61.71

**New York.**  
Gloversville, "children," to be  
expended by Rev. B. C.  
Thomas, Henthada, Burmah,  
per Laura Butler, sec. of Ka-  
ren soc., 4.60; West Chazy,  
of wh. 2 is fr. Rolin Brown, 1  
fr. Ira Brown, and 3 fr. Daniel  
Bassett, 5; Palmyra, ch. 19.25;  
Greece, a friend 100; Hopkin-  
ton, Mrs. Geo. Bruah, per Roy-  
al Smith tr. of St. Lawrence  
Asso., 5; Jay, U. S. Withers-  
poon 1; West Somerset, ch.  
16; 150.85

Coll. per Rev. O. Dodge, Dist.  
Sec.,

Hudson River South Asso., Mel-  
rose, ch. 12.05; West Farms,  
ch. 2; New York, Cannon st.  
ch., bal. 10; Calvary ch. 310-  
50; Pilgrim ch., Sab. sch.,  
tow. sup. of nat. pr., 20; W.  
P. Groen, mon. sub., tow. sup.  
of Mr. Knowlton, 75; Amity  
st. ch., bal. 165; 504.55

Onondaga Asso., Syracuse, E.  
Gen. st. ch. 21.16; Fayette-  
ville, ch., bal. 30; estate of  
Horatio Chapman, per H. Ed-  
wards, yearly, 8; 59.16

New York Asso., Hastings, ch.  
17; Port Chester, No. ch. 22-  
27; 29.27

Hudson River No. Asso., Pearl  
st. ch., Ally pt. 250; & the es-

tate of a deceased sister 188; 408.00  
Madison Asso., Hamilton, ch.,  
bal. 3.00  
Seneca Asso., Ovid, ch. 6; Tru-  
mansburg 51.35; 57.35  
Canisteo River Asso. 16.00  
— 1828.18

## New Jersey.

Elizabeth, ch. 5.00  
West New Jersey Asso., Can-  
ton 25; Cedarville 18; per Rev.  
James French, Dist. Sec., 43.00  
Scotch Plains, ch., per Rev. O.  
Dodge, Dist. Sec., 70.46  
— 118.46

## Ohio.

Marietta, 1st ch., per F. E.  
Pearce tr., 130.49; Cleveland,  
Erie st. ch., A. J. Farrar tr.,  
61; 191.49  
Coll. per Rev. James French,  
Dist. Sec.,  
Miami Asso., Cincinnati, Free-  
man st. 35.00  
Meigs Creek Asso., McConnells-  
ville 15.30  
— 241.79

## Pennsylvania.

Coll. per Rev. James French,  
Dist. Sec.,  
Philadelphia Asso., Passyunk,  
ch. 2.50; Montgomery, Miss.  
Soc. 29; Penningtonville, of  
wh. 4.75 is fr. Sab. sch., 40.53;  
Upland 80.33; Philadelphia,  
10th ch., Rev. Jos. A. Warne,  
for Shaw Pau, Karen pr., 23;  
a friend, for Bible reading,  
care Dr. Mason, per Rev. Jos.  
A. Warne, Frankford, 27.50; 201.85  
No. Philadelphia Asso., Ply-  
mouth 4.25  
Central Union Asso., Phoenix-  
ville, of wh. 25.15 is fr. Sab.  
sch., 25.65; Milestown 14.23; 39.87  
Centre Asso., Huntington, Rev.  
T. Chenoworth Gessford 10.00  
Pittsburg Asso., Burrell P. Sni-  
vels 8.00  
Clarion Asso., Clarington, ch. 6.20  
Monongahela Asso., Mononga-  
hela, Union ch. 42.10; Mt.  
Moriah 15.85; 57.95  
— 338.12

## Illinois.

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Edwardsville Asso., Bunker Hill,  
Berean ch., Mrs. S. H. Davis  
2; Upper Alton, student in  
Shurtleff College 4.10; 6.10  
Fox River Asso., Downers  
Grove, ch. 14.30; Napierville,  
ch. 6.10; Chicago, Wabash  
ave. ch. 2; North ch. 1; 23.30  
Illinois River Asso., Peoria, Ad-  
ams st. ch. 9; 1st ch., 2 ea. fr.  
L. B. Day and F. J. Comstock,  
and 1 fr. Miss Mary J. Bacon,  
5; 14.00  
Ottawa Asso., Tiskilwa, ch. 22.17  
Olney Asso., Olney, ch. 8.56  
Quincy Asso., Quincy, Vermont  
st. ch. 18; Payson, ch., Sab.  
sch., tow. sup. of boy in Rev.  
E. P. Scott's Mikir sch., New-  
gong, Assam, 5; Coal Branch

and Barry, Sab. sch., tow. sup.  
of nat. pr., care Rev. E. Kim-  
caid, Frome, Burmah, 100; 123.00  
Salem Asso., Plymouth, ch. 8.30  
Highland, French ch. 20.00  
— 231.30

## Indiana.

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Evansville Asso., Evansville, 1st  
ch. 20; Pleasant Valley, ch.,  
tow. sup. of pupil, care Rev.  
M. H. Bixby, Tountgo, Bur-  
mah, 25; 45.00  
North-Eastern Indiana Asso.,  
Orland, ch., Jno. Niles 50  
Union Asso., Washington, a  
friend of missions, by Rev. P.  
H. Evans, 10.00  
— 55.50

## Iowa.

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Burlington Asso., Mt. Pleasant,  
ch., Mrs. M. Hammond, to sup.  
James P. Hammond, in Rev.  
E. P. Scott's sch., Nowgong,  
Assam, 25.00  
Linn Asso., Vinton, ch. 6.25  
Sioux City, per Rev. O. Dodge,  
Dist. Sec., 7.25  
— 38.50

## Michigan.

Jackson Asso., Jackson, ch. 10.00  
St. Joseph's River Asso., St. Jo-  
seph's, ch. 7.00  
Washtenaw Asso., York, ch., 4-  
10; Ann Arbor, ch., of wh. 25  
is fr. Lawrence Noble, Esq.,  
quar. pay't, tow. sup. of nat.  
pr., care of Rev. J. W. John-  
son, Swatow, China, 37; Ypei-  
lanti, Sab. sch., tow. sup. J.  
Fletcher Carey, in Rev. E. P.  
Scott's Mikir sch., Nowgong,  
Assam, 6; 47.10  
— 64.10

## Wisconsin.

Coll. per Rev. S. M. Osgood,  
Dist. Sec.,  
Dodge Asso., Fon Lake, ch. 7.00  
Lake Shore Asso., Raymond, ch.  
(Danish) 6.25  
— 13.25

## Minnesota.

Minnesota Asso., Hastings, ch.,  
of wh. 7.30 is fr. Sab. sch. 12.30  
So. Minnesota Asso., Winona,  
ch. 1.00  
— 14.30

## Maryland.

Baltimore, High st. ch., Sab.  
sch. 22.50

## Virginia.

Parkersburg Asso., Western ch.,  
per Rev. James French, Dist.  
Sec., 20.50

## Missouri.

St. Louis, 3d ch., Rev. J. V.  
Schofield, per Rev. S. M. Os-  
good, Dist. Sec., 1.00

## Kentucky.

Caledonia, Mrs. Maxwell, by  
Rev. J. C. Waller, 1.75  
— 27.75



**Legacies.**

|                           |            |
|---------------------------|------------|
| N. Y., Marvin             |            |
| r T. S. Ranney,           | 200.00     |
| r. Y., Ebenezer           |            |
| Hiram E. Knapp,           | 10.00      |
| , Peter Mills, per        |            |
| Ex'r., in part,           | 600.00     |
| Margaret D. Bald-         |            |
| C. Emerson, Trust-        | 600.00     |
| (in May Mag.,)            |            |
|                           | 1410.00    |
|                           | \$5,193.07 |
| April 1, to May 31, 1885, | \$9,968-   |

**MAINE IN JUNE, 1885.**

**Maine.**

|                       |        |
|-----------------------|--------|
| ch. and soc. 5; Pe-   |        |
| o., Bangor, 1st ch.,  |        |
| on tr., 100; War-     |        |
| For. Miss. Soc.,      |        |
| Richardson tr., 12;   |        |
| avid T. French, to    |        |
| elf H. L. M., 100;    |        |
| . B. Frost 20;        | 237.00 |
| <b>New Hampshire.</b> |        |
| M. Ide 4.70; Lake     |        |
| 11.75;                | 16.45  |

**Vermont.**

|                    |       |
|--------------------|-------|
| ch. 46; Thetford,  |       |
| er, 2.61; Burling- |       |
| E. A. Fuller tr.,  | 75.76 |

**Massachusetts.**

|                       |         |
|-----------------------|---------|
| t, Mary A. Noble      |         |
| ughter of the late    |         |
| Samuel Budd           | 5000.00 |
| Asso., Woburn,        |         |
| oc., for sup. of stu- |         |
| col. sch., Burmah,    |         |
| C. H. Carpenter,      |         |
| ; Malden, 1st ch.,    |         |
| Frank Proctor tr.,    | 58.45   |
| Asso., Brookline,     |         |
| 7; West Medway,       |         |
| up. of nat. pr., care |         |
| Bixby, Shan Mis-      |         |
| oo, Burmah, 49;       | 77.87   |
| South Reading, ch.    | 3.00    |
| o., Middlefield, ch.  |         |
| ville, ch. 14.75;     |         |
| 1st ch. 108.45;       |         |
| n, ch. 27; per Ed-    |         |
| r. of Asso.,          | 157.70  |
|                       | 5297.02 |

**Rhode Island.**

reported in May  
I. L. Wayland for  
should be, fr. Mrs.  
and, for Mrs. Bix-

|                    |        |
|--------------------|--------|
| wh. 30 is fr. Mrs. |        |
| nd 20 fr. Miss S.  |        |
| furnishing chapel  |        |
| , Siam, care Rev.  |        |
| , 50; Providence,  |        |
| May and June, 64-  |        |
| 2. 5; East Provi-  |        |
| Medbury, ch. 58;   |        |
| hapman tr.,        | 174.34 |

**Connecticut.**

|                              |       |
|------------------------------|-------|
| New London, 1st ch. 19; Wil- |       |
| lington, ch. 10;             | 20.00 |

**New York.**

|                                   |         |
|-----------------------------------|---------|
| Hamilton, Geo. W. Eaton D.D.,     |         |
| 2; Deposit, 1 fr. Mrs. F. A. Ben- |         |
| ker, and 1.35 fr. Mrs. Asenath    |         |
| Hoyt, silver dollar, 2.25;        |         |
| Yates, ch., Mrs. Ann Louisa       |         |
| L. Foote, addl. to 90 pd. in      |         |
| Feb., to const. herself H. L. M., |         |
| 20; Lowville, Rev. O. Wilbur      |         |
| 10; Stockholm, ch., per Royal     |         |
| Smith tr. of St. Lawrence         |         |
| Asso., 5; Saratoga Springs,       |         |
| ch. 32.45; Rochester, S. H.       |         |
| Phinney, tow. sup. of nat. pr.,   |         |
| care Rev. M. H. Bixby, Shan       |         |
| Mission, Toungoo, Burmah,         |         |
| 30; Albion, Clara E. More-        |         |
| house, (deceased) for distrib.    |         |
| of Bible among the young          |         |
| girls at Bangkok, Siam, care      |         |
| Rev. Wm. Dean, 4; Fredonia,       |         |
| Sab. sch., tow. sup. of Rev. C.   |         |
| A. Chilcott, Bangkok, Siam,       |         |
| 72.28; Cortland Academy,          |         |
| Miss. Soc., tow. sup. of Rev.     |         |
| M. H. Bixby, Shan Mission,        |         |
| Toungoo, Burmah, 14;              | 192.12  |
| Coll. per Rev. O. Dodge, Dist.    |         |
| Sec.,                             |         |
| Washington Union Asso., Kings-    |         |
| bury, ch. 12; Fort Edward,        |         |
| Village ch. 14.38; Glens Falls,   |         |
| ch. 10.61; Cambridge, ch. 15-     |         |
| .10; Sandy Hill, ch. 34.35;       |         |
| Adamsville, ch. 56.85; Fort       |         |
| Ann Village, ch. 10; Fort Ed-     |         |
| ward, ch. 34; Granville, ch.      |         |
| 50.85; Hartford, ch. 15; Lake-    |         |
| ville, ch. 5; Salem, ch. 12.65;   |         |
| White Creek, ch. 8; White-        |         |
| hall, ch. 25; one-half coll. at   |         |
| Asso. 21.48;                      | 825.22  |
| Saratoga Asso., Ballston Spa,     |         |
| ch.                               | 11.00   |
| Black River Asso., Bellville, ch. |         |
| 43.12; Fem. Miss. Soc. 30;        |         |
| Lowville, ch. 24; Great Bend,     |         |
| ch. 6.50; Lowville and Dem-       |         |
| mark, ch. 3; Pinkney, ch. 2;      |         |
| M. Wood 2; Mannsville, ch.        |         |
| 22.50; coll. at Asso. 163.47;     | 295.59  |
| Hudson River North Asso., East    |         |
| Hillsdale, ch. 7.50; Schodack,    |         |
| ch. 11.50; Hoosic, ch. 26.28;     | 45.28   |
| Hudson River South Asso.,         |         |
| Brooklyn, W. P. Groom, mon.       |         |
| sub., tow. sup. of Rev. M. J.     |         |
| Knowlton, Ningpo, China, 75;      |         |
| West Farms, ch. 13.41;            | 83.41   |
| Onsida Asso., Utica, Bleecker st. |         |
| ch.                               | 60.00   |
| Cayuga Asso., Scipio, Mrs. Cyn-   |         |
| thia Smith 5; Mrs. Charlotte      |         |
| Hill 1;                           | 6.00    |
|                                   | 1022.43 |
| <b>New Jersey.</b>                |         |
| New Brunswick, 1st ch., Youth's   |         |
| For. Miss. Soc., per P. P. Bun-   |         |
| yon, Esq., 500; Somerville,       |         |
| ch. 24;                           | 534.00  |
| Coll. per Rev. James French,      |         |
| Dist. Sec.,                       |         |
| East N. J. Asso., Middletown,     |         |
| 1st ch., Mrs. M.                  | 1.93    |

|   |         |  |             |
|---|---------|--|-------------|
| West N. J. Asso., Bordentown,<br>Miss R. Rabean   | 1.00    | ch. 4.15;  | 26.00       |
| Central N. J. Asso., Flemington,<br>Sab. sch., for sup. of nat. pr.,<br>care Rev. J. L. Douglass, Bas-<br>sein, Burmah,   | 30.00   | Springfield Asso., Springfield,<br>1st ch., Capt. H. L. Field  | 10.00       |
| Sussex Asso., Schooley's Mt., H.<br>B. T. 1; coll. at Asso. 22.85;  | 23.85   |  | 293.28      |
|   | 579.85  |  |             |
| <b>Ohio.</b>  |         |  |             |
| Coll. per Rev. James French,<br>Dist. Sec.,   |         | <b>Indiana.</b>  |             |
| Huron Asso., Auburn, per J.<br>Temple   | 7.00    | Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,  |             |
| Zoar Asso., Clearfork, ch. 20.05;<br>Morristown, ch. 6.40; per Rev.<br>T. Jones,  | 26.45   | Curriers Prairie Asso., Mt. Zion,<br>ch.   | 9.00        |
| Wills Creek Asso., Wills Creek,<br>ch.  | 6.20    | Northern Ind. Asso., coll. at<br>Asso. 14.75; Eagles' Creek, ch.<br>4; So. Bend, ch., of wh. 25 is<br>fr. Mr. and Mrs. A. L. Dun-<br>bar, to sup. Lu Plu Pau, nat.<br>pr., care of Rev. B. C. Thom-<br>as, Henthada, Burmah, 38; | 56.75       |
| Caesars Creek Asso., Jonas Run,<br>ch.  | 11.65   |  | 65.75       |
|   | 51.30   |  |             |
| <b>Pennsylvania.</b>  |         |  |             |
| Factoryville, Jos. McMaster 55-<br>30; Philadelphia, Mrs. Mar-<br>garet B. Livingston, net avails<br>of real estate donated to the<br>Union, per Rev. James French,<br>2536.58; Belmont, Welch ch.<br>5;              | 2596.88 | <b>Michigan.</b>   |             |
| Coll. per Rev. James French,<br>Dist. Sec.,   |         | Walled Lake, Sab. sch.   | 1.65        |
| Philadelphia Asso., Mrs. C. A.<br>L. May and June offering, of<br>wh. 10 is for nat. pr., care of<br>Rev. M. H. Bixby, Shan Mis-<br>sion, Burmah, 40; Lower Dub-<br>lin, ch., of wh. 34 is fr. Fem.<br>Mite Soc., 62; | 102.00  | Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,  |             |
| Central Union Asso., Brandy-<br>wine, ch. 11.17; Windsor, Sab.<br>sch. 3.60;  | 14.77   | Flint River Asso., Feltonville,<br>ch., by Rev. V. Church,   | 50.00       |
| Bradford Asso., coll. at Asso.  | 24.23   | Grand River Asso., Sebewa, ch.   | 4.00        |
| Clarion Asso., Collinsburg, ch.   | 8.25    | Kalamazoo Asso., coll. at Asso.<br>25.10; Ceresco, ch. 3; Belle-<br>vue, ch. 6.20; Orangeville, ch.<br>2.50; Plainville, ch. 7.44; Bar-<br>ry, ch. 2.50;   | 46.74       |
| Abington Asso., Damascus, 1st<br>ch.  | 12.88   | Lenawee Asso., coll. at Asso.,<br>per Rev. S. S. Day, 15; Fair-<br>field and Seneca, ch., a sister,<br>for Burmah, 2;  | 17.00       |
| Tioga Asso., Mansfield, Rev. D.<br>F. Maryott   | 5.00    | Michigan Asso., Detroit, Lafay-<br>ette st. ch.  | 10.50       |
| Centre Asso., Altoona, ch.  | 1.00    | St. Joseph's River Asso., coll. at<br>Asso. 3.60; Edwardsville, ch.<br>4.25;   | 12.85       |
| Clearfield Asso., Mt. Pleasant,<br>ch. 11; Upper Chest, ch. 9.75;<br>coll. at Asso. 22.68;  | 43.43   | St. Joseph Valley Asso., coll. at<br>Asso. 10; Andrew Goodnip 15<br>cts.; Julien Goodnip, 25 cts.;<br>Miss Gloyd 25 cts.; Porter, ch.<br>2.95; Sturgis, ch. 1.85; Three<br>Rivers, ch. 6.55;                                     | 22.00       |
| Pittsburg Asso., Sallsbury, ch.<br>9; Mars Hill, br. Kelley 2;<br>coll. at Asso. 22.86;   | 33.86   | Grand Rapids, 1st ch., Sab. sch.,<br>per E. Jewett,  | 3.00        |
|   | 2837.30 |  | 167.74      |
| <b>Illinois.</b>  |         |  |             |
| Chicago, D. Henry Sheldon 10;<br>Griggsville, Sab. sch., tow.<br>sup. of nat. pr., care of Rev. E.<br>P. Scott, Nowgong, Assam,<br>70;  | 30.00   | <b>Wisconsin.</b>  |             |
| Coll. per Rev. S. M. Osgood,<br>Dist. Sec.,   |         | Winnebago Asso., Fon du Lac,<br>ch.  | 12.00       |
| Chicago Asso., Chicago, Berean<br>ch. 9.90; Benton 23.96; Wau-<br>kegan, ch., Sab. sch., tow.<br>sup. of Waukegan in Rev. B.<br>C. Thomas' sch., Henthada,<br>Burmah, 25;   | 58.86   | <b>Minnesota.</b>  |             |
| Fox River Asso., coll. at Asso.<br>15.48; Chicago, 1st ch. 87.35;<br>Downer's Grove, ch. 11.50;   | 114.33  | Minnesota Asso., St. Paul, 1st<br>ch., of wh. 40 is fr. Sab. sch.,<br>for Mrs. Ward's sch., Sibsagor,<br>Assam,  | 64.65       |
| Illinois River Asso., Trivoli, ch.  | 4.00    | <b>Missouri.</b>   |             |
| Rock River Asso., Stillman Val-<br>ley, ch. 10; Marengo, ch. 8;<br>Rockton, ch. 3.94; Freeport,   |         | St. Louis, coll. at anniv., of wh.<br>50 is fr. A. J. Bowen, 2nd Col-<br>orado Cavalry, North Spring-<br>field, Vt.,   | 129.15      |
|   |         |  | \$11,045.37 |
| <b>Legacies.</b>  |         |  |             |
| Newport, N.H., Mrs. Irene Met-<br>calf, per James Riley, Exr.,  | 353.97  | <b>Legacies.</b>   |             |
| Thetford, Vt., Silas Follet, W.<br>W. Baker, Exr., in part,   | 33.00   | Newport, N.H., Mrs. Irene Met-<br>calf, per James Riley, Exr.,   | 353.97      |
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| Adrian, Mich., John Babcock,<br>Nancy Fisk, Exr.,   | 100.00  | Worcester, Mass., Rev. Jacob B.<br>Boomer and wife, per J. M. C.<br>Armsby,  | 100.00      |
|   | 586.97  |  |             |
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AMERICAN BAPTIST MISSIONARY UNION.

MEMOIR OF THE LIFE AND LABORS OF REV. A. H. DANFORTH.

whose name for more than a decade of years has been familiar to the readers of this Magazine, fell asleep in Christ early on the morning of the 14th of February. His slumbers came so peacefully that they who sat watching near by, scarcely the moment when deep sleep fell on him. Physical strength had been declining; the voice had sunk into a low whisper and the eye become dim under the nitting progress of disease. Yet exhausted nature merely, did not bring so sleep.

"The passing spirit gently fled,  
Sustained by grace Divine."

any who loved, honored, and more or less confided in the deceased, as a counsel-  
id guide, have helped to gather for the pages of this Magazine, the record now  
. To the various papers contributed and placed in the hands of the writer for  
gement, he has added such personal recollections as have seemed to throw  
st into the account of the more exclusively missionary life of Mr. Danforth.  
labor now performed has been one of love. Reviewing the record of his de-  
d brother's labors in the same field, the writer has lived over his own mission-  
fe. He regrets that the acts, the scenes, the trials and the triumphs of a mis-  
ry in the east, cannot, more life-like, be described. He prays earnestly that  
memoir of one who counted not his life dear unto himself, that he might have a  
in the evangelization of the Province of Assam, may stimulate the zeal of his  
r-believers in the Lord Jesus to do with their might what their hands find to do.  
PLETON HOWE DANFORTH was born in Pelham, Mass., July 8, 1817, but with  
rents removed in a few years to Dana, where his boyhood was passed. Very  
has been preserved of his early life. Of many interesting conversations with  
ceased respecting his younger days, the writer remembers distinctly only the  
of Mr. Danforth's buying his time, when seventeen years old, of his father.  
after that occurrence, he went to Halifax, Vt., and for a short time worked  
a relative of his in a tan-yard. At Halifax, Mr. Danforth was converted. A  
al of religion in that place in 1836 gathered in several, who afterwards became  
e and prominent in the Lord's vineyard. One of that number was our broth-  
"He was under conviction a long time and persevered in presenting himself as  
sinner and a subject of prayer, though the church were hoping for him as a  
tian. But when he ventured to trust in the pardoning mercy of God, he be-  
very happy and was persevering in his efforts for the salvation of others." His

ends were not Baptists. Writes Rev. Dr. Fish, now of Newark, N. J., to the National Baptist, "I remember to have spent recess-times in discussing baptism with him in the unfinished garret of the Academy or High School building, where we were then studying. He soon came to a full and intelligent conviction of duty, and was baptized in a brook running north of the old meeting house by my father, Rev. Samuel Fish."

A sense of duty to preach the gospel was almost coëxistent with his conversion. Yet a struggle, with heaviness of spirit, was carried on between this sense of duty and a sense of unfitness for the work. Hours and hours passed on, and still in his heart he had not encouragement sufficient to induce him to commence the necessary preparation. He continued to suffer more or less from this cause during his course of study. Rev. H. M. Danforth, now of Evans, N. Y., writes with reference to this struggle, "Very soon after his conversion, my brother had a strong desire to preach, but doubted his ability for such a work. The desire, however, increased more and more as he advanced in his Christian course, and it often was his theme of conversation when he and I were by ourselves, talking of the future. At one time his strong desire, on the one hand, and his sense of want of ability on the other, seemed to throw him into great perplexity, and made him very unhappy. I went into his room one morning at New Hampton, and found him standing by the table with his Bible opened before him, reading aloud the words of the great commission, 'Go ye into all the world,' &c.; he said, 'I wish God would give me that commission.' 'With an audible voice?' asked I. 'No matter how', he replied, 'if I can only know, He meant it.' 'Have you not had all but the audible voice?' 'I don't know', said he, 'that I should distrust the call, if my want of ability did not seem to render such a thing improbable.' That evening we went out to walk, and in a little grove we knelt down and prayed. Never shall I forget the fervor of his prayer that God would clearly reveal his will and put a troubled mind to rest".

As alluded to in the above letter from his brother, Mr. Danforth commenced his studies at New Hampton, with Rev. J. Newton Brown, D. D., now of Philadelphia, for his teacher. Remaining about a year at New Hampton, he pursued his studies afterwards at Hamilton, entering the collegiate Department of Madison University in the fall of 1841. Like a great many of the students for the ministry, he was poor. Pecuniarily, his course of preparation was an up-hill work. Often in great straits, his deliverance was signal. In after years he alluded to these experiences as illustrative of a Divine Providence. Pleasant and profitable seasons did the writer have in Assam, at the family-table of his brother, listening to and telling of the way by which God had brought his servants to the then present work. The following marked interposition of the Divine hand is very clearly remembered. His classmate and room-mate at Madison, Rev. I. J. Stoddard, who was also an associate in Assam, describes it as follows: "At the close of his Junior Collegiate year, bro. D's means were entirely exhausted. He felt doubtful whether he should pursue his studies more. He knew not which way to direct his steps. As coach-load after coach-load left the Seminary Hill, he at last entered one going West. We journeyed together about two hundred and fifty miles. He heard of an opening at Springfield, Erie Co., where he spent the vacation in preaching to the Baptist church in that place. The Lord made him abundantly useful during those eight weeks. The people were very much interested, and desired to call him to ordination and settle him at once as their pastor. Their hearts were opened and they contributed freely to his necessities. The latter part of his course, Mr. D. enjoyed the avails of a scholarship furnished by R. W. Martin, Esq. He graduated at Madison in August, 1847.

As the time drew on when he should be called to choose a field of labor, the mis-

sions carried on by our Foreign Board greatly needed help. Mr. D. had formed no romantic ideas of missionary life. He looked at this, as at everything in this world, with a calm and earnest understanding of what this present life is. He did not have very marked impressions that duty particularly called him to the Foreign field. He surveyed the entire vineyard of his Master, and was ready to go to the post where he was most needed.

Mr. Danforth was appointed one of the Missionaries of the Union on the 28th of June, 1847, and designated to Gowahati, in the Province of Assam. He married Miss Frances A. Studley, of Worcester, Mass., who became a valuable assistant in the mission, and who still survives to share with her three children, in the midst of heavy sorrow and affliction, the remembrance of pleasant and happy days in the pursuit of duty.

Mr. Danforth was ordained at Worcester on the 26th of October, 1847, in connection with the public services of designation, when he and the Rev. I. J. Stoddard, Wm. Moore and their wives were publicly set apart to the work, whereunto they had been called. The sermon on the occasion was preached by Dr. Sharp; the address and right hand of fellowship were by Dr. Swain—brethren already met again with the deceased, where "all is love." Farewell exercises were held in the Harvard Street Baptist church, Boston, the evening preceding their departure. Wednesday, Nov 3d, the good ship *Cato* bore away another band of devoted men and women, who held not their lives dear unto them—an event happily not of unfrequent occurrence, the last thirty years, in the harbor of Boston.

One hundred and thirty days was the party on board the *Cato* upon the ocean; twenty seven days in Calcutta, that great and interesting city of India; seventeen days on the steamer *Jumna*, en route to Assam, now threading their way through the intricate and countless channels of the Sunderbunds, the Delta of the Ganges; now tarrying for an hour or two while the steamer takes in coal, or for the night at Burisal and Dacca, where their hearts were comforted by meeting brethren who have since gone up to their reward. From Dacca upward, they are borne along rapidly, wind and steam baffling the strong current of the Brahmaputra. Now they gaze on the Hills of Cachar in the distance, a sight unknown in the low-lands of Bengal. Now they pass Gowalpara. The next station is to be their home. It was the Sabbath in all Christian lands, but never more unlike it in India. The travelers had consolation in the thought that the end of the journey was at hand. The experiences of one travelling in India, are very much like those of another. The writer cites here his own, on nearing Gowahati; for he is sure in the light of that he may read the feelings of his brother on a similar occasion. "Yonder tree reached," said the officer of the steamer, pointing to a high bluff jutting out into the stream, "and we shall see Gowahati." Now the point is rounded; some six miles distant, close under the hills, is seen by the river's bank, a white portico or ghat. The turrets and domes on the hill-tops savor of idolatry. "There are the mission premises," point some of the passengers. There are people in the verandahs, they must see the steamer; they know friends and assistants are on board; do their hearts throb to greet them, as these hearts on the steamer yearn to embrace them? Now the steamer draws along the bank, men are gathering in crowds; here and there a European is distinguished by his dress; hats are waved, as one and another are recognized. "Stop her," shouts the captain, "stop her," echoes the call-boy. The boat bears the moorings ashore, and returns loaded with residents. That Sunday evening, April 30, 1848, rejoicings made bro. Barker's bungalow as pleasant and heaven-like as, some three years later, a similar occasion did bro. Danforth's. Oases now and then appear in Mission experiences, even in the moral desert of Assam, with

among them are events like this. Bro. Barker was in ecstasy. "I felt quite willing to die," wrote he. The Sabbath following the arrival, which was the 7th of May, the wife of one of the members of the little church in Gowahati was baptized. After the ordinance of baptism, bro. Danforth preached an impressive sermon in English. "It was a feast," wrote Mr. Barker. Bro. and sister Danforth then gave a brief relation of their Christian experience, and were received into the church. As the services of the Lord's Supper were being concluded, it seemed to the happy circle as if heaven had come down to earth, and Jesus was in the midst of them.

Mr. Danforth had now arrived at the place designated to be his field of labor. Gowahati is the present capital of the province of Assam, and contains perhaps ten thousand inhabitants. It is the centre also of a district in which are not less than three hundred thousand souls. On his arrival, Mr. D. found one missionary as a light-bearer for all this people, and the light-bearer himself a feeble man, far gone in consumption. Eighteen months after Mr. D's arrival, he too became the lone man in Lower Assam. Mr. Barker sailed for America, but made his grave in the southern ocean, not far from the Mozambique channel.

The first year or two of mission life is expected to be chiefly devoted to the study of the language. If the readers of the Magazine could have looked in on bro. Danforth, supposed to be with his pundit buried deep in the Assamese vernacular, they would have found him overwhelmed with duties which the interests of the station had created. The building of a substantial brick dwelling house and a brick school house for the girls' boarding school were among his early labors. His diversified natural abilities fitted him well to lead the natives in this manner. Under his direction, the bricks were moulded and burned, and in course of time, laid in order one upon another, until a shelter for years from the heat and storms was made ready for the missionaries of the Union. In common with most missionary experience, in addition to his own, Mr. Danforth had houses to build or repair for the native Christians and others on the mission premises. He had the general oversight of the day-schools in the station, the girls' boarding school, the church, the Christian families, whose wants were many and frequent. One can hardly see when the time is to be had for the necessary study of the language, to say nothing of a more general course of reading and investigation.

Not one of the missionaries perhaps in Assam had the power of physical endurance equal to Mr. Danforth. He travelled often through his district, and was familiar with the villages and inhabitants. Gowahati is favorable for short excursions on horse-back. Villages are nigh and easily reached. The Brahmaputra flows close by,—its broad channel being a highway north or south. He occasionally extended his tours to Nowgong and Sibsagoe.

The reader has been introduced to Mr. Danforth in the station, during one of his first years of mission life. Let him be introduced again, as he may have been seen in the cold season of 1849-50, that is, the months of December, January and February, out of the station. First, he started on horse-back for Nowgong, distant from Gowahati seventy or seventy-five miles. The first day of the journey the pony was taken sick, and the rest of the distance, Mr. D. marched. Five days was he now on the road, distributing books and talking with the people in the villages through which he passed. Resting two days at Nowgong, he with bro. Stoddard, visited Tezpur, Bihnath and other places on the north bank of the Brahmaputra, returning thence to Gowahati. Soon afterwards he accompanied the Inspector of schools, on elephants, through Kamrup and Darrung, finding a delightful country, far surpassing his expectations in population, in rich and cultivated fields. The inhabitants were hardy, simple-minded, few able to read. Priests did not abound as in

some other parts of the land. The people apparently listened to the word preached, and the preacher's heart was greatly encouraged.

On the return of Mr. D. to the station, he and Mrs. Danforth tried the experiment of visiting from house to house. Mrs. D. went in and conversed with the women, while Mr. D. stayed at the door and taught the gospel to the men. Mr. D. called also on natives, and they in turn called to see him. Now a deputation of boys from a village came for a school to be established; now, a company for books. Mr. D. on the Sabbath preached in the A. M. in English to some of the residents, who gathered in the unobtrusive chapel by the way-side; and in the P. M., in the vernacular to the natives, first an hour or so to the passers-by in the streets, afterwards an hour or more to the native brethren in the chapel. Bible classes Sunday evenings, prayer meetings several nights in the week, furnished religious privileges sufficient to meet the wants of the native disciples, while they added to the other manifold duties as much as the missionary and his wife could well endure. During this season, success followed Mr. Danforth's labors in the station. One of the members of the girls' school was baptized, and two or three others became hopefully converted. The promise of reinforcements from America also cheered a heart heavy already with care.

The cold season of 1850-51, Mr. Danforth was more active than ever in the villages. He started out about the 1st of November with bro. Däuble and visited again Kamrup and Durrung. They were thus engaged three months or more. Afterwards Mr. D. was joined by Mrs. Danforth, and continued the work until the last of February. Then he made a tour to Nowgong, and thence to Sibsagor—this latter journey, more for acquaintance with the field than direct missionary work. He returned to Gowahati the 28th of March, and the next day welcomed the arrival of new associates. The writer recalls with the deepest interest that first warm greeting. The steamer's anchor had scarcely touched bottom, when bro. D. was on board. His large hand and still larger heart made the strangers welcome. A six weeks' sojourn in his family laid the foundation of a friendship in the heart of the writer, which the friction of active mission life with the plans and diversified and oftentimes conflicting interests of the several stations did not afterwards sunder. Those six weeks bro. D. was indefatigable in his labors. He read with his pundit, he conversed with visitors, he talked with the masses in the streets, he superintended the repairs necessary for the wet-season then at hand. The first night of the arrival of his new associates, bro. D. was up into the small hours of the night, laboring, praying, beseeching a brother who had fallen into sin during his absence, to confess and forsake sin. The newly arrived laborers learned afterwards by experience how often joy and sadness, sunshine and clouds mingle in mission life. Well it is, that joys do abound, or else the wearied spirit would sink, borne down by the weight of reverses and disappointments ever occurring.

Cholera now made its appearance in Gowahati, and more than a thousand were swept away in a few days; but it was not until the following year, that this dreaded disease rioted wantonly in the land. The summer of 1852 was long remembered for the waste of life which occurred. The cholera then came more close to the mission than before, and absorbed the missionaries completely. Two of the school girls died, one of the boys in the boarding school, several in the day schools, several also then living on the mission premises. The city seemed like one charnel-house. The natives crowded the verandahs of the missionaries' houses for medicine. The mission premises were by the river's bank, whither, day after day, the dead were carried and thrown into the water, or placed upon the funeral pile. Night after night did the glare of the burning bodies remind the missionaries that the pestilence still walked in the

darkness, and destruction wasted at noon-day. Vultures, dogs, crows in multitudes sat round upon the sandbank. One was reminded of the prophecies in Ezekiel and in the Revelations, where the fowls that fly in the midst of the heavens and every beast of the field are called "unto the supper of the great God." The mortality extended also to the bullocks and cows, and even to the wild animals in the forest. Dead bodies of deer, buffaloes, elephants not unfrequently were found in the jungle. Nearly every year the cholera was more or less prevalent in Gowahati; but only once in three or four years, did it rise like the swellings of the river, which no man could resist.

The arrival of Mr. Ward in 1857 relieved the hitherto lone missionary at Gowahati somewhat of his manifold cares. It is true, a new missionary must necessarily be much absorbed in the language; still his very presence is a comfort and relief. Bro. Ward at once took the English preaching off Mr. D's hands, and joined him in short excursions into the villages, or accompanied him into the streets, where sometimes one would preach and then the other, bro. D. being Mr. Ward's interpreter until he was able to make known himself the wonderful works of God in the vernacular.

It was not long after surveying the field, that Mr. Danforth believed Assam to be a mission field requiring the utmost faith and perseverance—a "patient continuance in well doing." Perhaps no time does a missionary ever feel so hopeful, as when he first enters the country. Things are then new; eastern habits are unknown; the people in their attention seem glad to welcome the strangers. The fields look as if already "white for the harvest." But as acquaintance progresses, stern reality is brought out, disguises are laid aside and hypocrisies unmasked. A new comer, seeing sixty or a hundred boys at his doors clamoring for a school to be established in their village, would rarely suspect that at the bottom of this movement was a wily native, who expected to become the teacher. Nor would he be supposed to understand how anxiously a native might listen to his words, and have nothing in his thoughts but the borrowing of money for a wedding. The native mind is strongly wedded to idolatry; the hatred to the Christian religion, intense. A missionary soon feels that he is in a position, where high and thick walls surround him. What can he do to throw them down! His batterings away at the formidable obstacles make no apparent impressions. The walls do not even tremble at the blows. Faith in God's promises then comes in to encourage the laborer. He believes the walls will fall in God's appointed time and way. So he batters away, believing that this is as essential for him to do, as for the Israelites the marching round the walls of Jericho and the blowing of the rams'-horns.

Such in a general sense were Mr. Danforth's views. He was not always uniform. His temperament, as we have seen at his conversion and in connection with his call to the ministry, subjected him at times to considerable gloom and depression of spirits. At such times, mission affairs very likely, as with almost every-thing else, took on the sombre hue of his own mental state. Yet I am sure he never lost the consciousness of a present abiding in Christ's ability and determination to have the whole world for his possession.

From the beginning of his missionary life, and more deeply as he acquired experience, did Mr. Danforth feel the great importance of native help and agency. At first, it seemed as if nothing could be done by a foreigner alone. "Under great embarrassment," wrote he, "do I labor, in not having a native preacher. I fear it will be a long time yet, before I shall feel myself at home in the language." Throughout his mission-work, it was a constant desire to have native help. Indeed, so much so, that he and most, if not all of the missionaries in Assam, felt constrained to set



work men, whom, under other circumstances, good judgment would not have employed.

The large accession to the mission in 1857 seemed a fitting occasion for a general review and readjustment of plans and labors. The brethren and sisters of the mission met at Sibsagor in October, and bro. D. became a guest in the family of the minister. At this meeting of the mission, native assistants were appointed for the several stations from the more promising of the native church members, and the desire long cherished by bro. D. was in part gratified. Yet in this, as in much else, he was destined to be disappointed. The result was exceedingly unfavorable. The wish was, bro. D.'s heart and Christian experience longed for scenes not then, perhaps not even yet, dawned in Assam.

On the return to Gowahati, Mr. D. formed a plan to secure a well-made chapel, a little building in which for several years the church had gathered was too small and badly situated. Mr. D. had only to form a plan, to see it accomplished in his mind. The chapel therefore became a reality. He collected subscriptions from many of the residents; he gave generously from his own limited salary; he secured a small appropriation from the general funds of the mission. In this as in most every thing else, he had the hearty cooperation of Mr. Ward. These two brethren worked with a will, rejoicing together in their rejoicings, mourning together in their seasons of reverses. They were not idle in the villages, while the bricks were being made, or the walls being laid for the chapel. Active minds and interesting feelings kept up the preaching of the Word in the jungle, while the building of walls went on in town. The chapel was covered in before the rains came on, and was dedicated with great rejoicings on the first Sunday in February, 1858. The cold season of 1852-3, was an occasion of great activity throughout the mission. Brethren Danforth and Ward in Lower Assam, Bronson and Dumble in Central, Whiting in Upper, with several native assistants with each, were preaching the Gospel throughout the villages. Bro. Brown was studiously at work at translations, superintending the press, bro. Stoddard was absorbed in the interesting school at Nowgong. In the midst of this, an invitation came from the Deputation for bro. Brown to visit Maulmain. Bro. Bronson was removed temporarily to Sibsagor, bro. Able died of cholera, Batiram, an able assistant, was called to his rest, James Tripp, one of the young natives who visited this country with Mr. Bronson, died of consumption. It was a year "of accumulated afflictions to this mission." "The mission-house looked care-worn," said Dr. Peck. At this time, Mr. Danforth was not well. His chief difficulty was jaundice, though he was troubled somewhat with a cough. A man not possessed of a most enduring constitution would have withdrawn from active service. But Mr. D. would keep about. His mind must be actively engaged, to keep him in a happy frame.

The city of Gowahati afforded sufficient opportunities for constant employment; we do not find much contributed to the Magazine by his pen at this time. Various reasons may be supposed; year in and year out, the multiplied exercises of a missionary are very much the same. In the station or in the villages, one record of each day answers in general terms for the description of all. The preaching tours differ very little from one another, save as one is now made by land and another by water. The impediments on the part of coolies to carry the baggage, or of men to take charge of the boats are equally harassing. While these scenes are fresh and new, they will readily enter into the daily journal; but the eye grows weary at the sight of similar scenes, and the hand fails to tell how greatly disturbed the missionary was at his lies' forsaking him far from home, or the boatmen returning their advanced pay by going off to their houses, the moment he was ready to step on board. The writer

thinks that this is the chief cause of missionaries' reports diminishing year by year, while their activity, if possible, correspondingly increases. Year after year, they meet with the same objections, answer the same arguments, arouse the same indifference, endure the same exhibitions of ignorance and prejudice. Perhaps also they become less hopeful of immediate success. They plant over and over the same soil with the gospel-seed, and still the seed does not seem to sprout. We take leave, therefore, of Mr. Danforth's further journeys oft, by boat and by land, having seen in his earlier efforts specimens of his later and more arduous.

We turn to another phase in mission life, in which Mr. Danforth's long-reaching mind and willingness to wait made him an equal to the native shrewdness. The unseen opposition to the missionary is every-where felt in Assam. It becomes apparent as soon as a successful movement has been made. If a convert be gained, a variety of efforts are put forth on every side to keep back the new disciple from a public profession. The reader can scarcely imagine the intense excitement made at the baptism of a young woman one Sabbath morning, though her father, for years in the employ of Mr. D., had repeatedly expressed his desire for his girl to be a Christian. If a missionary desire to purchase a piece of land, he will be met with politeness and apparently ready coöperation on the part of the natives; but he never will obtain in that way what he desires. Mr. D. was anxious to secure a spot for a zayat in the upper part of the city. Once or twice he thought he had secured it, but was disappointed. Timid owners were frightened out of giving the transference. In 1854, soon after Dr. Peck's visit, a desirable location was obtained; but the processes through which Mr. D. was obliged to pass, were as amusing as they were vexatious. The owner proposed to sell at his own fixed price, and Mr. D. paid him the money. At once, the native community were in an uproar; they cursed the owner of the land; they threatened expulsion from caste. Then the owner endeavored to annul the sale; he petitioned the magistrate to cancel the deed. He refused to vacate the premises; he threw into the streets the building-material collected for a zayat. But Mr. D. persevered in his purpose, and soon had a preaching place in the stiffest portion of Hinduism in Gowahati. The wonder is that the zayat was not immediately burned down.

Hitherto Mr. D. had preached in circuit; he now resolved to try concentration. For a month or more, he was daily at this new post. The report he gave the readers of the Magazine (April, 1855,) is a very fair specimen of what any one would experience in similar circumstances in Assam. Now a ray of encouragement falls on the heart, as one sits down for a while to listen. Now the prospects darken, as the passer-by shakes his head or puts his fingers in his ears. In the summer of 1854, Mr. D. made more effort to reach the higher classes than before. He found them intelligent and pleasing as a class, yet not more hopeful than others.

Mr. Danforth's plans were now suddenly broken up, as, alas! too frequently has it been in the Assam mission. One came to feel that to plan was to be disappointed. To-day must he labor and let the morrow be sufficient for the morrow. Mr. and Mrs. Brown, after more than twenty years of faithful and fruitful toil, at the invitation of the Executive Committee returned to America, and Mr. Danforth was transferred by the mission to Sibsagor. At that station he remained two years. Under his superintendence, the mission press was kept up efficiently, the monthly paper issued as hitherto, an edition of Pilgrim's Progress printed, the last part of which Mr. D. translated. These, with a multiplicity of tracts and other matter, went forth under his direction to all parts of the Province. While the writer was absent on tours in the villages, Mr. D. had charge of the church, and preached once or twice on the Sabbath.

The mission continued to be depleted. Mr. and Mrs. Stoddard sailed for America in 1856, and Mr. and Mrs. Ward in the early part of 1857. Mr. D. then returned to

Gowahati. It was on the eve of the terrible mutiny in India. Assam was greatly excited. The residents, if in sufficient numbers at a station, banded together for self-defence. Mr. D. was not willing to call on others to defend his dwelling, without being ready to offer a corresponding assistance on his part. He therefore met and drilled daily with the others. Every foreigner at night knew not what the morning report might be. The nights were long, and the hours rolled heavily along. Now a messenger arrived that Upper Assam was all gone. Now the report came that the sepoys were in the vicinity of Nowgong. The excitement of the times, following close upon the wear and tear of so many years' labor, amid sickness and disease, completely prostrated Mrs. Danforth.

About the same time, a company of Cachari people visited Gowahati, to seek from the Collector of Revenue a new native officer for their village. The extortions of the old officer had become intolerable. Mr. D. at once thought of an opening among that people. He had been deeply interested from the first in that people, several had been in school, two or three had been converted. By application to the collector, Mr. D. was successful in securing the appointment to the office of Apinta, a Christian native. This native brother and wife, who also was a Christian, soon removed to their new home. Mr. D., anxious to visit this new field of promise, made a tour thither, too early in the season for safety. He was shortly afterwards taken down with fever, and for a while quite helpless; Mrs. D. in one room and Mr. D. in another, with natives only for nurses, was a scene of suffering and deprivation. This closed up bro. D's active missionary life. The writer parted with his endeared brother in February, 1858, on the banks of the Brahmaputra, to meet again no more on earth. Mr. and Mrs. D. reached America in August of the same year, welcomed by many for their faithfulness, by a few, for affection. Yet, though many had fallen asleep, an aged father lingered to greet his son, and in the warmth of embrace, exclaimed, "Now let thy servant depart in peace."

Two years did Mr. and Mrs. Danforth enjoy their native sky and air, during which time, he frequently addressed public bodies on the claims of missions. But the wants of Assam awoke his former passion for that province, and Mr. D. began to consider the duty of returning. Now came a conflict. Could they say, like Mrs. Comstock, "I do this for thee, Jesus?" Three children ought not to be returned to the evil influences of heathenism at their age. Must they be left to the care of strangers? This is a strait position for one to be in. However, Mr. and Mrs. D. resolved to suffer for Christ's sake, if it was necessary. Unexpectedly, very desirable situations for their children opened up. They looked upon this as an indication of duty. Preparations were accordingly made, and Mr. and Mrs. D. took, as they supposed, their last look upon the dear little forms and tearful faces of their loved ones, and turned away to re-consecrate themselves and their all upon the altar of love to their Saviour and to the souls of the perishing. They expected to sail early in November, 1860; but the political disturbances in the south interrupted foreign trade, and for three months they waited for a vessel. Meantime Mr. D. was engaged in stirring the missionary zeal of the churches in the vicinity of Boston and New York. While thus engaged, overwork and exposure brought on an attack of typhoid fever, which laid him aside for several months. When able again to be actively employed, the war had commenced, and the Executive Committee, not "seeing the end from the beginning," hesitated, then decided not to hazard the risk of additional expense. Mr. and Mrs. D., much to their disappointment, were thus compelled to stay at home.

Submitting to the evident direction of God, Mr. D. gathered his scattered family together and accepted the call of the Baptist church in Milestown, in the vicinity of Philadelphia, where he commenced his labors in February, 1862. Among his first ef-

forts with that church, was the removal of a heavy debt. In the autumn of 1863, a precious revival of religion was enjoyed, and as many as twenty united with the church. Shortly after the revival, the Christian Commission made an earnest appeal to the ministers of the land for help. Many soldiers had been converted; many were inquiring; the Holy Spirit seemed ready to bestow his blessings upon a large multitude. Mr. D. was anxious to go. He said he had made no sacrifice for his country; he had no sons to send; he was not able to go himself. If he could go and preach Jesus to those who fought for him, it was a duty and a pleasure. He left home on the 27th of January, 1864, and commenced his work on the 30th. He found the harvest truly white. Three and four hundred men came to his preaching every evening. After sermon he held a prayer meeting. In the afternoon, he held a prayer and inquiry meeting. He enjoyed this work. "I am glad I came here," wrote he to his family. Two days before his commission expired, he was seized with fever, which developed in a severe form of pneumonia. He started for home at the advice of the surgeon. At Washington he became too ill to proceed further. He lay there some four weeks. His health rapidly recovered after returning home, and he preached to his church on the second Sunday in April, and continued to preach for a month or more. A cough, however, increased rapidly, and he preached, as it proved, his last sermon on the 15th of May. A slight hemorrhage occurred on the 1st of June, and by medical advice he desisted from public speaking. He performed pastoral work, however, during the summer, and procured for the church a valuable instrument. He obtained also subscriptions to wall in a new burial spot, left to the church, subject to the condition of substantial enclosure. These cares being off his mind, he made a tour to the west in September, for the benefit of his health. But it was too late in the season. Returning after five weeks' absence, weaker than when he went, he resigned his pastorate. On the 23d of October he was prostrated by another hemorrhage. He now seemed to realize that sooner or later, the disease would prove fatal. For a few days, he endured agony of mind not to be described, at the thought of leaving his much loved work and affectionate family. He said but little. In a few days, his resignation to the Lord's will triumphed, and from that time, his frequent saying to his wife was, "Trust in God, it will all be right." He arranged his family cares, and made such arrangements as he was able to leave the world and go to his Father. Gradually did he grow weaker. Towards the last of January, his feet swelled, and his mind grew so weak that with difficulty he kept it fixed long upon any one thing. He often wished "the words of Jesus" to be read. He often asked his children to sing, "I'm nearer my home," and, "Rock of ages." It was a great trial to him not to be able to talk more with his family and friends. He lay a great deal of the time when awake, apparently lost in thought. To Rev. Mr. Moss he said a few days before his death, "I have not had as much exultation of feeling as I have often had in revival meetings; but I feel calm and can trust all with God." As his end drew on, his mind was quite broken and his thoughts wandering. Sunday afternoon, Feb. 12th, he revived, and inquired of Mrs. D. if she thought he was going to die. Addressing a few words to her and his daughter, he offered prayer, committing himself in a most tender and touching manner into the hands of Jesus,—*"Give me a token fresh from thy throne; give me an escort through the dark valley,"* and lovingly resigning his family to Him who was able to keep. With great difficulty on Monday, the day preceding his death, did he swallow, or make known his wishes. He seemed to be in prayer much of the time. In the evening he experienced great difficulty in breathing, and called for ice frequently. His sufferings grew less towards midnight. For an hour before death he seemed stronger and spoke more easily. Shortly after the hour of midnight, the hard breathing suddenly ceased, and this dear brother had left the world to be with his Lord.

As to his appearance, Mr. Danforth was tall, long and large limbed, thin in flesh, somewhat stooping. His complexion, when the writer knew him, was dark and sal-  
ow. His physical frame was of the iron cast. His power of endurance was great; he could wear out almost every one of his associates. Yet he seemed to have seeds of disease in his system for years. The writer was never able to satisfy himself whether it was derangement of liver or pulmonary troubles, which ailed Mr. D. His sallow, bilious cast of countenance indicated hepatic disease; his cough and throat disorders and stooping shoulders seemed to suggest lung difficulties. Many would accuse Mr. D. of being improvident of his health. His body was of that class which suffers most from inaction. Mentally Mr. D. was strong. His mind grew up to manhood untamed and undisciplined. It was that type of mind which is unwilling to be brought under control. It had too firmly assumed its characteristics before entering upon a course of study, to be wholly thrown out of the mould in which it had formed itself. Hence it was easier for Mr. D. to acquire through others, than by direct application. He could always tell more of a subject on hearing it once read than the reader. Mr. D. was remarkable for an ability to examine, dissect and lay out subjects. In college he was much sought after as an aid to suggest plans of thoughts and divisions of subjects. He was rather the layer out of work, for others to execute. He was fond of debate, yet expressed his ideas with much effort; he was as willing to maintain the weak and unpopular side for the sake of argument as the opposite. "As a pastor and preacher," says Dr. Fish, as truthfully as it is concise, "Mr. Danforth was solid, rather than brilliant, instructive rather than oratorical, plodding rather than sprightly, quiet rather than demonstrative, humble rather than assuming, and building carefully rather than rapidly." "A very marked characteristic of his," says the same, "was conscientiousness. What he believed to be right, he clung to with a death grasp. Duty he would perform, regardless of consequences. Truth should not be sacrificed nor compromised, though the heavens should fall." As a friend and associate, Mr. D. was very companionable. His nature was genial and warm; his feelings, tender and easily aroused. His feelings often conquered, while the will was determined and resolute. In his family circle, he was greatly beloved. A bereaved companion and affectionate children remember with great pleasure the fountain of kindly feeling which flowed out to them, now sealed up forever.

Mr. Danforth's physical and mental energy, together with his tenacity of purpose, are well illustrated in the building of houses and chapel, in the purchase of land from natives, in securing the appointment of a native officer for the Cacharis in the face of the opposition of the entire native portion of the court; in the raising of funds to cancel the church debt, to buy an organ, to enclose a cemetery. Mr. D. loved labor of this kind better than exclusive application to study. In Assam, he found a wide field for the development of this talent. His force of character often came across the dull, stupid actions of the laboring classes and chafed under the friction.

As a missionary, Mr. D. will be long remembered in Assam. Many think of him there, as a spiritual father. Many have already wept bitterly, as they have heard "the Danforth Sahib is dead."

We cannot yet measure the results of his life in that land. The history of the Assam mission is one of trial and reverses, and the period of Mr. D's. labor, as equally so, as any other portion. In the future, when churches are gathered in every village, along every river, when Hinduism and Mohammedanism have been forgotten, it will be esteemed an honor which God bestowed upon his servant, to have been a pioneer in the breaking up of old things, to bring in a new, so much more glorious and unfading. Bro. D. with his associates must wait until the end cometh; then shall he and they see in the light of eternal realities, and learn how acceptable to their Father in heaven, were their labors in Assam.

In the shadow of the sanctuary, where he last and so lovingly preached the gospel, Mr. D's body lies buried. Mourning relatives and an affectionate people often gather around his grave and remember his life. It is not denied us to look up from this scene of affection on earth to the groups gathered in heaven. We may reverently think of heaven in some degree as we do of earth. When the subject of this memoir, or any other missionary, arrived in a station, how quickly the first who knew his arrival spread the report from house to house! What joy to many loving spirits must have sprung up, as one and another, "on the other side of Jordan," the fair stream of glory, if it indeed be death to us mortals, exclaimed "our Danforth Sahib has come!" The Baptist churches in America have been, in God's hand, the instrument to lead precious ones to glory. May they rejoice over this hallowed union of teacher and disciples in the mansions of heaven, and seek in the light thereof to be more earnest than ever, in giving the gospel of the glory of the blessed God to the whole world.—S. M. W.

#### MISSION TO THE SHANS.

##### LETTER FROM MR. BIXBY.

##### Fourth Tour to the Mountains.

Toungoo, March 15, 1865.—I have returned from my fourth tour over the mountains, upon which I entered the 9th of February.

This is the fifth month since I began to travel and preach this season; and, if the Lord will, I shall make one tour more in the month of April or May, to finish up the work of the season, to baptize converts, confirm believers, administer the Lord's Supper, arrange the work of the teachers for the six months' rains, select the pupils for our training school, supply the people with medicines, books, &c.

##### School and Church.

At Karen Khyoung a school has been opened, and the germ of a church seems to be springing into life. Another Shan settlement is about to be planted in that vicinity under the direction of the Forest Conservator. The native head of it is an enterprising young Shan, a member of our Toungoo church. Several Christian families will probably settle there. The object of the settlement is to cultivate teak-gardens for the government.

The young Tsaubwa, Oung Myat, our first Shan convert, has lost several families from his interesting settlement, because he could not get land from government, or any adequate means of support for them. Now, however, the forest depart-

ment has given him a contract to plant a teak-garden, and I hope they will be able to live and prosper.

He lives six miles out, but usually attends chapel with us in town, with his wife on Sundays. There are probably few church members in America who would be willing to walk six miles to attend meeting.

##### New Shan Settlement.

The proposed Shan settlement at Lapet Ing, alluded to in one of my late journals,\* has been commenced under very favorable auspices. The people, about forty in number, are from Mobyæ and Tasaè-na-toung the twelve mountains in the Shan country, and they say a great multitude would come if they could get away, but they are prevented by the Burman authorities. These people received me kindly, and promised to put their children under my care and instruction. They speak of the "Thoodaus," mentioned in my letters last year, as being a very excellent people (of course in contrast with the heathen generally), and quite numerous.

My labors this year have fallen a little short of them, but I trust next year some of them will be reached. I am almost impatient of the necessary delay. But the Lord will in due time open the way before us. This year I have had all I could do among the frontier tribes.

\*See Mag. for March, p 71.

**Christian Village.**

The youthful teacher, Moungh Pho Min, Kyah-maing, is laboring with success, as a preacher and teacher. His village appears more like a Christian village than any other that I have ever been

The people, with scarcely an exception, attend chapel, and several of them are candidates for baptism. In my next visit, if the Lord will, I shall organize a church here.

Moungh Pho Min at my request has made one preaching tour to the north, as far as the Burmese boundary. There are several villages there which have sent messengers for me several times to visit them, and promised to build chapels if I would send them teachers. They are related to the Kyah-maing people, and have heard of me and my work through them. The teacher was well received, and they renewed to him their request for teachers. I hoped to visit them this year, but fear I cannot. They mingle with the Burmans on the other side of the line, and trade at Ninghau in Burmah Proper, so that they seldom come to Lungoo.

**Shan Singing.**

Moungh See-dee, at Shway-naughyee, and Moungh Ong, at Kyeik-ka-dau, Neighau's village, are laboring with great self-denial and with much encouragement. The people nearly all sing, and it is delightful to hear them pour out their powerful and pleasant voices in praise to Him who made them, and of whom they have so long been ignorant.

**Chapel in a Heathen Village.**

A new chapel has been built by another heathen village, and I have located Moungh Shway Lay, one of my pupils, temporarily there. Only last year the people of this village seized and bound a young chief, and threatened to kill him, if he did not give them three Khyee-ma, or Shan bells, worth some hundreds of rupees.

To save his life he acceded to their demands; but afterwards hired Neighau to help him chastise his people,

which resulted in killing one or more, and putting in the stocks as prisoners several more, who were released on the payment of five Khyee-zees by their friends. Now the people unite with their chief in building a chapel for the worship of the living God, and a teacher is now there teaching the people to read, and preaching to them the gospel. Perhaps the reader will understand better the people we have to deal with, if I say that some months passed after the chapel was built, before I could send them a teacher;—the young men were afraid to go, they live so much like savages. At length the people sent word to me that if I did not at once send them a teacher they would burn down the chapel and return to the worship of devils. After some effort on my part, Shway-lay was persuaded to go, and now we await the result, commending him and them to God and his grace.

The Saukoos, still farther on, are calling for teachers, and Moungh See-dee, brother Phinney's missionary, at Shway-naughyee, has offered, in case I can supply his place, to go to them. He has proved himself worthy.

**A Promising Work.**

It should be remembered that there is a great difference between some of these Geckho clans. Some are far more wild and savage than others, and particularly those who live far up on the sides of the great mountain range, which divides Karennee from British Burmah. Still they wish to learn books and hear about Jesus, and we love to visit them; and to have them visit us for this purpose. I doubt not, if the work can be patiently and faithfully carried on a few years, many of them will become the followers of the meek and lowly Redeemer. We are not in haste to baptize among these very wild men; but we do not doubt God's ability and willingness to save them, and we confidently expect to see gospel churches springing up among them.

**First Fruit of Geckho Gathered.**

The disciples baptized by me last May are doing well, with scarcely an exception.

tion, and one, a young Geckho, has gone to the better land, probably the first of his tribe among the blood-washed throng. We love to think of him there, and to think that more of this interesting tribe will doubtless follow in his footsteps. I saw him in his last sickness, and witnessed his calm, steadfast trust in the Lord Jesus; and when the final hour came, he gave his aged father (whom I baptized at the same time) comforting messages "to the teacher," which show conclusively that he had a sure foundation and a blessed hope. He exhorted his father and friends not to mourn for him, not to forsake the good way which he had travelled, not to fail to meet him in the other world to which he was going. "It is well, father—it is well."

#### Numerous Inquirers.

March 31.—The chief Neeghyan with many of his people have been with me in town for about one week. A brother of Boghyee, and a nephew, and others of Boghyee's people were among the number. My house has been crowded by day and my verandah covered by night with visitors. Burmans from the district and Burmans from Burmah Proper come to see me, and I have no rest. But we feel the need of more support in prayer.

We want power, power, power, power from on High. Who prays for us! Who feels an interest in the Shan Mission? Some do, I know. May they increase a thousand fold.

### TOUNGOO MISSION.

#### JOURNAL OF MR. CROSS.

#### Tour among the Churches.

Toungoo, Feb. 4.—I left home to visit the Karen churches, more especially in the region lying to the east of the highest range of mountains in Toungoo, in which region the Christians have been so long disturbed and persecuted by the Red Karen chief, Pokhai.

In the evening I arrived at Shwatah, where I had arranged to meet with Quala to consult about our different tours

among the people, and spent the Sabbath with Quala and the church. I found that men had already arrived from the Mopgha country according to appointment, to conduct Quala on his way among them and the Bghais.

#### Character of San Quala.

5.—I left with Quala and his lame pony, as our journey lay for some distance in the same direction. He had the impression that my journey would be one of great peril, partly on account of Pokhai's people, who had been carrying on their raids and depredations so long upon those villages which I expected to visit, and partly because of its intrinsic difficulty and the danger of sickness. Hence he would gladly have seen me contented not to go, a thing which he strongly recommended and urged upon me. I have a feeling of love and respect for this man, which I have for few others. His unselfishness and devotion to the work of the gospel ministry, his fearlessness and simplicity, and especially his zeal for the honor of the Master, I feel to be far beyond anything in myself. He now goes to the Mopghas who have generally kept themselves aloof from the prevailing errors, but yet seem to be in a state of wonderment and doubt.

I arrived this evening at Klelah, perhaps the most important church among the Toungoo Karens. It is about the same distance from town that Matah is from Tavoy, and lies in the same direction; and holds about the same relative importance with regard to the rest of the churches.

After speaking of an unhappy division in the church, one part being drawn aside to error, Mr. Cross proceeds:

#### Church in Klelah.

This sect or party is rapidly dwindling in numbers; and although the original leaders are extremely bitter against the church, the younger people furtively come to worship in the regular chapel. I spent two nights in this place. The church is apparently recovering from the terrible trial which it has had with those who



have attempted to introduce error among them, to divide and destroy. They have finished their chapel, which is teak throughout, and shingled; and in town must have cost 1500 or 2000 rupees. The chapel is large and was well filled by the congregation.

8.—I left Klelah with pastor Pwaipau and a number of other preachers as my companions, with the expectation of spending the night at Nauthee-dah. We followed the road which had been prepared for the commissioner of Toungoo to visit Pokhai for the purpose of settling the difficulty occasioned by burning that chief's house in 1862, and killing his wife and family by people sent by the government. We expected the commissioner might soon be on his way on this errand, and the people were in a state of great excitement and expectation.

#### A Village Turned Away.

We arrived at Nanthee-dah about noon. It was, professedly, a Christian village, but we only saw the people standing in their houses. They would not come to greet us or in any way welcome us. Their conduct was precisely that of a heathen village where you are unwelcome, except that they carried it to a greater extent. When our people asked for water, they sent children to bring it. We knew beforehand that this and a number of other villages through which we must pass were adherents of error. We did not, however, mean to shun them, or treat them with any disrespect or slight. They are greatly deluded, and exercise their manifestations of dislike and hate not at all on their own account, but because they are ordered to do so by their teacher whom they obey. The party have appointed this place for the meeting of their association next year or in 1866. The people began to gather about us more and more.

We concluded not to spend the night here, and arrived at the village of Mauka-dah just as the people were gathering in from their work at sunset. These people are also nominally adherents of

error, but it is not the people so much as it is their teacher and their chief. The teacher did not hesitate to profess the sentiments of infidelity, such as that there is no God, &c. The head man was extremely rude and seemed to have no shame. Our reception was, of course, not pleasant, but I could see that the people, though afraid, were far from sympathizing with him. I preached plainly but kindly to them in their chapel, and most were present to hear me. I showed them that I had only a plain duty to perform, to preach the gospel, and to show the people their sins, and I could not fail to do this, on account of the anger and hatred it might occasion. I am happy to think the prominence and influence of Mrs. Mason's followers are rapidly declining. I am especially happy to see that the preachers who adhere to the truth, I may say, without exception, so far as I know, are disposed to bear ill-treatment with a patience and forbearance which augur to me a nearly complete overthrow of false and pernicious novelties.

#### Turned Back Again.

9.—We started for Bekaluho. The people where we slept, Munken-dah, seemed desirous of themselves to show us the kindness usual among the Karens in our journeys among them, of carrying our baggage from one village to the next, but they were evidently afraid to do so. We were obliged therefore to send away to a village near by, which we were not able to visit, to obtain bearers. I arrived before noon at Bekaluho in advance of my party, and, the people who were in their houses around the chapel, after looking at one another, pretty generally followed the lead of one who had the courage to come to me and shake hands. They, however, withdrew, and were nearly all gone by the time pastor Pwaipau and the others came up. This village is noticed by Quala in his journal last year. In the evening Pwaipau preached to the people, who were, I should think, nearly all present, and called on me after his

sermon to speak. I was happy to hear the old men saying among themselves at the close of the meeting, "This does not sound like what we have heard about these teachers."

#### New Tribe—Cordial Reception.

10.—We crossed over what remained of the highest range of mountains, and came upon a new race and style of Karens. They are called Wewas, which means "here and there," because they seem to have no settled dialect of their own, but use a mixture of a number of others.\* As we went down the steep eastern side of the mountains, the people of Quakee, who had heard that we were coming, began to meet us for hours before we reached their village. They came bringing water and cooked rice to refresh and help our people over the mountains; and with the cleavers to clear our path through the thickets. I previously had but little idea of the number of converts in this place. A very great multitude, as it seemed to me, were ranged along the path on the brow of the height on which their village was situated, and actually wearied my hands with their earnest greetings. My soul could not but respond with joy to their simplicity and cordiality, after the coldness through which I had passed the day before. This church, though numbering eighty members, I believe, was not represented at our Association this year. The reason was that their preacher was not with them, and, as I stated in my report of that Association, the case of this church is common with that of a large number of others which were without preachers. We spent the night and nearly all the next day with this church, and had a very precious season with them in their covenant and communion meetings. They seemed to abide in the gospel. A number of villages are visible from this place, and messengers from some of them came to invite us home with them.

#### Romantic Paths.

11.—Towards evening we started for

\* See *Mag.* for Nov. 1860, p. 376.

the village of Bukho, led joyfully on our way by the Christians of Quakee. Bukho is one of the largest Karen villages in Toungoo, and we were met by a great multitude of people to shake hands with us by the way; so much of this in fact did we have, that my pony became restive and seemed determined not to submit. To a novice, the path along which we pass seem exceedingly dangerous. The pony goes along the side of a steep mountain, where it seems that your foot, hitting against the ground on the upper side, might throw him off his balance, and cause a tumble of thousands of feet towards the bottom.

#### Voluble Talkers.

On our arrival at the chapel, pastor Pwaipau at once sounded the gong, as is his custom on arriving at a place where they receive him, and the multitudes of men, women and children came running, much in the same way I have seen school children in America when they hear the bell ring to call them from their play. These people have to work hard, a thing which was plainly evident to me by the great fields of oak and pine which they had cut over for their next paddy crop. The people are great talkers, and the sounds and modulations of their language are quite charming to the ear. The women, even the more elderly of them, seemed to have the quickness of children in other places. Their language is quite different from that of the Quakees, whom I left but two hours ago. When they spoke in their covenant meeting, you might hear one speak in almost pure Sgau; another, by his nasal twang, would remind you strongly of the Pwo, and another of Bghai, and others still would seem to mix all these together. One young woman spoke in this last style. She was a convert, and her husband had abandoned her and taken another wife. This was the theme of her talk, and I must freely confess I never heard such a rapidity of words uttered by any man or woman on any other occasion; and yet the flow or flood of

nds was so smooth and modulated by lence and inflexions that it was exceedingly charming, and I almost regretted when not her words but her breath led, and she was obliged to stop.

When I arose to preach on the Sabbath, I became the object of so much curiosity that the people could not refrain from pointing and talking among themselves; all seemed very wonderful to me, no doubt.

#### Fruits of the Temperate Zone.

13.—This morning I walked out, before taking my leave of Bukho, and discovered a beautiful variety of raspberry. The fruiting season is said to be July or August, but the branches of the briar are literally loaded with blossoms and buds, and with here and there a ripe berry and more still unripe. The briar resembles the *Rubus occidentalis*, but is considerably larger than any I have seen in America. The prickles are recurved and strong, so that it is quite difficult to escape when caught by them. The berry is rather small, but of a fine flavor, and when ripe is of a beautiful orange color. I should like to transmit the seeds to experiment in America. The presence of this berry and other plants belonging rather to the temperate zones, together to some extent the height of the mountains and the nature of the climate compared with the plains.

#### Timber and Spice Trees.

My journey to-day is toward a place called Mokee. We are supposed to be outside of British territory, and inside within the dominions of Pokhai, who has been doing so much in the way of robbing and kidnapping for a few years past. Four of the soldiers of those stationed at Bukho, including an officer, thought they would not be doing their duty if they left me to travel through a region without them, and hence very willingly added themselves to my company. The principal timber of the country through which we pass, is pine and a variety of oak, which I think I have never seen before; I met with an occasional birch

resembling *Betula Populifolia*, and yet differing considerably from that variety of birch. I also came across the cinnamon tree, which I took to be the *laurus cinnamomum*. In a district a little farther to the north and within sight of Bukho, this tree grows very abundant, and the trees are said to grow very large, as a foot or two in thickness, and their bark, of a good quality, the length of the tree. Some of the trees I saw were a foot thick, and the bark sweet and pungent only under the surface of the ground and on the roots. If this should prove to be the true *laurus cinnamomum*, as I have little doubt it is, without better means of comparing it, the discovery may be of some importance to the people here. We were obliged to sleep in the jungle, and found a place on the banks of the river Kho, which empties into the Salwen, and is the outlet for much of the teak carried to Maulmain down that river.

#### Timid Company.

15.—We arrived at the village of Mokee, which presents one of the most beautiful and attractive landscapes I have ever seen in this country. Among other things, the Salwen, in respect to which distance lends immensely to its enchantments, is for a long distance in view.—My assistant, Plapau, who left me in December last with a view of penetrating into the Shan country for Karens, arrived here sometime ago. He had yielded to the entreaties of the people to stay with them, and help them to obtain peace with Pokhai and his people. He had induced them to repair their chapel, which was the only building left by the Red Karens when they burned up the village last year.\* Plapau and the young man who accompanied him were occupying the chapel alone. The people were afraid to be assembled, except in the middle of the day. They have scattered about and built their houses in the most inaccessible places, some near the mouths of caves or holes in the rocks and sides of the mountains. The people came in towards eve-

\*See Mag. for Nov., 1862, pp. 411—412.

ning, but most of them left before sunset. Only a few of the less fearful of them remained to worship with us through the evening. I preached to them on faith and the efficacy of prayer, and told them they evidently felt too much afraid of what man could do unto them, and felt too little what God could do for them. It is the habit of the people who dare to live in their houses, to leave them at break of day and crawl off into the thickets to hide, as they expect their enemies will attack them about that time. The Red Karens often come about, apparently to reconnoitre, and as the poor people have been so often robbed and some of their number carried off and sold into slavery, they feel persuaded that these *reconnaisances* are for some purpose.

#### Tin Mines—Caves.

16.—I went out to visit the "tin diggings," for this is the place where tin is dug by the Karens. The earth seems to be full of tin ore, in particles the size of a pea. The method of washing it is very rude and ineffectual. It is mostly done in the palm of the hand; yet in this simple way it is said they sometimes gather some ten viss a person in a day—a viss is more than three and one-half pounds—hence it is very profitable business. I was directed to one of the holes in the rocks where the people take refuge from Pokhai. The mountains are steep and rocky; a house was built almost over the mouth of the hole. The hole opened out of the sandstone rock, which I found to rest upon a substratum of limestone. The opening was high up a mountain side, and the hole ran downward near the surface of the ground, hundreds of feet towards the bottom of the mountain. There was only a sufficient aperture to admit my body by going in feet foremost; it soon led, however, to a small chamber where we could stand erect, and which might harbor eight or ten persons. A lad went before me with a pine torch, and I continued to follow him till I apprehended our torch would only last us to get back to daylight. There were various small

chambers or hiding places under shelving rocks. It is also said there are serpents, such as the cobra, in these hiding places, but I saw none.

I met with many things very interesting to me respecting my work in connection with these distant churches.

### BASSEIN MISSION.

#### LETTER FROM MR. VAN METER.

##### Annual Meetings.

Bassein, March 25, 1865.—The annual meetings of both the Sgau and Pwo Associations convened during this month. The time of meeting was arranged so as to allow those who wished to attend both meetings, the Sgau being appointed on the Thursday preceeding the full moon (9th to 12th inst.,) and the Pwo on the Thursday following (16th to 19th inst.)—each continuing four days and ending with Sunday. The attendance was good at both meetings, though not so large at the Sgau Association as on some former occasions. The number present at the Pwo meeting was larger, I think, than at any former meeting, there being as many as twenty or thirty present from some of the most distant villages.

Nearly all the pastors and preachers were present, and added much to the interest of the meetings by the active part they took in the proceedings. They are gradually learning the forms and order of such assemblies, and it is pleasing to watch their progress from year to year, and more especially among the Sgaus, the greater part of whose letters on this occasion would have done credit to an Association in any state of our own land. It must be borne in mind, however, that this was their twenty-third annual meeting.

##### Statistics.

The number of baptisms during this year is larger than has been reported for any one of the ten years past. The whole number is 395,—a marked advance on that of last year, which was only 218. Of this number, 243 were baptized dur-

ing the first six months, as already reported, leaving 151 for the second half of the year. The Sgau element, of course, is in most respects the prominent one in all the statistics of the Bassein field;—but there is such a mingling now of Pwo and Sgau in many villages, and also of the Burmese with the Karens, that careful inquiry is necessary in order to learn whether those baptized were Pwos, Sgaus, Karens or Burmans. The Sgau pastors report over 300 of the above number in connection with Sgau churches, and there were probably this number of Sgaus,—leaving of the remainder, Pwo Karens about 50, and Burmans, 30. Two of the number were Shans.

Upwards of one hundred new worshippers are reported from among the Karens. Over seventy of these are Pwos, leaving some twenty Sgaus, and from among the Burmese also an equal, if not even a larger number.

#### Number of Nominal Christians.

It will be of interest to the friends of missions to know how many avowed Christians, including those not baptized, "nominal" or real Christians, there are to be found in this district. This subject has been mooted at times before, and it was generally supposed that the number of communicants given from year to year in our minutes included, with trifling exceptions, all who claimed to be Christians.

This idea is now found to be a mistaken one. However it may have been in former years, the case is greatly altered now. This item had a special mention this year in all the letters of the churches, and reveals the following facts, so far as heard from,—for the statistics are not yet completed;—the number of this class, including of course all the children of Christian parents, is almost, if not quite, equal to the number of communicants. Thus among the Sgaus there are reported 5,300, and the total of communicants for 1864 is 5,370. Among the Pwos, whose total membership is now about 600, over 400 are reported.

Taking these figures for our guide, and

allowing for those whose statistics are not yet fully given, there is found to be in connection with the Sgau villages a Christian community of some 12,000, or double the number heretofore reported in the minutes. The number found in connection with the Pwo villages or churches may be taken in round numbers at 1000,—making the total of Karens now known as the "white book people" in Bassein, 13,000. To this number we may add at least one hundred for the Burmese, whose membership is now about sixty.

#### New Churches.

Two new churches, one Sgau and one Pwo, have been recognised during the year, making sixty-five Karen churches. The location of these churches is new, but the members are from other churches. We hope soon to have the pleasure of reporting at least two new Pwo churches, composed of those who have just been called out from the darkness of heathenism. The material is in existence, and has been for some time; but it has not seemed best to call such beginnings churches. They are so called, however, in other parts of Burmah.

### PROME MISSION.

#### LETTER FROM DR. KINCAID.

##### Schools and School Books.

Prome, March 18, 1865.—Since I last wrote, the Commissioner has been here, and he, with the Deputy Commissioner, examined our school, or rather two schools,—one, all boys, and the other, girls and three small boys,—altogether, over sixty. They expressed themselves as much surprised at the proficiency they have made in reading, writing, arithmetic and singing, the entire instruction being given by Burman teachers—one man and one woman. Besides this we have two schools in the country, one in Enma and one in Pongdal, the pupils mostly Karens.

One sad drawback in reference to

schools is the want of school books. All school books would be paid for, if they could be got; but besides an elementary spelling book and tracts, there is nothing to be had.

We were better off for school-books ten years ago than we are now. And we have no Testaments either in Burmese or Karen; and have had none for years.

#### Protracted Meeting.

Since I wrote before, we have had two large meetings in the country,—one about forty miles distant, and one thirty miles off; the preaching and prayer meetings continued two days, and at the close, the Lord's Supper. The Christians from different and distant places came together, and in this way the native Christians become acquainted with each other, and are encouraged and strengthened. Our plan is to have three sermons and two prayer meetings during the day and evening. I have just returned from one of these meetings.

To avoid the sun, I rode thirty-two miles one night. I left at six in the evening and got through about two in the morning. I had a Burman on a pony to show me the way. This month and April the heat is more oppressive and the sun more dangerous than any other part of the year; to be safe, one should travel in the night, or not later than nine in the morning.

#### Baptism—Death of a Preacher.

We baptized seven in January and three in February. Last month, also, one of our native preachers died, Ko Myat Poo. He had been feeble and sickly for two or three years. He was an excellent man and a good preacher.

There has been a good deal of illness for two or three months past,—small pox in nearly all parts of the country, has taken off many; cholera, a few; dysentery, more. There has been great loss of cattle by small pox, or a disease very similar, and extremely contagious.

#### Fields Opening.

In three different places from twenty to thirty miles distant, there is a good

deal of reading and inquiry, and invitations have come for me to visit them, and I have reason to hope that light is breaking in upon them. Soon I intend to visit these places in company with one or two native preachers. To one place I have sent on a man before me.

#### RANGOON MISSION.

##### LETTER FROM DR. STEVENS.

#### The Purifying Process.

Rangoon, April 12, 1865.—I have just returned from a tour of eleven days among the villages to the north as far as Hmaubee. We preached much and were well received, although I was not permitted to baptize any converts. This season, indeed the year, has been rather characterized by sifting than by gathering,—a process very necessary for the purity of the church, we all well know. I think that without question, the impression is steadily growing upon the people, that Christianity will certainly prevail over Buddhism, and I as certainly long the more earnestly for the evidence of genuine regenerating power in the hearts of converts and inquirers.

##### LETTER FROM MRS. CARPENTER.

#### Mr. Carpenter and the Theological School.

Kemendine, March 13, 1865.—During this last year, Dr. Binney has been gradually shifting the responsibility and labor of the school upon Mr. C. as much as possible, so that when the new year opens, the work will not be altogether new. Still Mr. C. feels himself poorly prepared to discharge the duties of the position as they ought to be discharged; but still, I think, feels a cheerful readiness to give his whole strength to the work,—and a hope that with God's blessing, it may not be altogether in vain. The Karens themselves are anxious to have the fullest course of study open to them.

#### The Real Need.

The thing that does, I think, give us all more concern than the number of young men who come, or the length of

may be allowed to stay, is the and teaching given them while here. May God grant his help pirit. My husband and myself ly encouraged by what we saw d at the breaking up of the The year before, whatever the , they did not come under our r could we understand then as ; we did hear. The last one or ns preached by our first native Sau Tay, seemed to us particu- in true gospel spirit and instruc- at spirit which shone out as le his disciples to "Go into all and preach the gospel."

tive Helpers Sent Forth.

he following the boys, as the ed up before each one,—some 1 the mountains beyond Shway- ere no preacher has ever been, go to a people west of Shway- o were reported as desirous of le message,—some to go to a region southeast and west of —one to return to his Tavoy r having completed the course o assist Mr. Colburn, we hope, e and another there,—most of nes going to preach, the young- o visit home or earn a little ur hearts were very much : after them in their work, and moved to pray, I think with arnestness than ever before, good Spirit of God would go : and bless them. We shall hear again from them all when ins again, and then to devote new to school labor.

LETTER FROM MR. ROSE.

1865. Rangoon Burmese Association.

1, March 24, 1865.—The fifth eting of the Rangoon Burmese 1 commenced at Thongzai, 65, and continued through the ring days. The introductory s preached at 10, A.M., by y, on the office and work of pirit, the need of his influence,

&c.—an intelligible and practical gospe sermon, exhibiting just and sober views of what is felt to be the one great essen- tial to success in our work—"power from on high"—the outpouring of the Holy Spirit." Br. Stevens was chosen Mod- erator; br. Crawley, clerk, and br. Douglass, Chairman of Committee of Arrangements. The afternoon session was occupied in hearing the letters from the churches.

Friday, 10 A.M., Ko Ea, the venerable and esteemed pastor of the Rangoon church, preached a sermon especially for the benefit of the pastors and preachers. In the afternoon, the "Circular letter" was read by br. Crawley, on the duty of giving to support the gospel. Saturday was spent in prayer, conference, debate, &c. Sunday morning, br. Stevens preach- ed an excellent sermon, as he did also on the Wednesday evening previous to the commencement of the Association. Sun- day afternoon, Ko Thetnou, the pastor of the Thongzai church, preached. The meeting of four days closed appropri- ately by the celebration of the Lord's Sup- per in the evening of the Lord's-day.

How the Time was Spent.

No description can convey to one not present, nor certainly to one not acquaint- ed with the peculiar feelings of the mis- sionary, a just idea of the interest felt and the feast enjoyed at Thongzai. Br. Douglass arrived the week before the Association, and had a good time in hold- ing meetings and preaching to the people. Many of the delegates and Christians from other parts were there also several days before, so that things were nicely agoing by the time the Association open- ed. Four sessions were held each day. Prayer meeting from 7 to 8. Preaching, &c., from 10 to 12. Business from 1 to 3. Preaching, conference, prayer, &c., &c., from early candle light onwards. To give vent to the friendly and social elements, much of the night was occupied; groups might be seen and heard any night during the meeting up till 2 or 3 in the morning, chatting, debating, singing, &c., &c.

**Thongzai no more a Heathen Place.**

All were impressed with a marked feature of the people of Thongzai. The community may no longer be said to be a heathen community, with any more propriety than a town in Massachusetts or New York, the greater portion of whose people are still unconverted. The people of Thongzai no longer worship idols or support and follow the priests and their former heathen customs. They assent in the main to the truth of Christianity, and in fact stand just where the mass of people in Christian lands stand,—enveloped in the light, and surrounded by the influences of the gospel, hoping and waiting, with no intention of dying before they become Christians. Many of these people joined heartily and worked hard with the Christians to accommodate and feed the people of the Association. Br. Stevens and others remarked, they knew of no other Burmese community like it.

**The Company Assembling.**

The distance travelled and the time occupied in reaching Thongzai, it may be, prepared us to relish and appreciate the social and religious festivities. Let-padau is one hard day's journey from Thongzai. The preacher and quite a good number of Christians from that place were at the meeting. Henthada is distant from Thongzai, thirty miles the nearest way, through the jungle and across the paddy fields; this distance br. Crawley travelled on foot in one day. In a note now before me, speaking of the meeting, br. C. says, "To me it was by far the most enjoyable Association we have yet had." He does not explain how much his tramp of thirty miles in the blaze of a tropic sun contributed to the greater "enjoyableness." A large delegation of very interesting Christian people was present from the Henthada church, and not the least noticeable and pleasing was a company of children—pupils of br. C's school, with the teacher, who is an intelligent and prepossessing Burman Christian. From Rangoon to Thongzai, the

distance by the land road is seventy or eighty miles, by the river it is still more.

One company of men went on foot preaching by the way, making the journey in about a week; two other parties went by boat. Jacob, formerly a Mussalman, hired a boat at his own charge and took the pastor and a number of others free of expense. Jacob is a fine Christian man; though a merchant, he finds much time to labor for the Lord, and is liberal with his money to aid on the work. Last year he chartered a boat and went to the Association at Bassein, providing a free passage for many. He speaks the Burmese language well and is a good preacher, and preached before the Association at Thongzai. Our party was five days by boat on the way, but about two days were spent in labor by the way.

But what shall we say of the Bassein delegation? Br. Douglass thinks the distance from Bassein to Thongzai is not less than 250 miles. Br. D. and the six delegates from the Bassein church went all that distance and rowed their own boat. It would be strange for so many to come together at the cost of so much time and effort, and not think it best to have a good time.

Whether our native brethren and sisters in solemn conclave passed such a "resolution," I cannot say; but I only repeat the unanimous opinion of the native Christians, when I say that from the beginning to the end, it was "very good," "wonderfully good." As the respective delegations from distant locations came together and witnessed the exhibition of so much talent, intelligence and respectability, and as they began to mingle in the prayer and conference meeting and listen to the sermons, and lift up their voices in praise, and as they contrasted their present prospects, precious hopes and glorious light with their former dense and dismal darkness, out of which they had so recently been brought, is it a wonder if their hearts did burn within them?



#### Thongzai and its Associations.

The place of the meeting too was calculated to heighten the interest, and impart a sad and thoughtful tinge to our y. It was Thongzai, where the gospel is made so much real progress of late, and where there has been such a noise, but genuine, work of grace. The "Moadot" (temporary building) in which we met for public services four times a day for many days, was erected on the naked and charred ground on which stood the beautiful and commodious chapel and dwelling house, both under one roof, so recently destroyed by fire. To know how heavy a blow the loss of this fine building was to the church and community at Thongzai, one should know how patiently and perseveringly each member for months and even years had contributed of his or her substance and effort for the completion and completeness of the work. She, too, who had with so much energy and discretion gone before them as their teacher and guide was about to leave for her native land. The knowledge of this fact filled every heart with tender and regretful feelings. Mrs. Ingalls possesses the entire confidence and affection of the Burman Christians. This place in their esteem she has gained not by arts of magic or by intimations of high connections and mysterious influence with and over government officials, by which her followers are likely to receive special favor and rewards; but by faithfully teaching them the plain truths of the gospel, and by exemplifying its spirit and power in her life. She has worked her way into their hearts, and fairly won her position. In this her missionary associates rejoice, and cherish towards her unabated confidence and affection.

#### Character of the Meeting—Statistics.

Br. Stevens and others witnessed a good improvement in the ability of preachers to comprehend the business of the Association, and also to express their own ideas. On one or two occasions the debates were spirited and interesting.

When shall the Burmese have a score of such Associations?

The statistics are as follows.

|                                       |      |
|---------------------------------------|------|
| Baptized during the year.....         | 75   |
| Received by letter.....               | 4    |
| Dismissed.....                        | 4    |
| Deceased.....                         | 6    |
| Excluded.....                         | 22   |
| Children in school.....               | 55   |
| Ordained pastors.....                 | 3    |
| Native preachers.....                 | 19   |
| Delegates.....                        | 29   |
| Contributions, rupees.....            | 1001 |
| Present number of church members..... | 351  |

#### HENTHADA MISSION.

JOURNAL OF MR. THOMAS.

#### Tour to the South.

Henthada, Dec. 9, 1864.—Immediately after I wrote last, giving an account of four short tours about Henthada city, I started on a more extended tour to the south, to Donabaw and its vicinity. It being rather too early in the season to travel inland, I went in a boat and visited places on and near the banks of the Irrawadi. A part of my object in making this tour, was to visit two of our high schools, in Sa-ka-gyee and Bynyah, places forty miles from Henthada and twenty miles from each other.

It is on such tours as this that I feel more sensibly than ever my inability to do all that needs to be done in this wide field. There are, south of this city and near the banks of the river, nineteen churches. I had only two weeks to spend in this direction; so I could only visit a few of the churches, and O, how few of the heathen!

I called at the village of Toung-bo-tee, where there are candidates for baptism, and where I expected to have the communion. But the disciples found it impossible to be away from their fields, it being their harvest time. So, after spending a few hours in conversing with some of the Christians and the heathen, I returned to my boat and floated down to Laming, where I arrived towards evening. In going to Laming, I passed un-

visited a church in Plau-ner-moo, and another in Kyu-ta-nau, and another in Kyu-ta-nau kyong, and still another in Zalone.

I spent a very busy and profitable day in Laming, baptized four interesting converts and celebrated the communion. The church had excluded two of its members during the year, but was in a good state.

I continued my journey from Laming, passing a Sgau Karen church at Lau-lap-pah, and two Pwo churches in a place called Kyung-shah. Spent one night with a small church at Khau-tee-klo. The Christians here find it hard to obtain a livelihood, owing to the annual overflow of water which nearly ruins their crops; they have ceased to do anything towards the support of their pastor, who was absent helping his father harvest his grain. The Sabbath school at La Porte, Ind., have helped this preacher, So-bong; but I hear nothing more from them now. This is one of our most needy churches.

#### Church Surrounded by Heathen.

Leaving Khau-tee-klo and passing two large churches at Autia and Auprau, I spent the day with a new church of fifteen members. All were present at the communion, which was then for the first time administered in Yay-lai-gyee. The teacher here finished his studies in our school during the past rains. The church promise to give him his full support; yet I fear they may not be able to do this. This little church is in the midst of many heathen. O that the influence of this church may be such as to lead those heathen to Christ.

From Yay-lai-gyee I went on to Donabew, passing at Ka-nee-gyee one of our very best churches. I also left behind, on the east side of the river, two important churches, one of which I expect to visit on my way back to Henthada.

#### The Church in Donabew.

The church in Donabew is doing much better than formerly. There has been a Burman preacher in that city for years

past, and I have left the Karens depending for instruction upon the Burman teacher. This has not worked well. The Karens now have a pastor of their own nation. Totah, who has been so long with us in Henthada, has been transferred to Donabew. I hope the La Crosse Sabbath school will still do for him what they have done so well and regularly for the past five years. The church in Donabew is small, there being only fifteen Karen Christians. They have just been increased by the addition of a wealthy, middle-aged man, who, though greatly troubled by his very wicked heathen wife, still remains firm. Donabew is our most southern church.

From thence we went westward, by land, to Akyau. There is one of our larger Pwo Karen churches. That church has given me not a little trouble in times past, but is now in a better state. I baptized four converts, and administered the sacrament there. The disciples there are poor, and are unable to support their teacher, Sa-Byee. This man was aided by the Kalamazoo College; but I fear our friends there have lost either their interest in the man, or their ability to aid him.

#### A Light in Darkness.

From Akyau to Bynyah, I went in a small boat or canoe on a devious stream, which flows between banks adorned with the most beautiful foliage. Very few people appeared upon the banks, and those few were mostly Burmans. Monkeys played among the trees, and huge birds waded upon the banks of the stream. In Bynyah we found, as usual, all firm in the faith. There were a number to be baptized. But I came "not to baptize, but to preach the gospel." This I did on the Sabbath to a large congregation. The ordinance I left to be performed by the pastor of the church, Nya Pee. This servant of Christ has been greatly afflicted by illness in his family. He seemed to feel very sensibly his deprivation, not being able to visit among the neighboring churches, and even not able to take the watch-care of his own church. He

also has had the hard lesson to learn of submitting to God's will and of doing nothing. Christ is honored by his people in Bynyah. Bynyah has been the seat of one of our high schools for the last two years. The members of the church build and keep in repair the chapel, and board pupils from abroad. But the teacher of the school is aided by a Scotch society in India, called "Christian Vernacular Education Society." The society aid us in conducting three such schools. That is all they do in Burmah. The principal work of the society is in India Proper.

There are at the west and south-west of Bynyah five more churches; but as the annual association is to be held with one of them, I go no further now, but return to Donabew, and thence to Sa-ka-gyee, the seat of another of our high schools.

In Sa-ka-gyee, the people were so very busy in their fields I did not think it best to call them together. Educational matters and matters interesting to the disciples there occupied my time for a day. Our largest school in the jungle is held here, which numbers above thirty pupils.

From this place I returned by night towards home, and arrived in Zalone early in the morning. Spent a most profitable day in preaching and administering the ordinances. The work was harder for me, as all had to be done in the Pwo Karen dialect. I feel that this is one of our most living churches. We shall probably ordain this pastor soon. An ordained man among the Pwos is what we greatly need. There are, in this mission, seven little Pwo Karen churches.

#### **The Helped, Helping.**

Last year the preacher in Zalone, Saudong, was aided by the church in Jackson, Mich. But I hear of no aid from thence this year. Hence, after the services there, I fancied I saw in Saudong's countenance signs of disappointment in not being aided. But I was very agreeably surprised when he and his two dea-

cons each put into my hands a rupee to aid me! and then provided me with a pony to ride home upon! It was but a small thing, but it was suggestive of what I might hope for in time of need. I was happy as I rode home that night, twenty miles, alone; I could seem to see a glorious future for these little churches. May God grant the realization of those glorious visions.

Then I remembered a letter which I had recently received from the pastor of the church in Kyung-ta-nau. When he heard that my pony was superannuated, he bestirred himself, found me a pony to ride upon, and himself offered to pay all the expense,—this, from a man who last year received aid from the German Western Baptist Association, and who this year expects nothing from me. The exhibition of this spirit fills my soul with inexpressible joy. To God be the praise.

#### **Providential Success.**

And now I am waiting the arrival of the steamer which permits me to start on a tour to the north of this city. There are needy preachers in that direction. I know not how I can go to them and not take them any aid. But I have not a rupee to give them. Yet all will be as God orders.

P. S.—Dec. 12.—The semi-monthly steamer is in. It brings five hundred rupees for me from England! The donors desire me to spend "it mostly on needy Karen preachers!" What could be more timely? We praise God for this aid, though it comes through our very good friend McLeod Wylie.

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#### **FRANCE.**

#### **LETTER FROM MR. L.—.**

#### **Visit to Lyons.**

Paris, June 23, 1865.—In view of repeated appeals addressed to our church by our brethren in Lyons, I have been deputed by our brethren here to visit them, and to organize a church there again, if it should seem to be according to the will of God.

I left Paris for this purpose the 15th of May and returned the 15th current, having spent a month at Lyons, visiting, preaching, and holding prayer meetings in this vast field. Though my work was fatiguing, it was also attended by a Divine blessing. The Lord be praised!

I found at Lyons several members of the old church founded by br. Devan. These members have continued living and faithful to God our Saviour, and have preserved the evangelical principles which are so dear to us.

They received me like an angel of God, and I was very happy among them.

But I must add with pain that a great number of the old members, after the fatal defection of their last pastor, took refuge, some in the national church, others in the evangelical chapel, others joined the Darbyists, &c.

#### State of the Former Members.

I saw several of these poor friends. They seem not to have lost their piety; they appear even to have preserved at heart our religious sentiments to such an extent that if a Baptist pastor were sent to Lyons, they would perhaps become again a part of our church.

I also observed, in visiting some pious members of the evangelical church at Lyons, that they feel a degree of distrust in the principles of their organization. They acknowledge the truth of our principles, and some of them would probably join us, if we had a pastor in Lyons. They were my constant hearers during my visit.

Our first meeting, which was a prayer meeting, numbered six persons; the third, twenty, the last, nearly forty; our upper room could not accommodate any more. I was also called to visit several Catholic families and some sick persons, to whom, I hope, I did some good. To God be all the glory.

Many of the pastors in Lyons are hostile to us; but others, both of the national and the evangelical church, sympathize with us, and even incline towards our views on baptism.

#### Church Re-organized.

On Lord's day, May 28th, the church of Lyons was organized anew in the name of the Holy Trinity. The church, thus constituted, consists of six members. A Sabbath school has been commenced for the children of the members and others who wish to attend, and two brethren have been appointed to take charge of it. One of our Baptist brethren, formerly a member of our church in A—, now an excellent Bible colporteur, laboring among the soldiers encamped at Lyons, has been unanimously appointed by the church as an evangelist, to take charge of the church in the absence of a pastor. It has also been determined that two boxes should be prepared to receive the contributions for the poor, and for the expenses attending worship.

#### Baptism at Lyons.

On Thursday, June 1st, at a very full meeting, a brother presented himself as a candidate for baptism. He gave a very scriptural and edifying account of his faith, and was unanimously received.

Sunday, the 4th of June, we had a blessed day. The brother received as a candidate the preceding Thursday was baptized in the morning, and in the afternoon we all partook with joy of the Lord's Supper. A collection was then taken for the slaves just set at liberty in the United States; and though the brethren are poor laborers, the contribution amounted to 15 francs 50 centimes.

On the evening of June 15th, I preached my farewell sermon to the brethren. Many were moved to tears. They pressed my hands and said,—“When will you come again? Come again, come again, or send us a pastor soon.”

I bless God for the result of my visit to Lyons. It is my fervent prayer that these brethren may not be forsaken; that they may be visited as often as possible, until a pastor is sent them.

#### LETTER FROM MR. D—.

#### Advance of Baptist Principles.

P—, May 4, 1865.—I remarked, in some of my recent letters, that if we

advance but slowly, the Baptist principles make, nevertheless, sensible progress in France.

A proof is found in the following statement, which comes from a Wesleyan minister, and which was published in the French religious paper, entitled "*L'Evangeliste*," last March.

"The question of baptism continues to be agitated in the churches of France, thanks to the incessant, but most praiseworthy activity of the Baptist churches which have existed some years in Paris and in the north of France. The principles of the Baptists have been rapidly diffused among the other churches. A good number of pastors of Independent churches are Baptists to-day, as well as many agents of the Evangelical Society, and the National church itself has not es-

caped the contagion; for some of the pastors no longer baptize infants except to accommodate, without, however, attaching the least importance to the ceremony. The Methodist church is perhaps the only one in France, where pastors are now thoroughly *Pedo-baptist*. And, if the prediction made one day in my presence by a distinguished pastor is realized, if in thirty years all the Independent churches in France have become Baptists, it is very probable that the Methodists alone will have to meet the conflict against principles which we (the Methodists) believe to be erroneous."

I do not make any reflection upon these lines. I add only that we are encouraged to go forward, because we know that the final triumph appertains to the truth.

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## MISCELLANY.

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### THE GOSPEL IN ALGERIA.

In Algeria the Spanish element far exceeds the French. Deducting the French military and civil employés, the real settlers or colonists are by a large majority Spaniards. They live sparingly, work hard, and produce most of the fruits and vegetables which are sold in the markets of the principal towns.—They are sunk in the deepest ignorance, are unable to read, and are completely in the power of their spiritual teachers—the priests of Rome; the "blind, leading the blind." But, with them as with all other benighted peoples, the simple gospel of perfected redemption in Christ Jesus soon penetrates the enshrouding darkness with its cheering and vivifying ray. They believe, enter into the freedom of new life, adoption and heirship, and are emancipated from the dominion of Rome's priests. Fed with the sincere milk of the Word, they grow in grace and in knowledge, and bring forth the fruits of the Spirit. But being themselves and their children unable to read,

the Word of God is a sealed book to them, and, therefore, the great desideratum is elementary instruction, in order to open up to them in their own homes and in their own tongue all the treasures of God's Word.

Until within the last two years there was no stated missionary to the Spaniards in Algiers. The Rev J. Lowitz, missionary to the Jews representing the British Jewish Society, occasionally preached in Spanish, and a colporteur has for some time been supported by a missionary society at Barmen in Germany. About two years ago it pleased the Lord to direct the steps of a remarkably gifted man to Algiers, who, full of faith and zeal, has labored exclusively among the Spaniards with much blessing. Don Francisco de Paula Ruet is a member of a good Spanish family; his late father was a colonel in the Spanish army, his uncle was a general, and his brother holds a military command. He was educated for the bar. Having completed his university curriculum with distinguished success, he visited

Italy for further improvement in the study of law. Passing, one day, along a street in Turin, he saw people entering a house; he stopped, inquired, and being told that it was a place of Protestant worship, he thought he would like to see and hear what was going on. He entered, the Word touched his heart, and from that hour he became an inquirer after truth, and through God's mercy he at length found it in Him who is himself "The Way, the Truth, and the Life."

Being a man of an inquiring and cultivated mind, he, under the instruction of Dr. De Sanctis (himself a converted priest, whose labors for the evangelization of Italy are so well known and have been so much blessed) soon acquired a deep and sound insight into the doctrines of the New Testament. At length, having fed upon the stronger meat of the Word, his spirit was stirred within him, and he determined, in God's strength, to give up all the bright prospects of his legal career, to return to Barcelona, his native city, and there preach the simple gospel of justification by faith in Jesus to his benighted countrymen.

He did so, and the result was, as any one might easily have anticipated. He preached boldly and fearlessly. Being an eloquent and energetic speaker, crowds thronged to hear him, and many believed. One in particular is well known for his subsequent testimony and sufferings for Christ's sake. Manuel Matamoros first heard the word of the gospel from Don Francisco de Paula Ruet. The priests, as in all ages, ever alive to the interests of their own craft, soon stirred in the matter: the people were beginning to inquire, and inquiry must at all hazards be stifled. The law was invoked, and the preacher imprisoned. His term of imprisonment completed, he was let out; but the fire of zeal and love so long smouldering in his breast, strengthened by prayer and precious communings with the Prisoner's Friend, burst forth afresh; again he preached, nothing daunted, though he knew that "bonds and imprisonment" awaited him. A second

time he was incarcerated. At length, finding that nothing short of death, perpetual imprisonment, or exile could extinguish the testimony of this faithful witness for Jesus, recourse was had to the last expedient, and Don Francisco de Paula Ruet was banished for life.

Still carrying his zeal, his faith and his love with him, and nothing "terrified by his adversaries," he wandered forth a penniless stranger, without "purse or scrip," yet with the love of God in his heart, and pitched his tent for some time at Gibraltar, where he preached and taught with much acceptance, and found a help meet for his future journey of life. From Gibraltar he came to Algiers in simple dependence upon the Lord for food and raiment. For months he preached, and the Lord supplied his daily necessities in answer to prayer. A society for the evangelization of Spaniards was founded in Paris: its committee allowed Mr. Ruet two hundred francs a month for the personal necessities of himself and family, that is, ninety-six pounds a-year. He was thus delivered from absolute want, and continued to labor on in faith and hope. But he needs means to travel about the country, in order to preach to the Spaniards located around the towns in the country. Thus he goes to Blidah once a month, and has always a large congregation of attentive hearers. But this and all the expenses he has to pay out of his two hundred francs, 8*l.* sterling a month. Had he the means, he could itinerate and preach much more abundantly at Bondzareah, Douera, Koleah, Blidah, and other towns.

Churches have been formed at Algiers and other places; but as the work prospers under the Lord's blessing, a greater responsibility is involved to train and teach not only the parents but also the children. Pastor Ruet laments the ignorant state of the little ones, and his inability to supply them with a believing teacher; he has been earnestly praying that God would raise him up help. Just now he has a young man, in every way fitted to conduct a school for the children

Spaniards. He is the son of the Span-colporteur, lately come to Algiers from Gibraltar, married, intelligent, zealous, and anxious to undertake the work. He speaks French, English, and Spanish; the last is his vernacular. If about thirty pounds a-year (2000 francs) could be raised, this young man could devote himself to the work of Christian education under the superintendence of Pastor Ruet.

As Spain is at present hermetically sealed to all missionary effort, Algiers seems to be the route into Spain. Spaniards are continually coming and going, and as far as possible, when families or individuals are sailing into Spain, they are supplied with Bibles and Testaments, and many copies of the Scriptures have found entrance into Spain, and will, doubtless, ultimately produce fruit. Pastor Ruet is of opinion that, as soon as missionary effort is allowed and religious freedom established, a large proportion of the Spaniards will throw off the shackles of Rome and turn to the Lord.

Pastor Ruet's faithful preaching in and around Algiers has stirred up the animosity of the priests; the people have been publicly warned not to listen to the heretic, and lately two Catholic missionaries, with friars, came to Algiers, and in the cathedral church, during seven successive evenings, delivered lectures (dianoes), and inveighed in Spanish against Protestantism, and denounced Pastor Ruet as a renegade, who, having left the bosom of the true church, had been exiled by the Spanish government. The effect of this was only to excite curiosity and stir up inquiry, and thereby to increase the number of Mr. Ruet's hearers. As the machinations of Rome's priests, in their generation, only turned out to the furtherance of the gospel.

It may, perhaps, interest the reader to know that Mr. Ruet was engaged to come from London from Gibraltar to preach in Spanish during the last exhibition, which did with much acceptance and blessing, in Freemasons' Hall, the temporary great hall, and in other places.

The Lord's work in Algiers among the Spaniards is progressing in spite of all opposition; as an evidence may be instanced the fact, that the evening before last Good Friday, Mr. Ruet preached to a congregation of upwards of four hundred Spaniards, of whom seventy were communicants.—*Christian Work.*

#### THE CHOTA NAGPORE MISSION.

During the months of March and April last I undertook a journey, chiefly for exploring purposes through Sirgajah, Chota Nagpore and Palamow, and had the pleasure of spending some days with the missionaries at Ranchi, as well as of meeting many of the native Christians in their villages in the district. Thus I had a good opportunity of seeing to some extent the "present need," and I cannot but bear witness to its existence, in the hope that some Christian readers who have the power will furnish the means required to supply the deficiency.

On my arrival at Ranchi on Saturday, March 25th, one of the first things I heard was, that upwards of 250 converts were waiting to be received to the church on the morrow, and that about the same number had been received the previous Sunday. In the afternoon of that day I went to the church where all these candidates were assembled to have their names registered, a very necessary step where so many crowd to receive the ordinance. This assemblage of men and women, young and old, come in from a distance of thirty or forty miles to be enrolled among the followers of Jesus, with the missionary among them, busily engaged in writing down the names, age and residence of each, was a most interesting sight, and such as could be seen nowhere else in India. In order not to interfere with the regular Sunday services, the baptism was postponed till Monday. That day at 7 in the morning the baptismal service commenced, and lasted for two hours and a half. The catechetical nature of the service gave an excellent opportunity even for a stranger

to learn what amount of acquaintance with Christian truths these converts had; and this is just the point I wish to bring before the reader; for it is this that renders assistance so urgently necessary.

The missionaries have prepared for the use of their people a kind of little hand-book, containing the Ten Commandments the Lord's prayer, and the Apostles' Creed; together with questions and answers explanatory of these, as well as of the meaning and nature of baptism. These are committed to memory by all the candidates, who also receive oral instruction from the catechists charged with the duty of teaching them. When they appear for baptism, the missionary minutely examines them in these subjects to ascertain whether they understand what they profess to believe. On the occasion referred to, their ready and clear replies showed that they did understand to a considerable extent. The majority of Christians will agree that this amount of knowledge of Christianity is, together with personal faith in Jesus Christ, sufficient to entitle them to the ordinance of baptism; but there are no Protestant Christians who will not at once perceive the urgent need there is for the means of further instructing them in the truth; and it is for this purpose that help is so much required. Let me ask the reader, therefore, to think a little over the following facts:—

Of these so-called Christians converts there are no fewer than 7,000. These live in villages, scattered over an area of about 5,000 square miles. Their number, as well as the extent of country they occupy, is rapidly increasing.

There are at Ranchi only four European agents of the mission, and these are assisted by only a small number of teachers and catechists.

Let the reader think of this infant Christian community, formed from among, and growing up in the midst of a most ignorant and degraded race of people, and the urgent need of teaching them will become evident. The future character and efficiency of the Christian church among

the Coles depends greatly on the amount of knowledge imparted to its first members, and especially to their children. I do not mean that all these converts should be educated, in the ordinary sense of that word. That is out of the question; but it is the bounden duty of the Christian church to see that the means are provided for them to be taught what our Saviour commanded his apostles to teach their converts in Matthew 28: 20. As to the children, schools ought to be provided for them. As yet only a few exist; but it is gratifying to find that the people themselves are anxious to get schools, and willing to contribute to their support. Teachers, however, are not forthcoming, and the boarding school at Ranchi is not sufficient to meet the demand.—*Friend of India.*

#### MOHAMMEDANISM AND CHRISTIANITY.

With regard to the assertion that the converts to Mohammedanism were much more numerous than those to Christianity, such a representation is not corroborated by official documents; for the colonial blue-book issued in 1863 gives the returns from Sierra Leone, under the census of 1860, as follows: Total population, 41,624. Of these, were liberated Africans, 15,782; born within the colony, 22,598. Of the whole population only 3,357 remained pagans; 1,724 were Mohammedans; 15,180 were Methodists, etc., and 12,954 church people; 11,016 children were taught in the schools during the year.

The trade of the colony is steadily growing; the population are rapidly learning the general customs of civilized society, and in many instances amassing wealth, enabling them to vie with European enterprise.

Sierra Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching. The appeal to the pocket is often, in religion, as in many other instances, a very good test



ity of our feelings; and the of these converts can scarcely ed, when we find that in ative church undertook the niary responsibility of their ols, at a saving to the Church Society of £800 per annum. contributions amounted to 00; the following year the supported by local means, d independent of the society I. B. Owen.

# DONATIONS.

REIVED IN JULY, 1895.

## Maine.

ee' Bap. For. Miss.  
E. A. Richardson  
somaston, 2nd ch.

32.00

## Massachusetts.

i. Peter Dowa, de-  
Princeton, Asa H.  
0; Greenfield, a  
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spile in Mt. Holyoke  
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274.50

Asso., Chelsea, Ca-  
per E. C. Fitz tr.,  
ling, Salem st. ch.  
riestown, 1st ch.  
Miss. Soc., A. R.  
250; Charlestown,  
soc. 30;

310.54

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N. Long tr.,

26.31

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24.00

tion, W. Griswold  
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Bloomfield, ch. 10;  
ch. 5; Thompson,  
Norfolk, ch. 2.50;  
2nd ch. 76.70;  
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506.93

502.98

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rphans, Newburg,  
Bibles for Burmah, 40.00  
n., Wilson, ch. 26-  
und, ch. 28; Lock-  
l; Akron, ch. 6.50;  
h. 3; S. N. Sawyer  
ville, ch., bal. for  
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123.46

Knowlesville, ch.  
ina, ch. 12; Shelby,  
S. Dibble tr.,

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Hudson River South Asso., Wil-  
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10; Greenfield, ch. 1; Rev. T.  
T. St. John 5; Rev. E. W. Al-  
len 2; M. Weatherby 1;  
Broadalbin, Fem. For. Miss.  
Soc., to sup. a nat. pr., 30;  
coll. at Asso. 35.80;

104.80

Hudson River North Asso., Al-  
bany, Pearl st. ch.

250.00

Worcester Asso., Summit, 1st  
ch. 19.50; Rev. I. B. Pixley  
2; D. T. Gott 2; Richmond-  
ville and F., ch. 6.71; Mrs.  
Springstead 3; I. Mauser and  
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ch. 7.35; Pavilion, ch. 1.50;

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Assam, care Rev. E. F. Scott,

22.00

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| Coll. per Rev. James French, Dist. Sec.,  |           |
| Tioga Asso., Jackson, 1st ch  | 2.03      |
| Northumberland Asso., Treverton, Sab. sch., to sup. George Mowton, a Burman boy, care Rev. J. L. Douglass, Bassein, Burmah,   | 10.00     |
| Central Union Asso., Milletstown, Sab. sch., to sup. nat. pr. among the Mikir, Assam,   | 16.00     |
| North Philadelphia Asso., Harrisburg, friend of missions  | 50.00     |
| Philadelphia Asso., West Philadelphia, 1st ch., of wh. 100 is tow. sup. of nat. boy, to be named Samuel K. Hopkins, care Rev. J. L. Douglass, Bassein, Burmah, 390; Great Valley, ch. 5; Philadelphia, 4th ch. 56.37; Jas. French, pulpit supply 15; Mrs. C. A. L., July offering, of wh. 5 is for nat. pr. and 10 for nat. asst. for M. H. Bixby, among the Shans, 30; | 496.37    |
|   | — 1190.54 |

## Illinois.

|  |        |
|--|--------|
| Litchfield, Almira, Miss. Soc., tow. sup. of nat. pr., care Rev. M. H. Bixby, Shan Mission, Toungoo, Burmah, 123.60; Alton, Geo. Robert Morrison, 7 years old, deceased, 1;                | 123.60 |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |        |
| Chicago Asso., Dundee, ch., Rev. J. Woodward   | 5.00   |
| Edwardsville Asso., Alton, 1st ch., of wh. 19 is fr. Sab. sch., for Theol. Seminary, Rangoon, Burmah, and 25.75 tow. sup. of Thah-oo, nat. pr., care Rev. J. L. Douglass, Bassein, Burmah, | 44.75  |
| Fox River Asso., Hadley, ch. 10.53; Mokena, ch. 5.15; Big Rock, ch. 38.45; Plainfield, ch., tow. sup. of Oungyee, nat. pr., care Rev. D. L. Brayton, Rangoon, Burmah, 20;                  | 74.13  |
| Galesburg Asso., Galesburg, 1st ch., Sab. sch., to sup. Tah Wah, care Rev. I. D. Colburn, Tavoy, Burmah,   | 50.00  |
| Illinois River Asso., Canton, ch. 53.83; Peoria, Adams st. ch. 2.50;   | 56.33  |
| Illinois River East Asso., El Paso, ch.  | 5.00   |
| Ottawa Asso., Mendota, ch. 11.33; Tiskilwa, ch. 1; LaMoille, ch. 15.40; Berlin, ch. 2.60; Granville, ch. 2.75; Amboy, ch., Cyrus Brant 1;  | 25.08  |
| Rock River Asso., Rockford, 1st  |        |

ch., Sab. sch. 4.05  
— 207.94

## Indiana.

|  |         |
|--|---------|
| Bedford Asso., Orleans, Sab. sch., per Rev. S. M. Osgood, Dist. Sec.,                                    | 2.30    |
| Iowa.  |         |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |         |
| Burlington Asso., Danville, ch., tow. sup. of Rev. J. E. Clough, Telooogo Mission,                       | 10.00   |
| Keokuk Asso., Denmark, ch., Sab. sch., tow. sup. of nat. pr., care Rev. E. A. Stevens, Ram-Bugoon, rmah, | 10.00   |
| Turkey River Asso., coll. at Asso.   | 6.25    |
|  | — 26.25 |

## Michigan.

|   |         |
|---|---------|
| Coll. per Rev. S. M. Osgood, Dist. Sec.,  |         |
| Jackson Asso., coll. at Asso. 17.40; Leslie, ch. 9; Concord, ch. 1.05; Grass Lake, ch. 21.50; | 48.95   |
| Washtenaw Asso., Sylvan, ch. 21.55; Ann Arbor, ch. 18;  | 39.55   |
|   | — 88.50 |

## Wisconsin.

|   |         |
|---|---------|
| Coll. per Rev. S. M. Osgood, Dist. Sec.,                |         |
| Lake Shore Asso., coll. at Asso., by Rev. N. F. Ravlin, | 14.25   |
| St. Croix Asso., Osceola, ch., "a very small girl"      | .05     |
| Winnebago Asso., coll. at Asso., by C. N. McLean,       | 10.68   |
|   | — 24.98 |

## Minnesota.

|   |      |
|---|------|
| Vassa, Swede Bap. conference, of wh. 1 is fr. Mrs. Frusteldt, by Rev. A. P. Wilson, Cor. Sec., per Rev. S. M. Osgood, Dist. Sec., | 7.25 |
|---|------|

## Kansas.

|   |          |
|---|----------|
| Delaware, Indian ch., for 1864 and '65, per Rev. J. G. Pratt, | 41.00    |
| Ottawa Indian church, for 1864 and 5, per Rev. J. G. Pratt,   | 305.50   |
|   | — 346.50 |

## Delaware.

|                             |       |
|-----------------------------|-------|
| Wilmington, German Bap. ch. | 15.00 |
|-----------------------------|-------|

## Arkansas.

|                          |      |
|--------------------------|------|
| Jacksonport, "a soldier" | 1.00 |
|--------------------------|------|

## Washington, D. C.

|   |           |
|---|-----------|
| Calvary Bap. ch., Sab. sch. Miss. Soc., tow. educating a native Burmese child for mission labor, to be named T. Roswell Howlett, per T. G. Field, Sec. of Soc., | 50.00     |
|   | — 3496.50 |

## Legacies.

|  |           |
|--|-----------|
| Loudon Village, N.H., Sarah P. Wallace, per Thomas J. Sanborn Exr., in part, | 200.00    |
| Lynn, Mass., Dea. Jonathan Bacheller, per H. Haddock and N. Peck, Exr's,     | 2400.00   |
|  | — 2600.00 |

Total from April 1 to July 31, 1866, \$99.55.

THE

# MISSIONARY MAGAZINE.

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OCTOBER, 1865.

No. 10.

## AMERICAN BAPTIST MISSIONARY UNION.

### MISSION TO THE SHANS.

LETTER FROM MR. BIXBY.

#### Review of Four Years.

Toungoo, May 8, 1865.—I have been accustomed to write a review of the year the 8th of May, the anniversary of arrival in Toungoo.

The fourth year of our work here is closed. God has been very merciful to us. His hand has been visible in the way. We have had seasons of trial, but more of joyful success. We have been blessed with good health nearly all the time. Our personal mercies, family mercies, and our mission mercies, call for the purest gratitude and the sincerest thanksgiving.

We have kept our friends so fully informed of every step of our progress, that I can do now little more than recapitulate. We have baptized within the four years, from various tribes and races, more than a hundred and upwards. We have organized three churches. At Kyah-maing we are fifteen candidates for baptism, and I should have baptized and organized into a church before this, had it not been for the rains, which have set in almost a month earlier than usual. If we should be a break soon, I may go away now for this purpose.

#### A Christian Village.

The church of the living God is already planted there. The whole village is called nominally Christian; for I do not know of one who does not join in

the support of the Lord's house, and, outwardly at least, worship the eternal God. The Executive engineer of Toungoo had occasion to spend a night there not long since, and was present at their worship. On his return, he called on me and spoke of his visit. He said, "On my arrival, they were assembling for worship. They meet every night, I am told. The teacher seemed to be very young, but appeared well. The young women read, I noticed, and they sing beautifully. On the whole, the service impressed me very favorably." I knew all this before, but was glad to receive the impressions of an intelligent gentleman, a man of the world.

#### A Burman Preacher Planting a Church.

It can no longer be said, "No Burman has ever planted a church," for Moung Pho Min is a Burman. He has had help, it is true, but he is the pastor; and, although scarcely twenty years of age, he has proved himself to be "a workman that needeth not to be ashamed." At Kyeikadau, Neeghyau's village, a large chapel has been built, and Moung Ong is preaching and teaching with apparent success. Neeghyau has just been down to see me. He says his whole village want to be baptized. He says he preaches the law of Jesus to all the people that come, and that sometimes he and Moung Ong sit up nearly all night, preaching to the Shans who come through there. Fourteen hundred head of bullocks, ponies,

buffaloes and men passed through there last month, and they have been passing thus for five or six months, so that Neeghyau's village is a good place for a Shan missionary. If my place in Toungoo were supplied, I should feel like establishing myself there, at least for six months of the year. But Mounng Ong is well fitted for the place, and it is well to put men where they will be obliged to think and act for themselves, without leading lines. He is a Taling by birth, a Burman by education and association, and speaks Karen, Shan and Geckho more or less. He is supported by a few dear friends in Ealing, near London. He has travelled among the Geckhos, both in British Burmah and Burmah proper.

#### More Fields Opening.

There is a great Geckho chief beyond the English frontier, appointed by the king of Burmah to rule over all the mountain tribes west of the Shan States and east of the Sitang valley. His power and influence is said to be very great. His son is affianced to Neeghyau's daughter. Some of his people have called on me in Toungoo, and Mounng Ong with Neeghyau once visited them. We will try to give them the bread of life, and we have proof that our brethren in America will help us all they can.

The teacher at Shwa-naughyee, Neeghai's village, is also doing well, and I doubt not a church will soon be planted there. Mounng Seedee not long since sent for supplies, to enable him to take a preaching tour among the wild Saukoos, some of whom are calling for teachers. I gave him the means to employ a travelling companion. Near him is Mounng Shwa Lay, one of my pupils, whom I sent up not long since for a few months, at Qua-tsau-byou, where the people threatened to burn down the chapel which they had built, if I did not send them a teacher. There are tokens of good in several other places. We have eight chapels occupied, and several have been reported to me, which I hope soon to occupy. Several Geckho chiefs have recently vis-

ited me, always with a troop of followers. With Neeghyau, two prominent men from Paloung, a village of the Padoungs, whose chief I met a few months since at Ægiekadsau, came to see me. They brought a kind message from the old chief, with a present. He wanted to come, but could not learn how. His enemy had heard that he had made friends with the teacher and some English officers, and therefore did not molest him, as he had expected. He was anxiously awaiting a visit from the teacher.

People from Mobyat say the teacher's name is known all through there. One thing I am sure of, many have heard the word. I want the tracts to send them. Send on the type, please, without delay.

I have just seen Capt. Watson, who has returned from his expedition in the Shan States. He brings a very interesting report of the country; says the Shans are very numerous,—more numerous and powerful than the Barmans, if they could be united under one head. He thinks I might travel without difficulty with a pass from the king, and Col. Phayre has kindly offered to forward my application. We ought to carry the gospel at once into the very heart of the Shan country, and as soon as possible to Western China. I want to go again in November next, if the Lord will. Br. Rose expresses a willingness to go with me, if it should appear to be God's will.

#### HENTHADA MISSION.

JOURNAL OF MR. THOMAS.

#### Tour to the North.

Henthada, Dec. 15, 1864.—Off Henthada in a boat on the Irrawadi.

I have to-day made preparations for a tour of the Irrawadi, seventy miles north. I also make this tour by boat, as I wish to itinerate on both sides of the river. Came into the boat at night, hoping the boat men might go on some distance in the cool of the evening. We have now had devotions, and all is quiet except a slight noise of the lazily moving oars.

1.—Awoke this morning almost in the middle of our starting-place. We have passed the outlet of a portion of the wadi to the west, which, together with other mountain streams, forms the main river. I am now awaiting breakfast off a large Burman village, *m-bya-ding*. I think there is not one convert of Jesus in this place. I have distributed a few tracts, "in weakness," &c.

#### Burman Theatricals.

6 o'clock P. M.—I have just returned from a visit to a village, or rather a region of heathen Karens, on the eastern bank of the Irrawadi. Had a pleasant time. The people listened very candidly, but manifested no intention of casting away their foolish, wicked, heathen customs for Christ. On my first arrival, I found most of the men asleep; for they had spent nearly all last night in witnessing Burman theatricals. It is surprising, and very disheartening, to see how mad all the heathen Karens, as well as Burmans, are on these amusements. Had the devil another device to ruin souls, this one would suffice. If a young man here has no relish for these theatricals, then he has been "crucified to the world"—crucified by the operation of the Spirit through the cross of Christ. As we leave the village, my heart goes out towards this people in gratitude, and in something like love; they so kindly received me and plentifully fed my company.

We are now passing small villages, some on the left, and quite a city, *Idau*, on the right bank. There has been a Burman church in this city, but since all its members have removed to other places.

#### Christian Greeting.

17.—After sleeping in our boat, we got up and were joyfully received by the Christians in or near *Mo-nyo*, our first Karen church in this direction. There are but four families of Christians here, but it is refreshing to meet with a Christian greeting where all around is still cold heathenism.

Here we have sung the praises of God, preached his word, and celebrated for the first time here the dying love of Jesus. The few Christian houses are in the midst of heathen houses, some of whose inhabitants have been in to our worship all day. O that more of these heathen may take refuge in Christ!

#### The Past and the Present.

18.—Sing-gyee. Having spent the working hours of the day in *Mo-nyo*, we came, partly by boat and partly on foot, to this place, and arrived in the evening, very weary.

Here we find a larger church—a church of about thirty members. I well remember my first visit to this place, five years ago. Then two were baptized, but we were thronged with the heathen who came to listen or to see. I now find a stable church, and candidates (two) for baptism. But none of the heathen come near me. Hence I have gone out from house to house among the heathen part of the village. None seem to care for these things, while some showed bitter opposition. Perhaps God has called in all his elect ones here. But, as long as we do not know, we will preach Christ to them and urge them to accept of Him.

From the first, *Too-sau* has been stationed here. He has been faithful, and accomplished a good work. He has been generously helped by the Sabbath school in Cleveland, O. I do hope the dear young friends there will hold on to *Too-sau* a little longer, when I hope his own church will be able to support him.

Here I met *Tee-pla-pau*, who is to proceed at once to the eastern mountains, and prepare the people for the ordinances which I hope to administer there after this tour shall have been finished.

20.—*Tah-lay-yah*. This place is near the river banks, about fifteen miles north of Sing-gyee. I walked the most of the way, visiting *Mengyee* city on my way. The English officers have left *Mengyee*, there remaining a Burmese officer, *Mon-nar-gaa*. This man was once a first rate Burman preacher. But, alas! intemper-

ance and lust will soon unfit him even for a Burman official. Yes, I know it, I know it; apostasy is as old as the Christian religion. Yet it makes one feel inexpressibly sad to see such a man fall.

Here in Tah-lay-yah, all is joy; for the missionary has not been here for two years. The church members are few, a little less than twenty; yet a firmer or more loving band of Christians is not to be found in Burmah. Five here have been added by baptism. The heathen who are favored with the light that shines out from this church have come about to listen, and have received me kindly at their houses.

Now that all the duties and privileges of the day are past, I find myself in my little boat, made still more inclined to sleep by the motion of the boat as it is worked up the river.

#### **Crossing Streams.**

21.—Awoke this morning off Myau-oung, the place of our principal court. Here, after transacting some business, we re-crossed the river to the east, and have spent the day in walking inland to Mogoung. We have not seen a Karen. There were five streams to be crossed, and, as usual when without a horse, I submitted to the operation of being carried across these streams on the back of a Karen, Totah. The ridiculousness of the figure we made was much increased by the carrier being much smaller than the one carried. But one has to choose one of these three things, wet feet, great hindrance, or the humiliation I have described.

On my way to-day I crossed a mud-hole which was filled up with brushwood and rice straw, so that loaded carts can pass it. The English government farm out this slough to the highest bidder, who pays more than two hundred rupees for the privilege of collecting toll from loaded teams coming from the cultivated regions beyond.

#### **School—A Thriving Church.**

Mogoung is the seat of the third high school aided by the "Christian Vernacu-

lar Education Society." The school has had a good influence upon both the Christian villagers and upon the heathen living at quite a distance about this village. Several promising young men from heathen families have attended the school. They have, we trust, been spiritually benefited—converted—in the school. Generally, a heathen Karen will not learn to read his own language, unless he have first decided to be a Christian. Hence we are glad to see the manifestation of God's power in this new way.

Sabbath evening.—We have had no less than five services to-day: early prayer-meeting, preaching in the forenoon, baptism at noon, communion in the afternoon, and sermon by the school-teacher in the evening. O that some of our missionary friends in America could have been with us to-day! God has added five more new converts to this church, now containing forty members. The pastor, Sah-po, is one of our most devoted Karen preachers; he is well known to the children of the Sabbath school in Indianapolis, Ind., who have helped the church to support him. He still needs a little aid.

23.—Ma-la-ka-dau. This place cannot be less than fifteen miles from Mogoung. We have spent the day on the way, and passed many Karens. In one place, five miles from Mogoung, we hope soon to report a new church. Sah-po has spent much strength in teaching inquirers there. In the other places, all is heathen darkness. But it has been good to preach Christ. We leave with God the results.

This is our most northern church, only a few miles from the southern borders of the Promé district. Here are twenty-three members. Five have been baptized since the last Association. All are firm in the faith; yet there seems to be a want of activity, which I hardly know how to account for. The teacher, Sau Wah, has long studied both in Maulmain and in the Rangoon Theological School. He teaches in the school for the children of the members.

**"Waiting for a Call."**

I meet here another pupil from the Theological School, who seems to be "waiting for a call,"—a thing not unknown in America. But I have urged him to make a call, by going into the service of Christ. West of Myau-oung city, Shway Moo can do something. O that God may wake him *quite up*! He agrees to go to Myau-oung.

24.—After completing our services in Ma-la-ka-dau, I feel that the gospel has really taken deep root here. We are now crossing the river to the west, where we go inland for five miles, to our last church in this direction.

Pouk-ting. Here we have a little church. Death has called away three persons, and another has returned to the world, apostatized; but there remain seven real living disciples. These seven seem very precious to me. They are amid a wide heathen region. Here they are holding forth the word of life. There were none to baptize here to-day; but the word and ordinances of Christ have been precious.

The heathen have kept at a distance, but I found some greatly afflicted with sickness, who seemed to be favorable to Christianity. Perhaps afflictions are to lead them to Christ. There is reason to pray for the enlargement of Christ's kingdom even in this place.

**Summary of Labors.**

25.—We left Pouk-ting about three o'clock in the morning, and after stopping at two places on the way, we reached Henthada about midnight. Thus ends our tour up the Irrawadi. We celebrated the Lord's Supper in seven places; baptized fourteen converts; sent out two preachers in other directions; preached to all the heathen Karens we could find, and spent a hundred rupees of the money from England upon six needy Karen preachers. Now join with us in the prayer, "Lord, let what has been done in weakness be powerful to enlarge thy kingdom."

**Tour to the East.**

Henthada, Feb. 1, 1865.—I have just returned from a very important missionary tour to the eastern hills, or mountains, dividing this from the Sitang and Toungoo valleys. I hasten to give a few of the more interesting incidents of that tour.

I started from home at half past three in the afternoon, and after crossing the Irrawadi, walked two hours and came to a Karen village. We came up to the best house of the village about dark, when I addressed those in sight as brethren, and requested the liberty to remain in their house. A woman replied, "It is a very easy thing for you to sleep in our house." "But," said I, "there is my company—these want to eat something." "Very good," replied the same voice, "but we have nothing very good." Thence quietly the supper for ten men went on, until it was smoking in the large dishes before our hungry coolies.

**Burman Audience.**

Supper was hardly ended, when the Burmans began to come in to see and hear; and soon the house was ready to break down from the multitude within. Then followed a brisk talk for a whole hour in Burmese. About ten, the Burmans returned to their house apparently much pleased, and after a few quiet words in Karen, we slept without the least fear. I was three hours' walk from the mission house, yet most of the men of the little village were out guarding their fields from the depredations of wild elephants.

**Karen Prophet.**

The next day at noon we were weary and hungry in a village of Burmans, where it was with great difficulty that I could purchase food for my company. So different are the Burmans from the Karens. The same afternoon we passed through most of the Toung-holah plain, to reach our first church in this direction. I counted not less than twelve Karen villages in that one plain. I made a little stop at the village of a heathen Karen prophet, who professes to worship God,

and invited him and his people to worship with us on the Sabbath. As we had fairly got seated in the neat little Christian chapel, the Karen prophet and a number of his people came in. They listened with apparent interest to a sermon founded on the text, "Which hope we have as an anchor to the soul," &c. O, it was good to be there! Some present had lost their dearest friends by death; their tears told how precious was their hope. The old prophet said that his people were unstable—that he desired them to worship as we did, rather than to be real heathen. Yet that glorious hope of ours is not in the old man's heart. But God is inclining him to Christ. The Toungholah church is a living vine. I have seldom felt more comfort among the people of God in any place than in this.

#### Good Fruit from a Little Seed.

Our next stopping-place was a little to the north—not more than five miles away,—Kyet-dau-gwen. There the truth has just taken root. There, for the first time, I find disciples of Jesus. A little more than a year ago I received a sum of money from the Sabbath school connected with the Baptist church at Newton Corner, Mass. I took this money and fitted out a Karen preacher for this village, where there were then inquirers. I now find the inquirers seem like true believers. I found thirteen converts, besides the preacher! God be praised!

#### Ready to Die for Christ.

Among the converts was a middle-aged woman who has suffered not a little from the opposition of her unconverted husband. He has threatened to go before the magistrates, to kill her, and other similar things. But not moved by these threats, she has continued firm, with three of her children. I shall not soon forget my first interview with this woman. I went to her house immediately after arriving in the place. Her husband was away. I stopped a few moments; but quite long enough to know that the woman was all I had heard—a true, humble believer in Christ. I said

not a word about baptism. At the examination of candidates, I almost feared to ask this woman if she wanted to be baptized. I feared the question might cause her some effort to answer. On coming to this humble-appearing woman, I said, "And do you desire to be baptized to-day?" With an earnest look that I shall never forget, she replied, "Why, yes, I have been waiting and longing to have the teacher come for months. I do want to be baptized." I again asked, desiring for a time to avoid mentioning her husband, "You think, then, you believe in Christ?" "Yes, teacher, I believed from the first time I heard of Him. God's word went into my heart the very first day I heard. And now I desire to acknowledge Christ before the world." "But," I said, "your husband is opposed to your being a Christian. Suppose he comes home and finds you have been baptized in his absence—he may be very angry. Have you thought of these things?" Then, with a look which seemed to say, O, do not suppose I am afraid of persecution, she said, "Teacher, I can die for the sake of Jesus Christ." I confess that I broke quite down. I was unable to ask any more questions, even if I wanted to, or even to put the question as to her reception by the vote of the Christians present. Verily, thought I, and verily think I now, that the spirit of the apostles and early Christians still lingers here in the jungles of Burmah. Five were baptized at Pah-lay-plas. The little church, which only numbered six members for years, has now fifteen members and a very good pastor.

My next stage took me into the eastern mountains, to See-kah-lah. The people look pale and ready to die, from the fevers which carry off so many in these newly cultivated regions. There were several young converts, but no baptism.

Thence to the next church is a long, long, weary journey. Formerly this journey has been made entirely among heathen Burmans. But this year we found Burmese Christians in two villages, the fruit of the Thongzai mission.



There is a wildness and yet a stillness about these mountains! One feels that he has almost stepped out of the bustling world, on reaching those hills. But by travelling a few days over those hills and along those deep beds of streams, one is brought to his senses, for it is most tiresome work. Mrs. Bixby's description of the Toungoo hills will fit the scenes here most perfectly.

#### *An Aged Convert Baptized.*

At Nga-pee-ai I found an old man who had been a believer for five years. I met him just before I reached the village. I asked him if he was not going to worship with us during the day? He said he was, but he had not been baptized, and thought he should not be. After the sermon in the morning, the old man sat with his eyes upon me. I asked him if he wished to be baptized, and he replied, "Yes, I do." An examination was hardly needed, for he had been among the Christians so long that he was regarded as one of them. On baptizing the old man, to my surprise he did not seem to be inclined to leave the water. On seeing me start out, he said, "Why, is this all? Had I known it to be so easy a thing, I would have been baptized long since." There is no end to the lies the Burmans tell about this simple, holy ordinance.

During the past two years, a new church has sprung up near Nga-pee-ai; but the first church, organized on the hills, has been much diminished by death and removals.

The little church at Tau-lou remains firm, but without much increase. There I met and celebrated the dying love of Christ with eight Karens and an English officer of the Forest department, Lieut. Stanhouse. It was a wild, romantic place on the top of a mountain, with huge teak trees reaching their topmost limbs to the foundation of our frail house.

On returning home I reached the Irrawadi river at Mangyee, fifty miles north

of Henthada. I saw many Karens also in the plains, but as yet all are in heathen darkness. But there are indications of good in several places.

On this tour to the eastern hills the communion was administered eight times, and twenty-four were baptized. The gospel was preached to many of the heathen. Now, now help us by your prayers.

#### *Associational Meeting.*

Feb. 15, 1865.—I have just returned from a great and good meeting at Ingyee, —our annual Association for 1865. The meeting was held in Ingyee, about fifty miles south of this city, and in our most southern church. The disciples in that place are rather numerous; so we had a large meeting, though on the outskirts of our mission field. The meetings were held from Thursday noon until Sunday evening. It afforded the missionary a precious opportunity to do good—to do good to Karen preachers and pastors, and to disciples, some of whom came more than a hundred miles to be at the meetings. Then there were constantly some heathen Karens present.

This has been the most prosperous year of our mission. There were but few excluded—nearly as many reclaimed as excluded. One hundred and thirty-eight were baptized during the year. These are exclusive of the Burmans baptized by br. Crawley.

The schools have been attended usually well, and the contributions for benevolent purposes have been larger than ever before. There is union here—union without and in our hearts, both between the Burmese and Karen departments, and between the Karens and their missionary, and among themselves. I am sure the friends of missions would be pleased with two or three examples of the letters written by the Karen churches forming the Association here. I will try to send some by next mail. I would that you all could read these letters as they now are in the Sgau and Pwo languages.

**PROME MISSION.**

LETTER FROM DR. KINCAID.

**Importance of Promé—Help Needed.**

I have labored in this mission field for ten years, and been the means of raising up a number of little churches, erecting a house and a school-house, and this is a centre and a home for all, though fifty or sixty miles off.

I feel extremely anxious that some active, working man should come into this field. Here are a number of most excellent assistants. They are growing, I trust, in grace and in divine knowledge, but they need advice and encouragement. Above all they need the example of a working, preaching missionary. It is not by word alone, but by acts that they learn.

**Encouraging Prospects.**

Promé, May 4, 1865.—I returned last week from Enma and Pongdai districts. Administered the Lord's Supper in a small church about forty miles from here. It is made up of Karens and Burmans. The preacher there is a Karen, but preaches with great ease in Burman as well as Karen. There is a goodly number of inquirers, both Burman and Karen.—About six or seven miles distant is a Karen village, where there is much to encourage the hope of raising up a small church. Four persons give evidence of faith in Christ, and many others listen attentively to the word preached.

**Drought and Prevailing Sickness.**

I had intended a much wider circuit, but the heat was so great as to compel me to give it up for the present. I was obliged to travel by night. It is said by all that such extreme heat has not been known for many years. The river has not been so low since 1852. We have not had one day of rain from Oct. 1, 1864, to April 29, 1865. The mortality among children, caused mostly by small pox and season complaints and teething, is frightful. So great is the mortality among children that for a month past the heathen have dispensed with all funeral ceremonies. There is also great mortality

among horned cattle, especially among buffaloes.

**BASSEIN MISSION.**

LETTER FROM MR. VAN METER.

**A Whole Village Adopting Christianity.**

Bassein, April 25, 1865.—My last visit was to a section of the country some thirty miles north-east of Bassein, and which we shall hereafter designate for convenience' sake, the region of the "Duggah," as the places of which we are about to speak lie along the banks of a large stream by that name. On visiting this place, we were forcibly reminded of events that were common in the early history of this mission, but no instance of which has now occurred for a long while. I refer to the simultaneous movement on the part of a whole community or village, in deciding to become Christians, and to cast away at once and forever all their heathen trash and practices. Such an instance is presented here. A village of some ten houses has, within a few weeks, changed from a heathen to a Christian village.

**Answer to Prayer.**

On first deciding to become "White Book" people, they sent for the nearest preacher, whom they had long known very well, to come and instruct them. He went at once on receiving their invitation, and after examination decides that eight of them, at least, are sufficiently advanced to be baptized. At the same time, finding a young woman there who had long been afflicted with insanity, or something much like it, special prayer is made for her, and she is at once restored to a sound mind. I saw her some five weeks after this, and she had had no return of her malady. At this time thirteen more were baptized by me, eleven of whom belonged to this village, and the other two to one a few miles distant.

The most of these persons are in the prime of life, and appear like men who will make good workers in the cause of Christ. To my first question of one of

the young men,—the first one examined,—as to why he wished to be baptized, I received a reply that struck me as very unusual, and one that evinced considerable thought, and maturity of views on the subject. "I am sick and tired of sin," said he, "and wish to be a disciple of Christ."

#### RANGOON MISSION.

LETTER FROM MR. BRAYTON.

##### Apprehension—A Good Meeting.

Kemendine, April 20, 1865.—During the season we have seen much to encourage our hearts and beckon us onward. Our annual meeting, nearly a month since, was a feast of fat things. About a year since, I remarked that the chief of Kway-gyoung, the only Christian in the place, and he himself only two months old spiritually, being at our meeting last year, invited the Association to meet at his place the present year, in the hope of its having a good influence on the heathen community.\* At that time he had no promise of, and expected the cooperation of, his numerous relatives. But as the time approached, instead of having their assistance, he had their violent opposition. Temporary buildings were necessary for the meetings and accommodation of the delegates. Three weeks before the time, he saw so much to be alone, and no one to assist him, that he became discouraged, and sent me word that he could not make the necessary reparations, and wished the meetings to be at some other place. We were, fortunately, not far off at that time; and as it was too late to think of changing the place, we hastened to him, explained the matter, and leaving two men to assist him, he took hold with new courage; and the result was, we had good accommodations and one of the most interesting meetings we have ever had among the Karens. The chief had the pleasure of seeing his wife baptized, in company with eight others, and a little church formed at his place.

\*See *Mag.* for Sept., 1864, p. 357.

There was a very full representation from all the churches—more than half the entire membership of the Association being present on the occasion; and these delegates had to come from one to three days' journey. During Saturday and Sabbath, we had the very great pleasure of having our good brother Stevens with us, and his preachings, exhortations, singing, &c., added much to the interest of the meeting.

##### Invitations to the Association.

There was a pleasant strife to see who should get the Association another year. Three written applications were presented from widely distant places,—one of them being from a place where there is as yet no church, but where an interesting beginning has been made the present season. The place is called Kyong-dake, which is a short distance above Pantanau, and in the midst of a large number of heathen Pwos. After an agreeable interchange of views, &c., on the subject, it was unanimously resolved to have the next meeting at Kyong-dake.

##### Statistics.

Statistics: 12 churches; 360 members; 70 baptisms during the year, two being Burmese who live among the Karens; 8 Sgaus and 60 Pwos. Contributions to help pay off their ten missionaries, 365 rupees, and 167 rupees for the school in town; one new church formed and five new interests started by the baptism of one or more, in places where no one had ever before dared to own Christ before the world.

##### School Originated by the People.

An advance movement of their own entirely, is the establishment among themselves of what, to them, is a high school, i. e., one of a much higher grade than any now in operation in the jungles. The movement originated entirely among their leading men. On their mentioning the subject to me, I of course rendered them all the assistance possible in the way of advice, &c. They selected one of the most advanced pupils from our school as their teacher, and I

have reason to believe he will do well. Many of the younger girls and lads will go there, who would otherwise need to be supported in town. I shall watch this new movement with much interest.

#### Suffering Shipwreck.

While we were on the China Buckeer on the 14th inst., a squall came up with such violence and rapidity, that in less than fifteen minutes from the time we discovered it, our boat was a complete wreck, *upside down*. Being near the shore, Mrs. B. was able to get off just in time. I stayed on the bow, trying to help save the boat until the last moment, and then jumped into the water to save myself. As no lives were lost, we felt that we had great cause for gratitude, and could take the loss of our goods with joy even. In consequence of unavoidable exposure, unusual fatigue, and want of suitable food after the wreck, on reaching home we found ourselves very much exhausted; but I am not aware that we have received any permanent injury to our physical constitutions on account of the wreck. We had made our calculations to remain out some days longer. "Man appoints and God disappoints." How easy it is for God to "*chop up*" all our plans!

#### LETTER FROM MRS. CARPENTER.

##### Preaching of a Native Assistant.

Rangoon, Feb. 4, 1865.—My heart has been drawn out for the pupils of this school during the past week or two, as it never has been before. Very likely there has been somewhat of exaggeration and romance in my thoughts and feelings; still I think there is quite enough of sober fact to interest the reader.

The first thing that particularly touched me was Sau Tay's last sermon, the second Sabbath before school closed. Sau Tay is our first assistant. Sau Tay took for his text those verses in Romans where Paul speaks of the wants of the heathen,—therefore the need of their hearing the word of God,—therefore the need of

preachers,—therefore the need of sending them—Rom. x, 14. The spirit throughout was most earnest, whole-hearted, and his representation of the true minister of Christ, of the manner and spirit in which he should go forth, were so truthful, so intelligent and so Biblical, that I could hardly believe my ears that these words came from one of these dark natives. Later, in his personal application, his recognition of their poverty, their darkened understanding, their ignorance as yet of God's will concerning them individually, and his earnest, almost tearful, beseeching of them to trust altogether in God, and He would open a plain path before each one, brought many tears to my own eyes.

#### Travelling Assistants.

One youth, of more than usual spirituality, seemingly, proposed to stay and do coolie work on the place, as he needed money to buy new clothes, earning thus ten rupees per month. This one, together with our old Karen teacher, Th'dah,—a quiet, reliable, valuable young man,—after some deliberation and prayer we decided to send out at our own expense, to visit the region to the southeast of us, extending up to Pegu. It is desirable to ascertain with as much certainty as possible if Karens are there, and in what numbers and circumstances. One of the brethren gave them a rough map and directions, and bade them God-speed. A Christian minister in Vermont had sent ten dollars, belonging to one of his children deceased,—a sum which had not been hitherto appropriated. This is to be used as far as it goes, and the rest of the expenses we shall meet ourselves. The young men will be absent two, perhaps three, months, at an expense of about ten rupees each per month. We hope they will be blessed of God,—it may be by no immediate result;—but if these two young men travel through the district, walking worthy of their profession and preaching the gospel as they may be able, we shall believe that it will not be in vain.

**Entering a New District.**

There is another district west of Shwaygyeen, somewhat to the south, where, we are told, no white teacher has ever been, scarcely a native; but where, it is said, the people seem to be favorably inclined to the gospel. To this place, one who has completed his course this year, accompanied by a younger friend, goes. We here have furnished them twenty rupees in advance, Sau Tay giving five rupees himself; and the expectation is that the Bassein churches, where the young man belongs, will undertake their support. Shway Noo, the second assistant, who returns on a visit to Bassein with his new wife, proposes to lay the case before the churches.

**Destination of Members of the Theological School.**

Yah-loo, a second youth who has finished his course, accompanies one of the younger members of the school to his home among the mountains far to the north and east of Shwaygyeen, where no teacher has ever been, and consequently there are no disciples. This one pupil was sent down from the mountains by his parents to obtain food. The mountaineers' crop of rice was destroyed, and they were starving. The boy wandered down to Ng'lay's village. There he learned to read, and became a disciple. After three years, he returned to his parents. They greatly opposed his Christianity; but after a short visit with them, he returned to the Christians; and now, after two years in this school, he has it in his heart to go back to his relatives, taking with him one stronger than himself, in the hope of persuading them also to become Christians. We wait with much interest to know the results. This Yah-loo is the strongest man of the four who complete the course this year.

The third returns to Mr. Thomas, of the Henthada mission, to assist him. The fourth returns to his native Mergui, we hope, to assist Mr. Colburn. Three or four have returned to Toungoo on a visit, having been absent several years. Others, who belong in Bassein, accompanied

Shway Noo. A number returned to Henthada. Only one goes to Maulmain, and his expenses by steamer (five rupees) are paid by his own villagers, who wish him to teach school for them.

During the vacation, the place seems very quiet, especially on the Sabbath,—no early morning prayer meeting, no morning service, no Bible class at noon, no evening service.

**Visit of Heathen Karens.**

March 11.—This morning, Sau Tay, our first assistant teacher, who remains with us through the vacation, came up upon the verandah in a somewhat excited manner, and, after him, quite a company of natives. They proved to be heathen Karens on their way to worship at Shway Dagong, a great festival being now in progress. They came from a place about half-way between Bassein and Rangoon. It is a very common thing for Christian Karens to come up and call on us; but I think this is the first company of heathen Karens who have ever been in our house. Sau Tay was much excited, and exhorted not to lose the opportunity of preaching to them. And he did not. He labored most faithfully with them. There were three or four old women, several young men and maidens, and a number of children in the company. One old woman was disposed to listen to his words and to talk herself. The others at first were very curious, looking at the house, our beautiful creeper, ourselves, &c. Another old woman was disposed to throw in comical remarks, and turn the whole thing into a laugh. But Sau Tay held his own well, kept close to the subject, the simple gospel of Christ, and told the woman who gave attention not to mind the others; let them do as they pleased, he and she would talk together. Gradually, one by one, they quieted down and listened; occasionally others would make a remark or raise an objection. Sau Tay went on with his story of God's great love to us in our sin, in sending his only Son from heaven to die for us, and of his words,—

every man that believes on Him, and, as the Karens have it, have their hearts upon Him, shall be saved. Then he contrasted these rich provisions with their own ignorance and poverty, our heaven and their Nigban. Of course they were silenced; they could not reply; but whether any of them were in their hearts convinced, we are unable to say.

#### The Heathen's Indifference.

It appeared that the old woman who was trying to give matters a comical turn all the while, had a husband at home who is a disciple. She herself at one time was very near becoming one; but about that time lost all her children. This calamity she attributed to God, and would therefore have nothing to do with Him. "Well," said Sau Tay, "your children are all dead, and you yourself will die soon; where do you expect to go?" "O! I do not know," she said, with the most supreme indifference, "whether I go to heaven or hell, up or down. I know nothing about it; it is no matter." Poor Sau Tay tried to gain her ear for a few words of truth; but while speaking she had risen from her seat, and walked out to the outside of the group, and he was obliged to turn to others.

#### Another Company of Listeners.

Before his talk with the first company was ended, a second came up, and the former went out to the well to bathe. The head man of this party had been visited in his own village by a young preacher, and, wishing to understand the matter more perfectly, had come to town to see the teacher himself, bringing wife, children and grandchildren with him. He seems to feel no opposition, no hatred to the truth, but evidently failed to understand the spirit of much that was said, although Sau Tay spoke with admirable simplicity and plainness, and illustrated from those things with which all are familiar. They stayed nearly two hours. Sau Tay asked them to come and worship with us on the approaching Sabbath, but he feels doubt of their coming. They were dressed very well, some rather rich-

ly; but not one in the whole company could either read or write, either their own language or the Burmese.

Perhaps we might call it our first taste of missionary life. It certainly has made no light impression upon us. As I listened to Sau Tay, I was impressed more strongly than ever with a sense of the necessity of our own work, training up competent natives to do the preacher's work. They can come in contact with the native as no foreigner is able to do. May God help us to be faithful to Him and to his work.

### ASSAM MISSION.

#### LETTER FROM MR. BRONSON.

##### Removal from Nowgong to Sibsagar.

Sibsagar, April 19, 1865.—On the 23d of last month, Mrs. Bronson and myself parted with our dear associates at Nowgong, and reached this place on the afternoon of the 4th inst. We were happy to find br. and sr. Ward in good health, and the mission interests of the station generally as prosperous as could be expected after the long-continued absence of fellow-laborers.

##### Contrast in the Number of Laborers.

Here, as elsewhere, the missionaries have worked hard to hold on; the wonder is, that they have been able to do so much; but the precious cause of missions is greatly suffering for lack of men. I feel it deeply, as my thoughts run back to the state of things here twelve and fifteen years ago. Then you had a man devoted to translation, the preparation of needful books, adding frequent tours for preaching, and the stated worship on the Sabbath, and the watch-care of the church. You had also a practical printer, a printer by profession, to carry on the press vigorously and systematically. Then job-work was only secondary.—But for many years past, one man, and he an ordained preacher of the gospel, and not a printer, has had the whole to do alone.

**Printing the English and Assamese Dictionary.**

We have come up here to expedite the work of revising and carrying an Assamese and English dictionary through the press. Materials for such a work have long been gathering, and it is greatly needed by the missionaries and all others in the country. Up to this time, 1,623 rupees have been pledged, and considerable paid in to aid in the work. Government has assisted to some extent, and I hope the whole expense will be met here, and that the work will be an essential aid in acquiring the language to missionaries who come after us, as well as to the multitude of Assamese youth, who are eagerly acquiring knowledge through the medium of the English language. Every help we can give them is hastening the day when caste and heathen superstitions will become despicable in their eyes.

Since entering upon this work, I have been astonished at the large number of words in the language. Had such an aid been within my reach years ago, I feel that I should have been able to present the blessed truths of the gospel far more forcibly to the people. I daily pray for strength to complete the task I have undertaken, and that it may be for the glory of God and the good of souls, without which I would never have wished to engage in it.

I long hesitated about leaving Nowgong; but br. and sr. Scott were both so much better, that they did not think it necessary for us to remain on their account. Br. Ward felt that we ought to be at the press, to consult on several matters connected with it, and so we decided to come and stay at least a few months, until the work is fairly under way.

**The Native Preachers.**

Our native preachers at Gowahati and Durrung are doing well. Bhupon's letters and journals are deeply interesting. I do all I can by frequent correspondence with them to help and encourage. I wish I had means for visiting them oftener; or

rather, I wish the Union had three or four men to move about among these important interests.

I see by the last "Watchman and Reflector," that our former associate, Mr. Danforth, is no more. He has left a good influence behind him in this mission. The native Christians have often hoped and prayed for his return to Gowahati. "By whom shall Jacob arise, for he is small?" Who will come and take the place of the departed Barker and Danforth at Gowahati?

**Cry for more Helpers.**

From the next station below Gowahati, Gwalpara, Capt. Morton writes that he would gladly assist a missionary from our society for the Garrows. But I cannot ask the Committee to take up that interest until Sibsagor, Nowgong and Gowahati are placed on better footing as regards men. The field is large, the laborers few, faint and feeble. Cannot you help us? We need new men, new blood, flesh and bones, with iron hearts which will not falter or grow weary of the work. O God, have mercy on the perishing multitudes of Assam. O send out thy light and thy truth, and make bare thy holy arm in the eyes of all this people.

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**LETTER FROM MR. SCOTT.**

**Visit to the Mikir Hills.**

Nowgong, May 18, 1865.—Early in December last, Mrs. Scott's health was so far improved, that we felt quite safe in removing to the Hills for a sojourn among the Mikirs during the dry season.

On the seventh of December, leaving our Nowgong Mikir school in the hands of br. and sr. Bronson, we started for the mountains, accompanied by four of our school-boys, as the leaven of a new school. Our journey was protracted to nearly two weeks, owing to the circuitous route we were obliged to take, and much of the way was through dense jungle; yet the Lord was pleased to prosper our journey and to grant us even increased health and strength.

We found a hearty welcome from the villagers, many of whom came out to meet us the day before we reached our new home. We found our bungalow ready for occupation. Evidently they had attempted to render the place inviting to us, as our house and yard were quite superior to any other in the village. We at once felt ourselves among friends.

#### Prosperous Commencement of Labor.

In a few days we had gathered an interesting school of about twenty boys and girls. At our morning and evening religious services daily, we found attentive listeners; during the day, occasional visitors dropped in to see the new teachers and hear of the new religion. Several girls and young women daily gathered at the bungalow to receive instruction from Mrs. Scott. They formed a very interesting group. Thus for about two weeks the prospect of a prosperous cold season work was truly cheering.

Perhaps our hearts were becoming too much elated, or we were beginning to look to the richness of the field rather than to the Lord for success.

#### Interrupted by Sickness.

Whether it was so or not, the hand of the Lord was suddenly laid on Mrs. Scott, and she was laid upon a sick bed, helpless with jungle fever. Within a week, myself and our little boy were seized with the same disease. Such medicines as we had, we tried most thoroughly; yet day by day we found ourselves rapidly sinking in strength, while the fever still kept its strong grasp upon us.

There was but one course for us to take, to give up our plans and suspend our labors so auspiciously begun, and hasten back to Nowgong for medical advice. With sad and disappointed hearts we turned away from our new friends, not being able to cheer them with the hope of our ever coming to live with them again.

We were carried down the mountains on rude bamboo litters, made and borne by our Mikir parishioners,—a large company going with us on our first day's

journey. Thence (that is, from the foot of the Hills) we were taken in small canoes two days, down a rapid stream, to a point where our Nowgong friends met us with palanquins, &c.

The journey was very fatiguing to us all, but especially to our little boy, Earnest, who barely survived it. For weeks he lingered so near the gates of death that we scarcely dared to hope for his recovery.

But the Great Physician has been pleased to restore him and us to a degree of health which allays present fears, though the best medical advice in Assam has not as yet been able to free us from this fever for more than a few days at a time; and during these short intervals, we constantly feel the fever-elements remaining in our systems. Mrs. Scott and myself have now been free from it for about a week, and begin to feel much like our former selves, except in strength.

Since last December we have been able to do very little work. A few minutes of such labor, either of body or mind, as we were accustomed to perform a year or two ago, now bring on the fever without warning or escape. But the paroxysms are not so protracted nor severe as at the first. With the blessing of God, I think we shall be able to wear out what medicine fails to cure.

We have been obliged to commit the instruction and general oversight of our pupils mostly to a native Assamese teacher. I have been able thus far to visit the school-room but twice since our return from the Hills, and both these visits were followed by high fever. We long to be at work, but close mental application is out of the question.

#### Evil Prophecies and their Result.

But aside from our being disabled from active service, another obstacle has been thrown in our way, though we trust only temporarily. Certain "wise men" had been among the people, and being hostile to us and jealous of our influence, had prophesied that "as the Telman white teacher had attempted to live on .



the Hills and teach his new religion, but was quickly driven away by the deities, so the same angry deities would send fever upon the new teachers, should they attempt to stay among them, and that among the people would be a curse, failure of crops, sickness," &c.

The *literal fulfillment* of this prophecy in all its details, especially in the region around the village where we attempted to live, produced a strong sensation in the minds of those credulous, simple-hearted mountaineers, and probably gave birth to a host of doubts respecting us and our religion. Several fine, promising young men and lads were taken from school, lest they should imbibed our doctrines. But the Head Master is giving us all the work we can do.

#### State of the Mission.

Some of the old pupils are returning, and new ones are entering. On our return from the Hills, we had but six boys in school; gradually we are now filling up our ranks, and the school may be considered in a prosperous state, when all our circumstances are taken into account.

Finally, as "we have received mercy, we faint not;" "perplexed, but not in despair;" "cast down, but not destroyed."

We have been alone now for about two months,—br. and sr. Bronson being in Sibsagor, correcting proof sheets of his Assamese dictionary. I take charge of a Bible class and Sabbath school on the Sabbath. Our native br. Sunaram Charles Thomas, preaches to us thus far.

#### TELOOGOO MISSION.

##### LETTER FROM MR. CLOUGH.

Messrs. Jewett and Clough arrived in Nellore April 23, having tarried on the way three weeks at Madras, partly on account of the prevalence of cholera at Nellore, which, there was reason to hope, would shortly abate. Mr. Clough thus describes the efforts of the superstitious natives to propitiate their god, that the pestilence might be stayed:

##### Efforts to Stay the Pestilence.

Nellore, April 27, 1865.—O how it stirs me up from the very bottom of my soul,

when I see the poor natives, scared nearly to death, running through the streets in crowds, with a god on a platform, and this carried by six or eight men, with torches burning, drums beating, shouting and singing, and unable to say one word to them! Last night they sacrificed a cow to a god, which they have taken from a temple and placed on a common, about eighty rods from our mission house. They do this to gain his favor, that they may be relieved from plague brought upon them.

The good Lord has brought us all safely to the end of our journey, for which, I trust, we are all very thankful.

#### NINGPO MISSION.

##### LETTER FROM MRS. KNOWLTON.

##### Contrast—Female Prayer Meeting.

Ningpo, Feb. 28, 1865.—I have been at home two months. In a free and unofficial conversation much more could be said than could be written, respecting our work, our relations, our hopes and fears, and our prospects. Still, my conscience prompts me to write some of the impressions I have received during this brief period. The weather has been cold and damp, so that I have been out but very little. Hence my observations have been chiefly domestic.

Guided by infinite wisdom, Mr. K. did not go home, and I am glad of it. Progress has been made since I left; and when I knelt in prayer with thirty or forty women,—about three times the number that used to compose our little female prayer meeting,—I was quite overcome with joy and thankfulness. This has been sustained, and its numbers augmented and its interest increased chiefly by the sincere and earnest endeavors of an intelligent and devoted native woman. She is the first woman in our church converted from heathenism who learned to read. She sat on the side of my couch when I was too ill to rise, spelling out the story of Mary and Martha, and with joy she repeated again and again those

ever memorable words of our Jesus, when He said, "Mary hath chosen the good part which shall not be taken away from her." She was baptized soon afterwards. Sometimes her faith and patience are greatly tried by the taunts and opposition of her old Buddhist father-in-law, with whom she is obliged to live. But she learns precious lessons at the feet of her Master, and from there she goes out to win her dark-minded sisters to come and trust in the same living and true God.

Another woman, also a respectable widow whom I taught to read at the same time, manifests an earnest desire to make this precious gospel known to her countrywomen.

#### **Bible-Reading Woman.**

The woman of whom I first spoke above, has proved herself worthy and competent to labor among the women. For many years she has been obliged to keep a little shop for the sale of second-hand articles, which has just afforded her a subsistence. But for more than a year, Mr. K. has employed her occasionally to go out in the country places, to read the Scriptures and converse with the women, he paying for the boat and her rice. And so satisfactory have been her labors that we are thinking of employing her services the whole time. It can be done with very little comparative expense. And if she spends one day in the week studying the Scriptures with me, she will be as well furnished for a Bible reader, as some of the young men are for preachers. I do not need to apologize, I am sure, for proposing such a plan. It has been seen what Mrs. Ingalls has done in Burmah, and I am sure the Committee will give us their sanction and their prayers in this undertaking.

#### **Instruction of Women and Schools.**

China is behind the rest of the world, or it would not be a new thing here.

The girls' school and the class of adult women were dropped more than three years ago, when I became too ill to have any charge of them; and they have not

been resumed. For the school there are at present no funds.

Under the faithful instruction of Mrs. Long, the Bible-woman referred to, quite a number of the women have learned to read with more or less proficiency, and when the weather becomes in any measure settled, I hope to pick up the thread I dropped so long ago, and meet them two or three times a week for Bible study. Some never learn to read fluently; but in these studies they treasure up much of the precious word of God. And I would gladly undertake schools for both boys and girls, if the means were accessible.

But while the stewards of our Lord in the United States have this terrible war on their hands, I cannot ask them to help us in this matter, and we cannot sustain them ourselves as in former times. We are very grateful for the aid received from personal friends in Connecticut and Michigan and other friends of the cause, towards sustaining the Theological class and the native preachers.

#### **Mournful Recollections.**

March 22.—In the above I have hinted of progress in the Redeemer's kingdom at Ningpo, which had been made since I left here three years ago.

Changes, how many there have been! Of the large circle of missionaries who welcomed us on our first arrival, nearly eleven years ago, not one remains to greet me now. I enter the house our beloved brother Goddard built, now our home, and I see their old familiar furniture. Here is a plain rocking-chair, though that I recognize as one which used to be in the devoted Rankin's study, and here is another chair, the one Mrs. Gough used on her voyage out. It is the only easy one in the house. How well I remember the day she sent it to me. It was just before she went to her heavenly home. Here too is a plain little Bible that Mr. Jones used to read. How much he did read the Bible. They were in our house when I left. Now his body rests on St. Helena.

And how do these mournful and trying providences indicate progress? One says, it looks very dark for poor China, so many of her best missionaries and best native preachers called away so early! But the all-wise and loving Father pities his worn and weary children, and takes them home to their rest. And then their places are as surely filled by those who could never have been called out, but for the need.

Recruiting and drafting for our depleted army, in order to quell the monster rebellion, is an illustration of what has been going on in the mission field for more than fifty years. In our little native church, there were eight members gathered from among the heathen when we arrived. Of this number, but one now remains. Some of them dishonored the profession they had made. But others were "living epistles" of our glorious gospel, and in death, through faith, triumphed over that last enemy, and left, to follow them, "works" alike cheering to our hearts and honoring to the Master.

Quite a number of the valued helpers and other dear converts died while I was absent, and O, how I do miss them!—The venerable, gentle and pious Dong Sin Sang, before whom even his polite and learned countrymen bowed and were silent, has gone, and so has Chu-Sin-sang. Mr. Knowlton "mourned for him as for a beloved brother." These and others had mingled their tears with ours at the couch of our dying child, and when they saw he was soon to be removed from our sight, they silently withdrew to another room, and prayed for our strengthening. And not less earnest were their prayers when I left them three years ago. And now when they come not to unite their thanksgivings with others, on my return, my joy is mixed with sadness.

We had hoped much from their self-sacrificing, earnest and intelligent labors for their countrymen, and perhaps we relied too much on them for the evangelizing of this dark land.

or

#### Cheering Contrast.

But while we were grieving over these heavy bereavements, our Father showed his love and power in the conversion of numbers. And there come to greet me several fine young men from the church at Kinghwa—the birth-place of Dong and Chu, more than 200 miles in the interior. Two years ago there was no church in that place, and now six young men from there are employed as preachers, or are preparing for it.

Three years ago, the little church at Jih-z-kong, of seven members, met in a windowless and floorless room to worship the true God; and now more than three times that number of believers meet, I am sorry to say in the same ten by fifteen feet room, still windowless and floorless. But there are live members there, who have planted an off-shoot at Wau-ka-deu, three miles or so away, where the gospel is preached to willing ears. And at Yiang-dzing-long, an outstation of the Ningpo church has arisen since I left. Chusan has been refreshed by additions.

#### Progress at Ningpo.

And the church at Ningpo is so changed that I scarcely know it. Above I mentioned the breaking up and scattering of the schools, and my sorrow in consequence of it. But my joy and thanksgiving on beholding what the Lord has wrought far exceeds the sadness I then felt. The first Sunday of this month was communion day, and three persons were baptized. The rain poured in torrents, and I was carried in a close sedan chair. But even this could not prevent a pretty thorough wetting, and I was much surprised to find more than a score of my native sisters there before me; and although many of them were drenched with the rain and shivering with the cold, at least half a dozen offered me their foot-stove. I remembered that in former times there used to be much confusion and loud talking among the congregation on these baptismal occasions, and how often I had exhorted the native sisters

to set an example of quietness and Christian propriety. There was now a solemn stillness throughout the administration of the ordinance. And when the pastor and candidates retired to change their garments, I proposed to those about me to sing,

"This is the day the Lord has made."

Then followed "Jerusalem my glorious home" (the whole seven stanzas), and "Happy Land," and a Pilgrim song in the same tune, and others. And this was not the measureless attempt at the imitation of foreign singing, that used to be so nerve-distracting, but it was real music, such as commanded the undivided attention of our large audience. And the choir was large too; so that the few old grandmothers who have chanted Buddhist prayers till the "eleventh hour," and consequently get behind a line or so on every stanza, were almost drowned.

#### Improvement of Chinese Females.

Surely here is progress! But it is in the women's prayer meeting I see the greatest change. One improvement has just been referred to—the better singing—and again they pray better. And why should they not? Some of them have been taught of the Holy Spirit for a number of years. And then, too, they have practised praying in these meetings; so they know better how to frame their petitions, and exercise more judgment about their length than formerly. And most of them try to break off their old sing-song tone, in which they used to repeat, "O-meh-da-veh," (Ah-meh-dah Buddha) from morning till night. Quite a respectable number of them are able to read the gospels and hymns intelligently, and those who cannot, usually bring their hymn-books for appearance' sake. And though we have always been glad to welcome the poor aged widows, discouraged and weary with the burden of life and of worshipping idols, to the joys of believing in Jesus, my heart has been especially cheered to unite in this meeting with some of the most favored daughters of the land.

Several of them are young wives and mothers, and a few are considered accomplished and beautiful. I am sure these would be quite at ease, if indeed they might not grace any company in even the "American Athens." The rich and elegant Buddhist rosary of one of them, a wealthy tobacco merchant's wife, I hope is ere this time, in the museum of the Mission House. Her husband still opposes in a manner which greatly tries her faith; but the grace of God has hitherto been manifest in comforting and sustaining her in her Christian course.

#### Improvement in Liberality.

And to my mind, a most convincing proof of growth in grace is just now manifest, in the increased benevolence of the church. For several years they have been accustomed to contribute monthly, as they believed the "Lord prospered them." But the Holy Spirit has moved upon their hearts, and many of them, from their extreme poverty, have either doubled, or considerably increased their contributions. Last Saturday and Sunday the pastor was at Jih-z-kong, and was greatly rejoiced to find them also ready with increased contributions. We hope at least the church at Ningpo will be enabled to assume the support of a native preacher, and their own incidental expenses. The Executive Committee circular of last July has been blessed to them.

The missionaries have been laboring with earnestness, and a faith—though sometimes tried—yet unfaltering. They have prayed for the outpouring of the Holy Spirit—and still they "wait" for it. They long to see the heathen coming to Jesus by thousands, and to see the native preachers "endued with power from on high." And when they consider with mere human calculation the meagre fruit of all this expenditure of life and treasure, what wonder is it if they are sometimes disheartened? But, strengthened as I find myself, in both body and spirit, by my refreshing visit to my native land, I have sometimes tried to cheer the way

counting the evidences of the approbation, in a manner similar to these jottings. And may I not see signs of advancement will enliven the hearts of the friends of mission — they have done mine?

**Efforts in Teaching.**

1.—After a vacation of years, our school has been again opened, apparently favorable auspices.—At a month Mrs. Jenkins has been teaching a class of women to read, going on Tuesdays and Fridays, and on Saturdays she has the same class; while the same number of those more advanced in the art of reading, and the others who say they are past learning, gather about me. Mrs. J. and I have been trying ever since my arrival to devise some plan to gather the children into the school; and although "faint" at times, still "pursuing" the effort.

**Introducing the Gospel into Chinese Families.**

Evening, the Ningpo Missionary Society met at our house. The question discussed was, "In what manner can missionaries find an entrance into Chinese families, in order to carry out the will of our Lord, to preach the gospel from house to house?" It was opened in a simple, because practical, paper by Mrs. Lin, Presbyterian; this was followed by a free discussion by nearly all the members, and the conclusion of the whole was, that it could only be done by the missionaries and their native converts.

Perhaps the confession was made by them unwillingly, but it was made manfully at least, when quite soberly spoke after this manner,—says Mrs. Lin or Mrs. Tong and Mrs. Tain, &c., are doing a good deal by sitting down and reading and writing with respectable females in their families." As the fruit of this kind of work, numbers of this hitherto excluded class have been reached, and are brought into the church. Hence Bible women are to be greatly demanded after this.

**LETTER FROM MR. KNOWLTON.**

**A Benevolent Co-worker.**

Alluding to a benevolent proposal of a large-hearted friend of missions, Mr. K. writes as follows:—

Ningpo, May 4, 1865.—The proposition of Mr. G—— is a very cheering indication. To me it is an indication that God is beginning to show some of his stewards that He has a great and arduous work to be accomplished, and that they are to consecrate themselves and their property to it; that they are to take hold of this work with that whole-souled purpose and energy which is so necessary to success in any enterprise, and especially in this, the greatest of all enterprises. I hope he will not be discouraged by the criticisms of covetous people, but that he will put his plan into execution, and his example will provoke others to like noble deeds.

**Living in the Last Days.**

We are no doubt living in the last days of the present dispensation, and everything indicates that affairs pertaining to the kingdom of God, as well as this world, are henceforth to be conducted on a broader scale than hitherto. Events transpire rapidly, and are constantly increasing in importance, and all things seem drawing to a great consummation. But before this, Christians must reach a degree of earnestness, benevolence and liberality in conducting missions, to which they have, for the most part, hitherto been strangers.

**The Great Need.**

The time to favor China seems not yet to have fully arrived. The work moves heavily, so heavily! Our great want, however, is not money, but the power of the Holy Spirit. The work must drag until the Spirit is poured copiously from on high. O for a Pentecostal season! Lord, increase our faith.

I rejoice to hear the good news from our country, and trust that peace, union, liberty and prosperity may soon be obtained.

## MISSION TO FRANCE.

## LETTER FROM MR. C.—

## Need of Help.

D—, (Nord) April 24, 1865.—I thank the Committee for all they have done for us and for France, which has so much need of the gospel at a crisis when everything seems to incline towards liberty. The clergy are losing their influence with the government, and the newspapers which demand the separation between church and state are daily increasing in number. We seem to have new signs of the times. O pray for us, and grant us effectual aid.

We have thanked God for the glorious triumphs vouchsafed to the North. May He soon bring to a close this long and dreadful war.

## Explosion in a Mine.

An explosion has taken place in a mine in D—, by which thirty-nine persons were killed and seven others severely burned; but the latter are now in a fair way for recovery. It was a great calamity for the town.

Two of our people were killed in this terrible catastrophe, and another severely burned. One of them was an excellent brother. The other was a sinner, who could not give up his sins. Dying as he did, by being partially crushed, he prayed incessantly for twelve or fourteen hours before his decease. A watchman, hearing him praying, said, "He prays like a Protestant." A third, who was burned, had been a hearer with us for six or eight months. I did not see him till the day after the accident. It was a terrible spectacle. His head, ears, and eyes were swollen, and the burns upon his flesh rendered him horrible to look upon. What an afflicted house was that! This man was suffering with his burns in one room; his brother-in-law, killed by the same accident, was lying in another; and his wife had been taken to the house of a relative, unable either to speak or to shed a tear; and the poor mother, seventy-two years of age, saw her son burned, her son-in-law dead, and

her daughter sick. But they looked to the Lord, from whom alone comes deliverance.

The next day the Catholics buried their twenty-seven dead, whose bodies had been recovered, and after them we laid our two to their last repose. Many hearers were present who seemed pleased with our instructions, and I caused about 150 tracts to be distributed in the cemetery.

## Funeral Ceremonies.

This funeral introduced me to several new families of miners. The head of one of them, an old watchman, is decidedly with us; he comes to all our meetings. He told me several days ago in tears, "I would have cut off my hand to have had the pleasure of knowing you thirty or forty years sooner. I should have instructed my family and I should have had them with me. I have been a wicked man and led my family astray, and now they are scattered. Alas! I cannot bring them to worship with me." The old man, more than seventy years of age, wept profusely as we prayed for his numerous family.

On the 10th of April I was called to attend a funeral at A—, a small Catholic village twelve miles from D—, where we have two Christian families. An aged man belonging to one of them was brought to the faith by the instrumentality of his daughter and by reading the Bible; and though he desired to have an interview with a minister, he never saw one. When he came to find me at A—, the time had not been appointed. On Lord's-day crowds of people from the surrounding villages came to inquire, that they might be present at the funeral. They inquired the hour appointed for the service on the next day, but could not be informed. We had at the house a hundred and fifty to two hundred hearers, and but for this want of information we should have had many more from the adjacent villages. At the cemetery there were from 300 to 400 persons, who listened with the greatest at-

tion. I was interrupted by three intoxicated persons, whom I reproved for their forgetfulness of what was proper, and they went away. I distributed at the cemetery about a hundred tracts; but what were they among so many? It was the first Protestant funeral in all that region. It was to no purpose that the sexton told the people they must not come to hear us. People said, "We never heard such preaching." I also had a long conversation at the house of affliction with the children and relatives. I saw a earnest Catholic from a neighboring village, who was much pleased with my teaching, and who was very anxious to have me visit her.

Pray for us and for our work, and for these ignorant people to whom we preach.

#### A Christian Village.

On the 17th April I had promised to go and hold a meeting at P——, a Catholic village, twelve miles from D——. A faithful and devoted member of our church resides there; his wife and eldest son have been gained over to the gospel; his father-in-law, an old man of eighty-five years, who is very zealous, his mother and three daughters, a sister who is a widow and keeper of an ale-house—her husband left her a widow with two children and many debts—and an aunt and her two daughters, who appear very serious.

#### The Awakened Paralytic.

There is a very poor man with arms paralyzed, unable to work. He receives some help from the town and sells sweet-cakes on Sundays, as a means of living. He came to hear me, and was so impressed that he fell to reading the New Testament, and wanted to come and hear me again. His wife, who is afraid of losing a public aid and the Sunday sales, made war upon her husband to prevent him from coming to us. But he held to his convictions, prayed and read tracts to her, till at length she also was inclined to come and hear me. I learned with pleasure that she was one of my hearers, and

was so much pleased that she desired to come again in the afternoon. As it was necessary to go to the stand to sell, they agreed that the husband should go to the shop and the wife should enjoy one-half the service, and then she should take his place in selling and he should come and enjoy the other half, and the matter was so arranged.

A woman in imperfect health came to hear me, and appeared to have "tasted the good word of God;" but she was turned away from us, and for a time did not come again. Br. P——, at whose house we hold our meetings, saw her and encouraged her. She has inclined her mother and sister to attend with us. The feeble woman did not cease to weep; twenty or twenty-five serious hearers were present.

Mr. G——, a miller's hired man, a very intelligent man, was present, and said "they would do well to have a stated meeting here;" and as he is leaving the nationals, he said he would attend. God helping me, I am going to make an effort to go thither one Sabbath in every month. The nationals have endeavored in vain to draw away these friends. I need a good evangelist and colporteur in this field.

#### Not Discouraged.

The house of worship of the nationals at V—— was opened last Sabbath. Great efforts were made to draw away all our hearers; and, as they have a beautiful structure, the most rich and influential turn in with them. Nevertheless, at our meeting on the second Lord's-day in April, though we had nothing but a small room belonging to one of our brethren, we had forty hearers, and on Friday evening twenty or twenty-five. I cannot visit A—— and vicinity as often as would be advantageous. I have not time, and I am too remote.

The wife of the brother who allows us the use of his room is ill. If this place fails us, we shall find it difficult to secure a place of worship in A——.

## LETTER FROM MR. L.—.

## Zealous Christians—Baptism.

Paris, —, 1865.—I wish to give an account of my last visit to my old field of labor in C—. I was happy to see all the dear children in Christ, and deeply impressed by their manifestations of sincere and lively affection. I passed four days among them. Sunday, June 25, was a day of peculiar blessings. I had the pleasure of seeing old friends from more than fifteen different villages, many of whom must have travelled with their children twenty-four miles to be present at worship. Two brethren were baptized, fruits of my ministry, but who have been growing in grace, under the faithful labors of br. C—; one of my former Sunday school pupils was also admitted to the church. All the brethren seemed to be living and zealous Christians.

The opposition effort of the national Protestants to break up the church at C— thus far has been unsuccessful. I hope our brethren will hold firmly the principles which they have been taught. Still, as there will be need to struggle in

these parts, and my presence from time to time will be necessary, I feel that it is needful for me to retain the title of pastor of this church, so dear to my heart.

## Young People's Union.

The children of my Sabbath school, now young men, have particularly rejoiced me by their good principles. I have earnestly advised them to form among themselves a Christian union for their mutual encouragement in faith and piety, and in concerted labor for the advancement of the kingdom of Christ, which they seem resolved to do. May the Lord bless them abundantly.

I have also proposed to our brethren in C— to make a collection for the freedmen in the United States. This collection, taken up among our poor laborers, amounted to 25 francs, besides a bracelet given by a sister, a friend to the poor blacks.

We hope to have a baptism shortly at P—. Though we have sometimes to administer discipline here, we also have some encouragement.

## MISCELLANY.

## ISLINGTON MISSIONARY COLLEGE.

The English Church Missionary College at Islington was established in January, 1825. In the last report of the Principal of the Institution, we find the following particulars:—

"Twelve students formed the nucleus of the new establishment, all of whom had previously enjoyed the instruction and superintendence of the Rev. Edward Bickersteth. Of the twelve students who were then transferred to the college, (and who all entered upon their missionary career in the course of the three or four following years,) some still survive; and two of the number, after a missionary career of nearly forty years, continue laboring in the mission to which they

were originally designated. These honored fathers in Christ are the Bishop of Waiapu and Archdeacon Brown, both of the New Zealand Mission. The number of missionaries who have gone forth from the Institution to the several missions of the Society in all parts of the world, amounts altogether to about three hundred and fifty. The history of these missions is, to a great extent, the history of those once connected with this Institution. Very many have finished their course, some after a comparatively short period of service; more than twenty in West-Africa alone. But nearly one-half—upwards of one hundred and sixty—remain unto this day, counting it their joy and happiness, after the example of the



missionary apostle, to 'preach to the Gentiles the unsearchable Christ.'

the Bishop of Waiapu, mentioned, three other students, connected with the institution, raised to the Episcopate—Dr. Bishop of Jerusalem, Dr. Weekes, Sierra Leone, and Dr. Samuel, the first native-African Bishop. On to Archdeacon Brown, several have been called to exercise functions in the several dioceses they have been carrying on their labors. The blessing of the head of the Church—Himself the head of missions—has rested in a liberal manner upon the efforts of them who once received their shelter under the roof of the mission-station. It is almost invidious to name; yet do not all the members rejoice when one member is honored?

now surrounded by eleven converts, from among the Shalation of Tinnevely; Tucker, received three thousand into the Christian church from the ranks of Paganism and Romanism, and has effected the demolition of more than seven hundred temples, and the erection of one hundred and twenty churches and churches; Peet, with four hundred professed Christians; dark and benighted heathenism; Henry Baker, with converts on hundreds of Hill Arl Maunsell, with his thousands; these, and others scarcely known, are among those whose portraits on the walls of our small community, and whose memory will be remembered not only by future inmates of the station, but by all to whom the mission is dear. It is impossible even this cursory view of the proceedings of the college, showing that the wisdom of the plan in founding and maintaining it is abundantly justified by the results. Manifestly God has been

pleased to employ it as one among the many means and instrumentalities which He is using for the spread of his gospel and the establishment of his kingdom in the world."

#### BASLE MISSIONARY SOCIETY.

The city of Basle, the capital of the little republic of the same name, was famous in the times of the Reformation as a great centre from which truth, as contained in the inspired oracles, went forth into Germany, Switzerland, and France. It was a secure asylum, too, for all the persecuted Protestants who flocked to it; and in the sixteenth century especially, many excellent Italian and French Protestant exiles sought and found a refuge within its walls from the bloody persecution which raged in their countries against all who embraced the reformed doctrines. Many of its most honorable families are descended from these illustrious sufferers for the cause of Christ. And when Protestantism had lost its savor, and the fine gold had become dim in other cities on the continent, this was not the case with Basle. Her children constantly and successfully resisted all the efforts of Papal superstition, German rationalism and French infidelity. Her record is brighter than that of any other city on the continent.

This little republic furnished protection also to martyrs of science as well as of religion; and in her celebrated University, many distinguished professors have given lessons to large assemblies of admiring students. Ecolampadius, Gryneus, Buxtorf, Wetstein, Hermann, the Bernouillis, Euler, and other distinguished scholars were born here. Here, too, Erasmus passed the greater part of his life, and his remains lie entombed in the cathedral of the city.

But the glory of Basle in our day is its celebrated "Missions Institute," or Missionary Seminary; from which the "Evangelical Missionary Society at Basle" is not to be dis severed, for they are inseparably united. As some of our

readers may not be acquainted with their remarkable origin, we will very briefly state it.

In the spring of 1815, the Archduke John of Austria, with a large army of Russians and Austrians, arrived on the banks of the Rhine near Basle. A powerful but inferior French force occupied a strong fortress on the opposite bank of the river, about a mile and a half from the city. At the critical and awful moment when a heavy cannonade was commencing, the inhabitants of Basle beheld themselves placed between two fires, and a prey to both, and the magistrates hastened to the Austrian commander, and told him that if the battle should go on, their city (which was a neutral one) would be ruined. To his everlasting honor, the Archduke, ordering the firing to cease, marched his forces up the Rhine, and came down upon the French from the south. This movement led the French general to change his position also; and so Basle escaped destruction. The good people of the city, seeing the remarkable interposition of God for their salvation, flocked the same day to their churches, and offered up their fervent thanksgivings. This done, the inquiry arose in many hearts, "What shall we do to testify our gratitude to the Lord for this signal instance of his merciful intervention?"—It was suggested that it would be well to found an institution for the training of missionaries to carry the gospel to countries which were without it. This proposition was favorably received by all, and instantly the work was entered upon. Three years afterward, that is, in 1818, the first young men who had finished their studies left the institute; and since then over four hundred others have left its walls to carry the glorious gospel to the four quarters of the globe!

During the past half century the Basle Society has been enabled, through Divine grace and favor, not only to fulfil their first object of supplying other missionary societies with well-trained candidates, but to commence missions of their own in West-Africa, in South-India, and in Chi-

na. They have enlarged their seminary at Basle so as to receive one hundred students, and to be capable of supplying, for many years to come, the wants of other societies as well as their own. Their missions have been prospered to the gathering into the fold of Christ of large numbers of the heathen; and native churches have been established in many lands, which hold a conspicuous place in the results of Protestant missions. Looking back to the humble origin and moderate expectations of the founders of the Basle missionary institution, and then surveying this great success, which has been thus accorded to a committee of a limited number of self-elected members, holding their sittings in a small republic of Switzerland, but drawing their resources from many of the kingdoms of Germany, it is impossible not to recognize the blessing of God upon their firm and consistent maintenance of evangelical principles, and upon the Christian wisdom and skill by which their operations have been directed.

Among the German brethren, who have been eminently blessed in their work, and whose names will be ever had in grateful and honorable remembrance, some have entered into their rest, a large proportion of whom have laid down their lives on the West Coast of Africa; while in India, the names of Shaffter, who labored for thirty years in Tinnevely; of Weitbrecht, Krauss, and Krückeberg, in North-India; and of Isenberg, in West-India, stand preëminent as faithful and devoted servants of God. Among living missionaries, some, as Bishop Gobat and Archdeacon Kissling, have risen to high positions in the church; while in literary labors, the names of Drs. Pfander, Krapf, and Kœlle, and Messrs. Schön, Schlenker, and Gollmer will be handed down in missionary annals as benefactors to the cause in general, and especially to infant churches, by reducing unwritten languages to writing; by helping to give translations of the Word of God; and by treatises upon the truth of the Christian religion. A large number are still labor-

ing in the various missions of the Society; some of them after thirty-three years of devoted service, among whom it would be needless to select particular names, as they will occur to every reader of the records of missions in North-India, in New-Zealand, in Africa, and in Asia Minor.—*Spirit of Missions.*

#### AMERICAN MISSION TO EASTERN TURKEY.

Statistics are indeed "dry," but often suggestive and profitable. So I find those of the "Mission to Eastern Turkey," including Arabkir, Bitlis, Diarbekir, Erzurum, Kharpoot, Mardin, and Mosul, and forty-six out-stations. There were in service during the year nine male and ten female missionaries, six native pastors, seventeen licensed preachers, and fifty-four teachers and catechists, making a total force, missionary and native, of ninety-six. The number of churches is sixteen, to which were added during the year sixty-nine persons on profession of their faith, making the present number of members 459. The gospel has been regularly preached in forty-four places, to an average number of 2264 attendants. The number of *enrolled* Protestants is 3444, though many others are such in fact. The people contributed during the year, for church building, support of pastors, &c., \$2,900.

In our two Theological Seminaries at Mardin and Kharpoot there were thirty pupils, and forty-two in the female boarding-school at K.; and in fifty-three common schools, a total of 2141 pupils, including adults. I am sorry to say that, except 10*l.* from two students in one of our seminaries, no aid has come from England during the year, and we are in debt for some of the work done, and paying interest upon money loaned! We are so far in the interior of Turkey that we fear our English friends, and even the Secretary of the Turkish Missions Aid Society, sometimes forget us; but far away though we are from you, and even Constantinople, the capital of the Orient,

we have a great and growing work upon our hands, and one not barren of results.

As the work in the Kharpoot field has fallen more immediately under my notice, I will say something of that: We have a mission force of three males and four females, two native pastors, five licensed preachers, and twenty-two other helpers. Two churches have been organized, to which twenty-nine members were added during the year, making the present number 112. We have occupied, besides this city, eighteen other cities and villages, as "out-stations," besides doing missionary work in a large number of other places, chiefly through the members of native missionary societies, among whom are included the twenty-two members of our Theological Seminary.

There are in our field nine such missionary societies, whose members are pledged not only to give money when necessary, but specially to go themselves to carry the gospel to neighboring places. Some of the most encouraging results have been seen from these personal labors. The members of one of these societies thus went regularly on the Sabbath to Hooeli, a large Armenian village which we had given up as hopelessly careless. The result was an earnest call for a permanent helper from us, and when we gave them one for the winter, thirty-five boys, fifteen girls, and ninety men and women put themselves under his instruction. Five men have hopefully become Christians, and fifteen declared themselves Protestants, and purchased and paid for a piece of land for a church and parsonage, subscribing themselves 17*l.* towards its erection, which they will at once begin, with the promise of the same amount in aid from us. I need not tell you that their church, built of sun-dried bricks, would not bear comparison with your fine English structures; but it will contain an audience of 300 or 400, who will hear the same gospel as the sitters on richly cushioned pews in marble structures, and we hope, too, that many will hear it with no less of saving power.

The sale of more than 100 Bibles, Testaments, and other religious volumes in that village within a few weeks tells that light is spreading. In our field the gospel has been regularly preached in sixteen places, to an average of 900 persons, and to many thousands of occasional hearers, who, almost without exception, have learned to read and have purchased the Bible or the New Testament. Of the forty-two pupils of our Female Seminary, many, including some wives of theological students, have been, during the four and a half months' winter vacation of the school, very profitably employed in teaching, and we see a very general awakening to the importance of female education, compelling even the Armenian ecclesiastics, in some cases, to open schools to keep pupils away from ours. In our twenty-one common schools there have been, including adults, 1090 pupils, all of whom study the Bible, and many have made considerable advances in other studies. At four out-stations we shall organize churches, and give them pastors so soon as the right men are found, the churches paying half of their salary.

The sums paid, and paid profitably, during the year, for church building, support of pastors, schools, the poor, &c., amounted to \$1260, and would have been larger had not the repeated failure of the crops sunk the mass of the people in the deepest poverty.

The sum paid by us for church building, support of the native helping force, and the two seminaries, was \$5655, of which \$225 is still a debt upon us. In our effort to plant gospel institutions among this people, two things especially cheer us. First, so soon as they become interested in the truth, they earnestly desire pastors of their own, and, *when necessary*, are willing to pay, according to their ability, for their support. This, with our policy of *making it necessary* that they pay, by giving pastors only to those who do, gives much ground for hope of a comparatively speedy establishment of the churches. Secondly, they are

easily pleased and are not fickle, do not seek but rather oppose change; the speaker who is given to them they, almost without exception, learn to love, and, having loved, do not desire to part with him.

Our influence for good is not limited to those who are brought directly under our influence. The gospel leaven is pervading the whole Armenian Church, compelling the ecclesiastics in many cases to allow the opening of meetings for reading the Bible and prayer in the spoken tongue of the people. In this city and one other place, they even go so far as to hold women's prayer meetings. We rejoice that thus, whether in pretence or in truth, Christ is preached, and the knowledge of his salvation spread abroad. But we rejoice still more that the Word has apparently not been unfruitful. The twenty-nine additions to the two churches represent, as we hope, less than half of the good fruit ready to be gathered in when churches shall be formed in all the places where there are converted men. Let no one suppose that the picture could not have a darker shading; but this we can say, that our difficulties and discouragements, though not few, have been less by far than the encouragements; and we desire to thank God and take courage to go on with renewed zeal and energy in the good work, hoping, too, that our English friends will not forget us in their contributions and their prayers.—*C. H. Wheeler, in Christian Work.*

#### THE GOSPEL ON THE CONTINENT OF AFRICA.

Mr. Paull, a missionary of the American Presbyterian church, having his station hitherto on one of the islands on the western coast of Africa, thus describes the opening for the gospel on the neighboring continent:—

When, two months ago, the mission decided to send a part of its number among the mainland tribes, it was with the conviction that the time had come when such a step should be delayed no longer. Every indication of God's provi-

dence was calling aloud to push the work forward. And now that the movement is actually entered into, every day's experience but confirms our faith and brightens our joy. God seems in this matter to have been calling for laborers to come and scatter seed on the ground which He had even then made ready, or rather to come and reap in a harvest which He had already made ripe.

The people from the first have been generally well disposed toward missionaries. This feeling on the part of many has grown into a willingness to be Christianized, and, on the part of some, it has ripened into a desire for a change more permanent and true.

There have been all the while, indeed, constantly increasing tokens for good. At the outstart, there was the satisfaction and delight of the people at the establishment of a mission among them; then the constant attendance of large numbers on Sabbath services, and on meetings for prayer. One or two also were sorely troubled on account of their sins, and were anxious to know what they must do to be saved. Many, too, betook themselves to prayer, insomuch that one of the native Christians here said, "All the young men in town are praying: I hear them praying in their houses at midnight." There have been at times much seriousness and anxiety apparent on the faces of those who were most regular in their attendance on preaching and on the daily explanations of Scripture. These things were a source of great encouragement in the work. They also excited hopes of something better, especially from those who had been most serious and attentive.

There were several whose hearts the truth seemed to have reached, and to be gradually working therein somewhat of sorrow for sin. This seemed more especially manifest about two weeks since, than at any previous time. During the sermon on Sabbath evening, from the text: "For God so loved the world that

He gave his only begotten Son," etc., there seemed such unmistakable concern and anxiety in quite a number to know more of this wondrous love of God, that they were invited to stay after service was over, and be spoken with more particularly. About eighteen or twenty remained after the others had gone away. They were not all troubled on account of their sins, but all were certainly desirous to hear more about Christ. Six of them expressed a good deal of concern; in their own words, "their hearts troubled them."

On the evening following, nine of the natives came to the house in which I live to speak about the "trouble in their hearts," and to ask what they must do to be saved.

And on the next evening part of them came back, bringing others with them, and so on from evening to evening, until twenty at least, within the last three weeks, have come, to know how they are to get rid of their sinful hearts, and how to find the way to Christ.

There is an entire absence of anything like excitement among them; but in many there is manifest a deep and abiding concern. Their great desire seems to be to get rid of their sins and their evil hearts, and to believe on Jesus Christ, that they may be saved by Him. They describe their hearts as full of sin and everything that is evil; and they say, "we pray all the time that God would change them." One man said, "I will go and pray, and pray until God has changed my heart, and then I will come and tell you." Another, among the most serious and thoughtful of the young men, came in great earnest and "begged to be taught how to pray;" then on the next evening he came again, asking to be shown "how he might love Jesus Christ;" said he, "my heart keeps telling me, 'love Christ! love Christ!' and I want to know how to love Him." Another said, "I came last night to tell you about the trouble in my heart, but now it troubles me more and more

what you told us about Christ has made it trouble me."

Some of these young men of whom I have spoken had lately gone away to their own towns, as they were strangers, living here while they were at work on the new mission house. Others of them are beginning to rest, perhaps feebly, but I trust securely, on Christ. Seven or eight of them, so far as it is possible to judge from their words and inner experience, seem to have gone to Christ and to be resting on Him. One young man, who formerly indulged in almost every heathenish abomination, now expresses himself as willing to give up all for Christ, and as hating the things which once he loved. A short time since he sat weeping under a discourse from the text, "For the Son of man is come to seek and to save that which was lost." He said, "My heart not feel like it did before. To-day when you preach about Christ coming to save the lost, I think I be lost, and Christ, He come to save me, and it make me weep." Others speak of themselves as trying to rest on Christ with all their hearts, for they know that only He can save them. Another begs that he may build his house near the mission-house, and that he may be employed there, as he does not wish go back to his old employment (trading), lest he fall into sin.

The amount of Scriptural knowledge which these young men have retained seems most surprising. They seem scarcely to have forgotten many of the more important things that they have heard, and yet most of them say they never knew anything of the gospel, and never heard of it, until sometime in November last. At that time I visited the people here, and spent part of Saturday and the Sabbath with them, preaching to them several times, and leaving Mbata, a Scripture reader with them. Since that time, until January, Mbata has had morning and evening prayers among them, reading the Scriptures with occasional exhortations.

The experience of these people goes to show that there is nothing that has power to melt the heart or penetrate its darkness like the simple story of Christ's love. The testimony of nearly every one of these who have been interested in the things of religion, is something like this: "We heard about God and heaven and hell and sin, etc., from the Scripture reader who has been here among us; we did not, however, understand about Christ, and our hearts were not troubled. But when we heard about Christ's love for us, and about his coming down from heaven and dying for our sins, then our hearts make us much trouble." This was almost the exact expression of nearly every one in regard to the effect of the simple story of the Cross.

There seems to be in some instances much gratitude that God has sent them the Word of Life. They speak thus in their private prayer-meetings which they sometimes hold among themselves, reminding each other that they ought to rejoice and be grateful that God had sent them the gospel; for before, they did not know these things, and were living in sin and were in danger of being lost. It is our earnest hope and prayer that God will bring very many in the neighboring towns, and along the coast likewise, to desire an interest in Christ, and the pardon of their sins. And, perhaps, the time is coming when Africa will no longer be a reproach among the nations, but the gross darkness of her people also will have passed away, because her light is come, and the glory of the Lord is risen upon her.

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#### SUMMARY OF BRITISH FOREIGN MISSIONARY SOCIETIES.

At the commencement of the present century there was scarcely an organized church among the heathen, and scarcely a religious denomination awake to the perishing wants of pagandom. A few missionary societies were in their infancy,

some others, if longer established, doing comparatively little for the civilization of the world. To the honour of the United Brethren they were, as in the van of all missionary effort. English Church was feebly represented in the Society for the Propagation of the Gospel in Foreign Parts; the Presbyterian Church of Scotland as feeble in her Glasgow and Edinburgh Missionary Societies; the Protestants of Continental Europe had a nominal reputation in the Danish and Netherlands institutions, and the American Church had done a little through several or local societies for the Indians. In the pale of every church was more or less opposition to foreign missionary effort. Some divines ridiculed the attempt; some denied the obligation; some from pulpit, press and in ecclesiastical conventions, denounced the whole movement as chimerical, unwarranted and reprehensible—yea, publicly declared that its advocates were liable to censure, and that their course demanded immediate and most decisive opposition.

In the interior of England, and on October 2d, 1792, the Baptist Missionary Society was constituted, which soon gave impulse to other religious bodies, and in Great Britain there are twenty missionary Societies whose receipts the year were more than \$3,000,000; and on the continent of Europe different societies with an aggregate income of more than \$250,000; and sixteen Foreign Missionary Societies in this country, with an annual income more than \$1,250,000.

The leading missionary societies in Britain and their incomes for the year are:

|  | Estab.          |
|--|-----------------|
| Society for Propagation of the Gospel..... | 1701, \$515,000 |
| Missionary Society.....                    | 1801, 790,000   |
| London Missionary Society.....             | 1817, 710,000   |
| Missionary Society.....                    | 1795, 455,000   |
| do. do.....                                | 1792, 144,000   |
| Church of Scotland.....                    | 1843, 125,000   |
| Presbyterian.....                          | 1847, 90,000    |

|   |              |
|---|--------------|
| Church of Scotland.....                   | 1824, 31,500 |
| English Presbyterian Foreign Mission..... | — 20,000     |
| Primitive Methodist Mission ..            | — 68,000     |

It is due, however, to truth to state that the field of operation of some of the societies is more enlarged than that of others. Thus the Society for Propagation of the Gospel is for the support of churches and missionaries in the colonies, on the continent of Europe, as well as in heathen lands. The Wesleyan Society is the same, while the Free and Established Churches of Scotland have distinct schemes for these. Including these among the missionary contributions of the Free Church; or the items that make up the sum of the Wesleyan Missionary Society, and the income the past year of the Free Church is nearly \$240,000, and that of the Establishment is \$76,000. If we add these different sums to the Foreign Mission fund of the different societies, we have an aggregate from the leading British organizations of \$3,600,000.

The Church Missionary Society has in its employment 278 missionaries and 2,000 teachers, catechists, etc. It has 146 mission stations in Asia, Africa and America and a communion roll of 18,000.

The Wesleyan Missionary Society has, independent of its colonial missions, 193 central stations, 1247 chapels and 230 missionaries, 741 catechists, teachers, etc. In full membership and on probation, 66,041.

The London Missionary Society maintains 179 missionaries, and 700 catechists and teachers. It has done a great work in Polynesia, in Madagascar and Southern India. In the several institutions for training a native ministry for Polynesia are 120 students, who on the completion of their course will either become teachers of their countrymen or go forth as evangelists to the heathen. In Madagascar, success still attends missionary efforts. Seven congregations have been established at the capital, with an average attendance on the Sabbath of 6,000 persons and a membership of over 1,480.

The government sanctions and upholds religious freedom among all classes, and the prospects for the freedom and enlargement of the church are very encouraging.

The Baptist Missionary Society has missions in India, China, Africa and West Indies, as well as on the continent of Europe. Its strength has chiefly been expended in India, where its first mission was planted. The subject of self-support has been pressed by the society upon the native churches of India, and the members of these are becoming more alive to the necessity of cultivating a spirit of self-reliance. One church has from its funds supported two native preachers. There are fifty students in the upper department of the Serampore College.

The Free Church of Scotland was formed by the secession from the Established Church in 1843. The whole missionary force in India, South Africa and among the Jews adhered to the Free Church. They thus became a missionary body at the outset of their distinctive existence as a church. Their work in India has been largely educational in all the Presidencies. In the central institution at Calcutta, there were enrolled the past year 1748 students who paid fees to the amount of \$5,000, and in the branch schools were nearly as many more under Christian instruction. The native church in Calcutta is now self-sustaining. The Indian agency embraces 17 European missionaries, 8 ordained native missionaries, 3 licentiates, 7 students for the ministry; these, with catechists, teachers, colporteurs, make a total of 170 Christian agents. There are 441 communicants; members baptized and admitted to the communion of the church the past year, 66. There are also 105 schools, attended by 8,485 pupils. The mission in Southern Africa is also promising; additions to the church the past year, 83.

The Church of Scotland sent out her first missionary in her church capacity in 1829, and in 1830 the Rev. A. Duff commenced his missionary work in Cal-

cutta in the establishment of an institution of learning for the natives, and he chose the English language as the medium of instruction. Subsequent years brought to his aid able and devoted missionaries, and led to the establishment of similar schools in other places. Thousands, if not tens of thousands, have gone forth from these institutions more or less acquainted with Christianity, and who are occupying places of honor and trust in that country. Many Christian teachers have been reared in them and not a few native preachers; and from the Calcutta and branch schools, upwards of 170 have been admitted into the church. At the disruption, the Establishment found itself without a missionary. All the school property belonged to the Assembly, other missionaries were sent out to India, and the institutions reopened by them on the same general principle, and in numbers they have almost kept pace with those of the Free Church. To this mission are attached 10 Europeans, 5 native preachers and 70 catechists and teachers, with 6 native churches. As a missionary body, the Establishment is far behind the other denominations in Scotland and England, especially when we consider the number of its churches and the wealth of its adherents.

The United Secession Church first operated through the Glasgow Missionary Society which was instituted in 1796, as well as through other organizations, like the London and Scottish Missionary Societies. It planted a mission in Jamaica in 1835, and another in West Africa in 1846; in the subsequent year the union of the Secession with the Relief body took place under the name of United Presbyterian, and from that period they have been growing in missionary zeal and liberality. They have missions in Jamaica, embracing 26 churches and 5,466 members; 3 churches in the island of Trinidad, with a membership of 175; 8 stations in Africa, with several hundred members in full communion and a large number of candidates; a mission in Syria;



China; another in India, with nine and missionaries, four native evangelists and twenty-nine schools.

That precedes, we see many encouraging features; we see progress and increasing associated effort, together with blessing of Jehovah upon such effort. Every year witnessed the same amount of labor and contributions as the year since the commencement of the year, the story of missions and the story of heathenism would be very different to-day.

We have not sought in this summary to bring together the aggregate results, but refer only to some leading facts in the story of each. But if we take a mission field like India, we may see the blessing of Christian labor and results.

Since Carey went to that country, representative of the missionary spirit

British churches, there are over twenty missionary societies at work spending more and in Burmah \$1,500,000 a year of which \$250,000 was contributed by the natives, and some \$90,000 by the native churches; where there was scarcely a church, there are now 1,600 churches, the latter with more than 200,000 native Christians. Within the last ten years the converts have nearly doubled in numbers, while in that time the native missionaries have multiplied four and the native churches five times.

The language of another: "We see that in many cases the preparatory work only has been doing, and now, after much sowing and cultivating, after much praying and waiting, the fields are white unto the harvest."

And our reasons for so thinking these: the native mind has come to prize generally something of the excellence of Christianity; native missionaries, to a large extent, have enlisted the work of preaching in their native tongue to their fellow-countrymen; especially this, the Christians that have been made will themselves do something to spread the work which has brought them blessing."—*Foreign Missionary.*

# DONATIONS.

RECEIVED IN AUGUST, 1865.

## Maine.

Gardiner, Brunswick st. ch., A. E. Wing tr., 23.75; Warren, Ladies' Bap. For. Miss. Soc., E. A. Richardson tr., 12; Jefferson, 1st ch. and soc. 5; Livermore Falls, ch. 18; Mt. Vernon, ch. 12; Fremont, M. H. 5; 75.75

## New Hampshire.

Nashua 1st ch., mon. coll. 102.55

## Vermont.

Grafton, Peter W. Dean 10; Franklin, Elias Truax 90 cts.; 10.90

## Massachusetts.

Clinton, M. B. 5; Holden, Geo. S. Goddard 5; Roxbury, a friend 5; Newton Upper Falls, Nettie P. Willard 5; "a friend" 20; Fitchburg, "a poor widow" 30; 70.00  
Boston North Asso., West Acton, ch., mon. con. 4.18; penny coll. of Sab. sch. 1.87; per James M. Brown tr., 6.05; Old Cambridge, ch., J. B. Dana tr., 400; 406.05  
Boston South Asso., Newton Corner, ch., H. N. Hyde tr., 17.65  
Salem Asso., Gloucester, ch., of wh. 30 is fr. H. G. Sanford, tow. sup. of Kandura, under direction of Rev. M. Bronson, Nowgong, Assam, and 15 fr. Dea. Geo. Garland, tow. sup. of Bhubon's school, under direction of Rev. M. Bronson, Nowgong, Assam, 45; South Danvers, ch., T. N. Barnaby tr., 14.50; 59.50  
Old Colony Asso., So. Hanson, ch., J. Barker tr., 10.00 — 563.20

## Connecticut.

Norwich, Central Bap. ch., Ladies' Mite Soc., Mrs. Lucius Thompson tr., 55.00

## New York.

Buffalo, 1st Ger. Bap. ch., H. Webster tr., 20; Phelps, Miss H. E. Mead 2; Malone, ch., per Thos. Call 25; Mottville, Mary L. and Harry H. Van Meter, tow. sup. of nat. pr., care Rev. H. L. Van Meter, Bassein, Burmah, 5; Troy, a friend, 3; Ontario, ch. 6; Auburn, ch. 57.25; 118.25  
Coll. per Rev. O. Dodge, Dist. Sec., Union Asso., Carmel, ch. 83.80; Red Mills, ch. 37.28; Bedford, ch. 27.71; M. O. 22; F. M. Loe 5.50; Croton River, ch. 3.05; Croton Falls, I. B. Prudy 5; 184.34  
Monroe Asso., Rochester, 1st ch. 332.45  
Buffalo Asso., Buffalo, Washington st. ch. 218.75

Hudson River So. Asso., W. P. Groom, mon. sub. tow. sup. of Rev. M. J. Knowlton, Ningpo, China, 75; 18th ch., Sab. sch., Kincaid Miss. Soc., tow. sup. of nat. pr., care Dr. Kincaid, Promé, Burmah, 60; 135.00  
 Erie Asso., E. M. Pettit, tow. sup. of nat. pr., care Dr. Kincaid, Promé, Burmah, 60.00  
 Harmony Asso., Westfield, ch. 31.70; Mayville, ch. 13.15; 44.85  
 New York Asso., Central ch., Sab. sch., Boardman Miss. Soc., bal. 50.00  
 Mohawk River Asso., Samuel Green tr., 49.10  
 — 1190.74

**New Jersey.**

Coll. per Rev. James French, West New Jersey Asso., Burlington, ch. 17.59  
 Northumberland Asso., Treverton, ch., bal., G. Mowton .60  
 — 18.19

**Ohio.**

Hillsboro', Sab. sch., R. Griffith supt. 10; Kirtland, Harriet Martindale 36.54; Loraine Asso., of wh. 3.50 is fr. Camden ch., 13.57; fr. Henrietta, ch. 1.75; fr. No. Amherst, ch., 1.50 fr. Sullivan, ch., per S. C. Hoyle, tr. of Asso., 20.32; Salem Asso., Upper Plains, T. Curtis Smith M.D., per Rev. S. M. Osgood, Dist. Sec., 30; 96.86

**Pennsylvania.**

Johnstown, Welsh Bap. ch. 6; St. Clair, Welsh Bap. ch. 10; Philadelphia, 50 ea. fr. Mrs. Wm. Bucknell and Mrs. J. P. Crozer, to be forwarded to Mrs. Johnson's sch., Swatow, China, 100; 116.00  
 Coll. per Rev. James French, Dist. Sec., Bradford Asso., Alba, Rev. E. Loomis 50.00  
 Philadelphia Asso., Philadelphia, 3d ch. 6.37  
 — 172.37

**Illinois.**

Coll. per Rev. S. M. Osgood, Dist. Sec., Chicago Asso., Elgin, ch. 5.00  
 Fairfield Asso., coll. at Asso., 9.70; Big Mound Prairie, ch., Z. and L. B. Woodsworth, 1 ea., 2; 11.70  
 Fox River Asso., Mokena, ch. 1.50  
 Louisville Asso., coll. at Asso. 12.00  
 Quincy Asso., Payson, ch., Sab. sch., tow. sup. of boy in Rev. E. P. Scott's Mikir school, Nowgong, Assam, 29.40  
 Rock Island Asso., Edginton, ch. 10; Rock Island, Swede ch. 10.60; 20.60  
 — 80.20

**Indiana.**

Logansport, ch. 40.00  
 Coll. per Rev. S. M. Osgood, Dist. Sec.,

Bedford Asso., coll. at Asso. 22.00  
 Currier's Prairie Asso., Terre Haute, 1st ch., Sab. sch., tow. sup. of boy named E. G. Taylor, in Rev. B. C. Thomas' sch., Henthada, Burmah, 35.00  
 Laughery Asso., Ebenezzer, ch. 11.20  
 Long Run Asso., Vevay, Mrs. Sarah Hamilton 1.00  
 — 109 —

**Iowa.**

Coll. per Rev. S. M. Osgood, Dist. Sec., Cedar Valley Asso., Rock Grove, ch. 1.50  
 Linn Asso., Vinton, ch. 5.00  
 Oskaloosa Asso., Pella, 1st ch. 1.50  
 Dodgeville, W. E. James, tow. sup. of Rev. J. E. Clough, Teloogoo, 5.00  
 — 13 —

**Michigan.**

Grand Rapids, 1st ch. 19.00  
 Coll. per Rev. S. M. Osgood, Dist. Sec., Jackson Asso., Sandstown, ch. 5.05  
 Washtenaw Asso., Ann Arbor, ch., Lawrence Noble, quar. payment tow. sup. nat. pr., care Rev. J. W. Johnson, Swatow, China, 25.00  
 — 49 —

**Wisconsin.**

St. Croix Valley Asso., coll. by Rev. A. Gibson tr., 7.15; Hudson, ch. 7; per Rev. S. M. Osgood, Dist. Sec. 14 —

**Minnesota.**

A friend, for Germany, 2; for Karens, 3; per Rev. O. Dodge, Dist. Sec., Coll. per Rev. S. M. Osgood, Dist. Sec., Minnesota Asso., St. Paul, 1st ch. 17.30  
 Minnesota Central Asso., coll. by Rev. H. S. Parker 11.00  
 Southern Minnesota Asso., Le Roy, A. J. Palmer 8.00  
 — 41.3

**Maryland.**

Baltimore, "Semar," care Rev. H. L. Van Meter, Bassein, Burmah, 100.00  
 — 2692.46

**Legacies.**

N. Y., Utica, Sarah Gilbert, per Hon. A. Hubbell, bal. 172.75  
 Madison, Frank Coolidge, per Allen Curtis and Richard Smith, Exrs., in part, 1500; less 90 revenue tax, 1410.00  
 Green, Dr. Levi Farr, per J. Ju-liand, one of the Exrs., in part, 100.00  
 Chester, Amy Dickinson, Wm. Hotchkiss Exr., in part, per Isaac Mott, att'y, less 50 expense of coll., 150.00  
 Vt., Shaftsbury, Nathan H. Bottum, per Norman Bottum Exr., in part, 40.00  
 — 1872.75

Total from April 1 to August 31, 1865, \$4,566.31-664.76.

THE

# MISSIONARY MAGAZINE.

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NOVEMBER, 1865.

No. 11.

## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

LETTER FROM MR. LEHMANN.

#### Prussian Association.

Hirschberg, June 22, 1865.—The Prussian Association has just been held at Breslau in Silesia. The sessions continued from the 12th to the 15th, and the meeting, I trust, was very profitable.—Excellent letters were read from brethren Mucken and Köbner, and the business was transacted with harmony. One of the chief topics under consideration was the prevalence of Darbyism (the Plymouth Brethren), which has caused much devastation among the churches in this section. This error seems to have reached its crisis, and should the letters of brethren Mucken and Köbner be printed, as is intended, I hope they will do much to confirm our churches in faith and knowledge.

The churches in Eastern Prussia were more largely represented than those near-by. The spirit of life seems especially to prevail in that region.

A love-feast was held on the afternoon and evening of the last day—a privilege which we never can dispense with on such occasions. The season was particularly fervent and full of love.

#### The Church in Berlin.

In Berlin we enjoy on the whole peace and comfort, and the Lord grants us a gradual growth. Our love-feast last Christmas was a season of peculiar interest, and we felt more cordially united

than ever before. We held daily meetings in our chapel, during the week of prayer in January, and felt richly blessed. Almost every month we have had accessions to the church. The baptismal feasts in our chapel have been delightful occasions, and always draw a full attendance. We had last year 62 baptized; net increase, 54; total, including out-stations, 603.

My own health is improved. Persons at first sight will not believe that I am nearly sixty-six years of age. Fain would I serve still longer my Heavenly Master, and see his wondrous works in the world.

#### The American Struggle.

We have taken the deepest interest in the struggle in America, and our joy was exceedingly great in the glorious issue of the dreadful war; though both your joy and ours was greatly diminished by the treacherous murder of your most noble President. Deep and solemn were the religious exercises in Berlin on account of the death of President Lincoln. Dr. Tappan, of the United States, and Dr. Krummacher, of Potsdam, addressed the meeting. We pray constantly that the wounds inflicted by the rebellion may be healed, and that the Union may again be firmly cemented.

#### Missionary Tour.

On the 18th, Lord's-day, I preached in the morning at Reichenbach to about thirty hearers. The pastor is Dr. Knappe.

A brook flows close to the chapel and dwelling house of br. K., where it is very convenient to administer baptism. In the afternoon I preached to a larger company at Gutmansdorf, an hour distant. Much interest was manifested.— In the evening I visited a woman on her death-bed who was formerly a member with us, but who had fallen into error and taken refuge finally in the State church. Stopped on my way at Liegnitz, where br. Priedemann is pastor. He is one of our most faithful and active brethren; but his wife being blind, he is much hindered in his missionary work.

#### The Bible Cause in Vienna.

The succeeding Lord's-day I spent at Breslau, where I preached twice to good congregations. I had sweet intercourse with the brethren, and departed on the 26th for Vienna, where I arrived on the following Tuesday. Mr. Millard, who kindly entertained me, is the General Agent of the British and Foreign Bible Society. He had spent several years in Berlin, where he aided us much in the work of preaching, and had gone again to Vienna to recommence the great Bible-work, which had been interrupted for some years by the despotic government. He was compelled to take all the rich Bible stores out of the Austrian dominions, just when the work of dissemination was in full operation, and the field was white for the harvest. He is now again, after several years, endeavoring to carry forward the work of the Society, and has a large dépôt of Bibles in Vienna, though under some restraint. All now bids fair to succeed better, although the Government has given no permission.

#### Converts in Vienna.

Mr. Millard has been in Vienna for two years, and has begun to preach in his own house and to gather together such as are in fellowship with Christ.— The Lord has been gracious to his family. Two of his sons, seventeen and fifteen years of age, have been hopefully converted, and were desirous of being

baptized. The same is true also of Mrs. M. who has been a believer for several years, but has not as yet recognized her duty to follow Christ in this ordinance. A servant in the family likewise seems to be a real Christian, and is fully resolved to be baptized. Some others are under serious impressions. It was under such circumstances that I was invited by br. M. to visit Vienna. I have had an interview with several of the persons just named, and hope to administer the ordinance in a few days.

Early in July Mr. Lehmann visited again the family of Mr. Millard in Prechtsdorf, near Vienna, where the latter were spending a season in the country for rest and refreshment.

#### Baptismal Feast.

It being inconvenient to administer baptism in the open air in any place in Prechtsdorf, a baptistery was prepared by order of Mr. Millard in the garden saloon and amply supplied with water. On the 11th of July, late in the evening, after solemn preparation,—including singing, reading, prayer, and an address founded on Rom. 12: 1,—aided by bro. M., I baptized Mrs. M. and their two sons and servant, and one other candidate. We were all under a deep impression of the Divine Presence. Afterwards we met in the upper garden-saloon and partook of the emblems of the dying love of Christ, feeling that we were one in Him, and in the hope of the spreading of the truth as it is in Jesus, after such tokens of the power of the Holy Spirit. We regretted that the few baptized disciples in the town could not be present.

When br. M. returns to Vienna in the autumn, he will resume the services in his house. There are now ten baptized disciples in Vienna, who will form the nucleus of a new church among a population almost entirely Roman Catholic.

#### Visit to Pesth, in Hungary.

On Friday, July 14, I set out for Hungary. The voyage by steamer down the Danube was pleasant and very interesting. The country gradually be-

came very mountainous, and the condition of the people, especially in the country, was evidently very miserable. Their huts were as wretched as in the poorest districts of Ireland. Vineyards and maize-fields cover the ground, and herds of pure white oxen, with very wide-spread horns, abound in the meadows, or stand in the water of the Danube. After a long day's sail, at eight o'clock we reached Pesth, the capital of Hungary, and I found a home with a brother, who had spent some years at Berlin, and married there one whom I had seen growing up from childhood. My visit awakened great joy.

There was holy work to be done here; but my friends warned me of the danger of persecution. We had, however, more freedom than I expected,—more than in Vienna, where religious meetings were strictly watched. Many meetings, I learned, were held in Pesth in private houses, and on Saturday evening one was held in the large room of my host. I preached to a large congregation, and had also an auditory before the windows in the street.

#### The Bible Cause in Hungary.

I rejoiced to find that Mr. Millard had begun his Bible work again in Pesth, opened a dépôt of his treasures, and set in motion the press, and the binding of Bibles in divers languages and dialects. Even colportage had been ventured upon in the country. I conversed with some of the colporteurs, very enterprising men, who braved the dangers and the opposition of the priests and the authorities.

Our Baptist friends, though only three in number, had not been idle. They had testified the full truth, and convinced several believers of their duty to be baptized.

#### Examination of Candidates.

On Lord's-day morning we held a conference, in reference to the administration of baptism to several with whom I had already had a brief acquaintance. It was agreed that great caution should be used, inasmuch as both friends and

foes were much opposed to the ordinance. The authorities had frequently punished severely a kind of Baptists who have existed for a few years under the name of Fröhlichianer, — a sect holding strange and erroneous views, as well in regard to baptism as to other Christian doctrines. In the forenoon we all went to the chapel of a kind-of Presbyterian church, the pastor of which is also a missionary to the Jews. In Pesth alone there are 35,000 Jews. We heard a very good and Scriptural sermon from the pastor. I was afterwards introduced to him and cordially welcomed, and invited to preach in the evening, and accepted the invitation.

In the afternoon the dear disciples who wished to be baptized assembled in the house of Mr. R., and we held a regular meeting for their examination. We found time only to hear from a part of them, whose evidence of faith gave us much joy and confidence. At six o'clock I preached in the Presbyterian chapel, according to appointment, to a good congregation, partly in great Hungarian style, with much joyfulness. There is here a mixed population, partly Hungarian, partly German, partly Slavonian, and still other nationalities.

On Monday we examined two more candidates for baptism, two sisters, from Bohemia, whose evidences greatly cheered us. The following Wednesday was appointed for the time of baptism. On Tuesday, after having visited several Christian friends, we went in search of a suitable place for administering the ordinance. Down the Danube, at an hour's distance from town, we found a very excellent place, the river extending far and wide, and the current being not too strong. The time in Pesth was spent both agreeably and profitably, though the weather was excessively hot.

#### Baptism by Starlight.

On the evening of Wednesday, July 19, the candidates came together at br. R.'s, where I gave them an extended address founded on Mat. 28, explaining the

nature of baptism. Fervent prayer was then offered, and we proceeded to the place selected on the Danube. It was then between ten and eleven o'clock. At first the sky threatened rain; but as we came out of the city, it became quite clear. We passed the military guard without molestation, and reached the delightful river. There, under a most brilliant canopy of stars, we first united again in fervent prayer, and then separated for the purpose of changing our dresses. Another short prayer followed, and I led one of the female candidates into the water, who, with her face turned upward to heaven, manifested the deepest emotion. It was necessary to proceed some distance, in order to secure the requisite depth, and there I solemnly immersed the dear disciple of Jesus. Then followed her sister, then the third female, a married woman, and finally three male candidates. All around was calm and solemn, and in the sweet feeling of having fulfilled the will of the Lord, we changed our dresses, and then met again for fervent thanksgiving and prayer. Then ascending an adjacent hill, with the wide-spread flood before us and the starry sky above us, we sung without fear one of our glorious hymns. Just then a boat was drawn along by the bank of the river, just where we had baptized, but the men in charge were not allowed to disturb us, as long as we were engaged in the ordinance. Before we left the memorable place, I pointed out to our friends the beautiful constellation of the Crown (*Corona Borealis*), which I have never missed in the numerous cases where I have baptized under a starry sky, and which symbolized so beautifully the crown of life, which the Lord has promised to his faithful followers. Our sisters were so joyful on our return to the city, that they sung without fear with their fine voices one hymn after another, continuing till we reached the town.

Having arrived at Mr. R.'s, we surrounded the Lord's table, where I explained at large the import of the ordi-

nance and afterwards advised them as to their behavior amid the struggles which undoubtedly await them.

Only an hour or two remained for a little rest. At five o'clock, A. M., I left Pesth by the train, after a most cordial leave from the newly-won brethren and sisters.

#### Leaving All for Christ.

My next tour was to Kanizsa, in Hungary. I passed along the very long lake Platten, and was again impressed by the miserable condition of the land and its inhabitants, who seem to live in deep degradation. I reached Kanizsa about two o'clock. My object in this visit was to seek the restoration of a brother, excluded from the church several years ago, but now understood to be truly devoted to the Lord. I found both the brother and his wife in a hopeful condition. He lives separated from all Christian intercourse, not knowing of one soul converted to God. All around him are Roman Catholics, and the few Protestants are infidels. Jews abound everywhere in Hungary. The condition of the town is miserable. There is no pavement, and the dust in summer and mud in winter are well nigh insupportable. The brother whose case brought me here has an extensive business in the place; but he proposes to remove to Vienna, preferring to sacrifice his business in order to save his soul and to live amongst brethren.

#### Missionary Journey.

Leaving Kanizsa on Saturday, I proceeded by rail by way of Puagerhof, on the line to Trieste, to Gratz in Styria,—to see another brother, formerly one of the little band of baptized believers in Vienna, but who for the gospel's sake was thrown into prison there in 1849 and afterwards banished. I passed here a wonderful evening. The difference between Styria and Hungary was amazing. All the houses in the country are neat, and the people are well dressed. Marburg, on the Drave, is magnificently situated.

Going out in Gratz on the Lord's-day, I found the streets crowded by people coming from the country, partly for the purpose of going to church, partly to attend the market, which was in full blast. From the Schlossberg, I had a wonderful view down into the city, which is delightfully situated on the Mar, and numbers a population of 74,000. The brother whom I went to visit, with his wife, are dear children of God, and they rejoiced exceedingly in their loneliness to see a brother in Christ, with whom they could speak in the fullness of their hearts. We spent several hours in Christian intercourse and in devotional exercises. The great majority of the people in Gratz, as in all Styria, are Roman Catholics. There is however a small Protestant congregation, and our friends whom I visited, attend worship there, the preaching being orthodox.

#### Return to Berlin—Love-Feast.

On Monday I returned to Vienna, passing over the high mountain called the Semmering, said to be the highest in the world. The construction of the road is very bold, as it runs around the rocks, spans valleys, pierces through tunnels, and makes many windings,—forming a most interesting tour for a traveller. I spent a day in Vienna, calling on the members and praying with them, and then took up my journey for Berlin, from which I had been absent nearly eight weeks. I spent one night in Prague and one in Dresden, where I saw the few friends of the household of God, and on Friday reached my journey's end.

On Wednesday, Aug. 2, we had a Love-feast at Berlin, at which a number of the young brethren, who had been studying in Hamburg, were present, and we had a most interesting and edifying evening. "Bless the Lord, O my soul, and forget not all his benefits."

#### TIE CHIU MISSION.

LETTER FROM DR. DEAN.

A Tui is a native preacher in China, laboring in connection with the church at Hongkong.

Dr. Dean, of the Chinese Mission of Bangkok, who communicates the following letter, planted the church in Hongkong, and is therefore deeply interested in all that pertains to its affairs.

#### Character of a Native Preacher.

Bangkok, June 5, 1865.—A Tui is a beloved brother, and by a faithful and efficient service in the ministry for more than twenty years, has proved himself worthy of the pastoral office. He is a man of about my own age, has good common sense, and for several years enjoyed my best endeavors to instruct him in theology. I first found him a centurion, with his hundred men employed on the public works of Hongkong. He soon came into our chapel services, and then brought his hundred men in a company Sabbath after Sabbath to the chapel, allowing their wages and food to go on at his own expense, the same as if they were at work; and when he became a member of the church, (the first baptized at Hongkong,) he gave his dollar a month at the monthly concert of prayer, while others gave but a few pennies. He has ever since proved himself an enterprising, devoted Christian and faithful minister of the gospel. I made a mistake, as I now think, in not ordaining him before I left China for the United States. As it now is, I hope ere long to see him fully authorized to take the pastoral care of the church at Hongkong.

#### ASSAM MISSION.

LETTER FROM MR. BRONSON.

#### Labor on the Assamese Dictionary.

May 2, 1865.—It has pleased our Heavenly Father to give me and my companion better health this year, so that we have kept about mission duties and assisted our loved associates in their sufferings. We were loth to leave them and our own field even for a time, but it seemed duty to all, and so we came.—I am doing my utmost to expedite the work in hand. I have a good Assamese pundit, sent me by Capt. Sconce, from the court, for revision of my manuscript,

with whom I sit from six to nine before breakfast. From eleven to five o'clock I am at the press bungalow, preparing manuscript with the assistance of other pundits. The work is difficult. No dictionary ever having been printed, and the words often being used with vague meanings, I have to lead the way. But if health and strength is given to get it through the press, I trust it will be labor and expense well bestowed.

#### **The Cholera—Trials of Native Christians.**

Our native brethren at Gowahati and Durrung are going on as usual, calling for help, for missionary teachers. Bhuhon has faithfully preached the gospel to his people. He has passed through great trials of late. While he was absent on a preaching tour, the cholera broke out in his village. His brother Rama who had applied for baptism, and the wife of the old colporteur who was stationed with him, fell victims. Both died together, but none of the neighbors would come near to assist in sickness or to give burial. At length, the old colporteur, though scarcely able to walk himself, placed the dead bodies on a child's carriage, and with the help of a little girl dragged them into the jungle and covered them as well as they could.

The jackals, however, mutilated one of the bodies. Bhuhon returned, not knowing what had happened, sought and found the bodies, and buried them himself. Not one of all his heathen neighbors or relatives even would assist him. Added to this, the heathen retorted upon him, saying, "Where is the difference between your God and ours? In what do you fare better than we? If it is so in this life, why may it not be so in the next? If your people had not died, we would have become Christians, kept the Sabbath, and made no more offerings to our gods. But why should we do so now?" O, here is a striking instance of what it costs our native disciples to embrace the religion of Christ.

#### **LETTER FROM MRS. BRONSON.**

##### **Translation of a Letter from Bhuhon, a Native Preacher.**

May, 8 1865.—My dear Teacher:—From the 5th of last month until the 29th, I was travelling about, showing to the people that the dear Saviour is the true atonement for the sins of the world. The places where I preached the gospel, I will now enumerate in order. On the first day of the month I remained at my house, transacting business. On the second day, I preached from Luke 9: 23. Those who attended paid good attention. On the 3d, I went to Mongaldye, to despatch letters and journal. On the 4th, I preached to the people who assembled at my house. On the 5th I left my house and after crossing the Brahmaputra river, I stayed for the night at Bosluhit. In the evening I read and explained the tract, "Way of Salvation," to the people who gathered around me. They replied, "How is it, that we have not heard of this English religion before?—You tell us we must forsake the religion of our fathers and mothers, and embrace a new religion; how is this?" To which I replied, "O my countrymen, you should not call this the English religion. The true religion is for all people; and if you ask me how the true religion has come to this country, I reply—"God has put into the hearts of his servants priceless love, and they, hearing of the darkness and ignorance of this country, have left their own native country, their own relatives and friends, have crossed the great ocean to teach the ignorant people of this country." "Who put this love in their hearts?" "Jesus Christ, the Saviour of the world. He has commanded them to preach the gospel from village to village and from house to house. Therefore you now hear this good news of the way of salvation." On hearing this, they all exclaimed with one voice, "Yes, these words are true." Then I said, "If these words are true, then why not embrace the truth? Then you will be saved."



**Deaths by Cholera.**

Thus far Bhupon's journal. The remaining days of the month were similarly employed, preaching from village to village to attentive hearers. On the 29th he reached his own home again, to find that death had been there, and removed suddenly a dear brother and the wife of Kondura Bura, his associate.— They died at nearly the same time, and very suddenly, of cholera. I will transcribe from his letter the account of this mournful event.

**A Mournful Tale.**

"On arriving at home, I was at once prostrated on the bed by grief, (a figurative expression). From that day, my tears and sighs have not ceased. My brother Ramee and mother Buri on the 27th of last month fell asleep and left us here, early in the morning, at the time of cock-crowing. Both were taken sick in the morning, and both died at the same time the next morning. There being no one to dig graves, poor old Bura, a very old man, husband of the woman that died, and a little girl who lives in my house, put the corpses on a little cart and dragged them away into the jungle. I went in the rain after my return, and buried them both. My poor brother's body had been eaten by vultures, but mother Buri's was undisturbed. Now I ask, what shall I do? My wife does not wish to remain here now. She says, 'The vultures have eaten our brother; what will be our fate?'

**Discouragement—Call for Help.**

"For two years nearly, I have preached the gospel, not only among my own village people, but, leaving my family in great discomfort, I have travelled and preached from village to village and from house to house. Although the people confess these words are true, they are still shut up in the prison of sin, and are the slaves of false teachers. Perhaps, as the Lord sent away Lot from Sodom and Gomorrah, so He is calling to us by these trials to flee from this place. Shall we go to Gowahati or to

Nowgong? If you think it best for us to remain, then send another family, that we may not be quite alone. The village people all revile me, and speak evil of the Christian religion, because God has permitted the cholera to come into my house. They say, 'We worship idols; of course we expect to be taken by the pestilence; but this family who worship the living God are not kept from the destroyer.' They seem to think that those who worship a living and true God should be kept from death. I tell them, 'We look for eternal life.' They answer, 'How can you tell what will be hereafter?' Thus God permits the wicked to revile. They say, 'If God had protected all in your house from the cholera, then we would have listened to you, and have attended to the word of God. But now we see you die as well as we by the pestilence; what profit is it to us, to worship your God?' Nearly all the people of the village are sick or dying."

Thus far writes our dear bro. Bhupon.

**Peace in Death—A Dark Providence.**

The brother whose loss he mourns had been for some time a believer, and was only waiting a visit from Mr. Bronson, to profess Christ openly in baptism.

His sudden death prevented him from bearing a dying testimony. But his life bore witness to his humble piety. The old lady whom Bhupon speaks of as mother Buri, was the wife of Kondura Bura, of whom I wrote some months ago. She, with her husband Bhupon and wife and Bhupon's deceased brother, were the only Christians in that district. How trying to them this dispensation of Providence, which has thus diminished their little number, and at the same time given the heathen a (to them) convincing argument against the true religion.— Bhupon also writes that several neighboring villages, where the people had sacrificed goats and other animals, as directed by their priests, have been spared the visitation of the cholera. This of course confirms their belief in the superi-

crity of their own religion. No wonder that his faith and courage almost stagger under these heavy trials. Subsequently, however, he seems to have regained in a measure his courage; for he thus writes:—

"My dear teacher:—Your letter of April 18th is received, and has given me great joy. How can I express my sorrow under our trials! Still if you think best for us to remain here, we will do so; only please send us another brother and sister to share the work with us. My little boy has been very near dying; but by the mercy of God is now better. Pray for us, that God may comfort us."

Pray for these afflicted ones, and that God may abundantly bless their labors.

#### TAVOY MISSION.

##### LETTER FROM MR. COLBURN.

After exhibiting various discouraging facts in reference to the field at Tavoy, under date of March 15, 1865, Mr. Colburn concludes as follows:—

##### The Missionary's Reception in Tavoy.

But there is a bright side to every picture, and there is certainly a very bright view to be taken of this station. God has wrought wonders here in time past, and He is still doing great things, whereof the people may rejoice.

My reception among the Karens of Tavoy was every thing that I could desire and much more than I had expected. They were reluctant to believe that I really intended to remain; but when once satisfied on that point, I found an easy pathway to their hearts. Cases of discipline, private trials, and national burdens were poured into my ears most lavishly, and I think I may safely say, that if the confidence of the people in me does not diminish, I shall never have occasion for grief on that score. In every way they could devise, they have shown their satisfaction and gratitude.

##### State of the Churches.

I judge that in most of the churches a very wholesome discipline prevails. In-

deed, I have seen more evidence of the excess of legislative authority, so to speak, in the churches, than of remissness. Such crimes as adultery, fornication, theft, and the like, are not only noticed and dealt with unsparingly, but the sins of falsehood, fraud, anger, absence from religious services without a reasonable excuse, and others of a similar kind, are regarded as grievous offences, to be similarly denounced by the church.

I do not know but the spirituality of the Karen churches is about equal to that of a majority of the members in the churches at home; but I was unwisely, perhaps, expecting more. Yet all with one accord speak of it as a time of discouragement and coldness, yet not a time of indifference among the heathen. I could now station five assistants among heathen who have called for teachers to come to their villages and teach their children to read, and also "about the new religion."

##### Call for Teachers among the Heathen.

The headman of a heathen village came to me in person and plead for a man to be sent to his village. Having no man and no funds I could not comply. He said, "We will feed him; only send him." But he must have clothes, books, and medicines, all of which are very expensive. He drew a long sigh of despondency with some mournful expression about his poor people, that I could not fully understand, and then brightened up as if a new thought had taken possession of his soul, and asked if his son could come and live with the teacher and learn to read.

Another heathen came a long journey to talk with the Christians of a remote village, and after a few days went home. He learned about the time of the Association, and that it was customary to take the donations in at that time. He repeated his journey to put two annas into the hands of the delegate, saying he wished that to be given to the missionary, for the "cause of the eternal God, who is the only God." The last I heard

of him, he had fully concluded to remove his family to that Christian village, and seek the Saviour.

The Siamese Karens call loudly for teachers. We have neither men nor money.

#### Tavoy Association.

Our Association was in a remote village, and was not so fully attended as I had hoped it might be. The more stable men of the churches that I have visited were not present. The delegates were chiefly young men. A good state of feeling was manifested, though nothing of marked importance. The leading sentiment seemed to be, the expression of joy and gratitude to God for the teacher's return,—though not without many expressions of fear, lest I should soon remove to some other station.

#### Relations of the Missionary and People.

I told them that the brethren in America loved them and prayed for them, and would do all they could to help them; yet they must not expect that we should ever be able to do as formerly;—that having introduced the gospel among them, they could not expect more than the support of a missionary, while the broad heathen world was calling for a knowledge of the first principles of the gospel. I told them I had not come to them with funds to educate their children, support their pastors, give books and medicines; but I had come with what, I trust, would be better to them in the long run; with a warm heart and a cheerful readiness to take hold with them and build up the cause of God. I had come not to dictate, but to advise respecting the development of their own resources, and the best methods of using them for the glory of God. I had come to encourage them in right actions, and to assist them in every way in my power, with reference, not so much to the present gratification of the mass of Christians, as with a view to preparing them for a time when they should have no resident teacher. They must not then expect that I should assume all re-

sponsibility and perform all difficult tasks; for it would be better to guide them in the performance, and throw upon them some responsibility, that they may gain strength for days to come. If missionaries always lead them, I might perhaps say "carry them," they would always be children. I want them to be men, and go alone, and in all my plans should keep this in view. I referred them to China, Japan and other places where there were no disciples, and asked if they did not think they ought to look after the church and provide for the heathen about them, and allow the Union to send the gospel to others? Yes, they thought that would please Christ. They said they had been discouraged,—it was wrong to live in such inactivity; they were not happy. "If the teacher will only stay with us, we will take heart and try to spread the gospel." I need not repeat more; this will be sufficient to indicate the tone of my remarks, and the way it was received.

#### What the People propose to Do.

One more item, however. When I told them how I lamented the want of interest in educating their children, and asked them what would become of the church, and the interest of Christ's kingdom, if things should go on a few years more at this rate, they felt deeply. The pastors lay in the zayat, talking it over until after two o'clock at night, and in groups the following morning, they were talking about it, and asking what could be done. And the last day of the Association they proposed to give 500 baskets of paddy for a school in town. They also voted to request Quala to return from Toungoo, and go among the heathen. They seem ready to do anything if they are led, but lack judgment and self-confidence. There are lay members that would go with Quala into Siam to preach the gospel and teach, but they have not strength to go alone.

#### An Open Field.

I might here indulge in expressions of feeling, but will not prolong a letter al-

ready too long, except to say that a wide, and I think, an effectual door is open here for Christian usefulness. If God gives me health, the prospect of which is now very encouraging, I shall hope, after a few years, to gather much fruit from this field.

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#### RANGOON MISSION.

LETTER FROM DR. STEVENS.

##### Baptism at Rangoon—Chinese Converts.

Rangoon, June 13, 1865.—Last Sabbath we had our regular communion in the Burmese church, when seven newly baptized persons were received into the church, two of whom were Chinese.—These are the first of that race baptized in Rangoon. If they prove good men and true, we shall hope their influence will be of the right kind upon their countrymen here, for whom nothing of consequence has been done as yet, on account of ignorance of their language.

One has been thirteen years in Burmah and has had a partial religious education in English at Penang. Of the seven, three were children of Christians; the rest from heathen families.

On the seventh of May I also baptized three European soldiers, and one European woman, the wife of our esteemed deacon, Mr. Pascal.

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#### HENTHADA MISSION.

LETTER FROM MR. THOMAS.

##### Karen Christians at Thongzai.

Henthada, Feb. 9, 1865.—I have just returned from a short tour to Thongzai and places adjoining. The readers of the Magazine have been accustomed to hear only of Burman Christians at Thongzai. But there are, and always have been, since the work was commenced at Thongzai, Karen Christians there. Thongzai is on the banks of a stream which divides the Henthada and Rangoon districts. The Karen Christians in those parts belong to both the Rangoon and Henthada

missions. There are two small churches there, looked after by the Henthada missionaries. One of these is called the Thongzai church, and the other goes by the name of its principal man, Ko Dway. Or we might follow Scripture examples and say, "Ko Dway and the church in his house."

I had the communion in both of these churches and enjoyed very pleasant seasons.

##### Karen Field Adjacent to Thongzai.

I was struck with the fact that that is to be a very important Karen Mission field not long hence. South of Thongzai there are already large heathen villages, while north of that place the country is, in great part, nearly cultivated. Land has been taken up here and there, and the venerable forests are falling before the daks of Karens, who are founding villages where only three years since was almost an unbroken forest. There are two Karen houses in this place, and three and four in that. Some were very favorably disposed to the gospel. Since my return, I have heard of one place where a teacher is asked for to instruct the villagers in the first principles of the gospel of Christ. Hence my short tour to Thongzai I look upon as an important one.

Again, in going to and returning from Thongzai, I saw quite a large number of heathen Karens, and had my most solemn preaching season among the heathen for the year in that very journey. It was good to pour the living truths of God into the hearts of those dark-minded Karens. I had seen some of the people in that region before; but this time I saw more, and felt that God opened the heart of this and that one to receive the things that were spoken. And as I approached the Irrawadi to recross it to return to the mission house in Henthada, there was a deep joy in my heart. Nay, it was something higher and more sacred than joy—a kind of assurance that I shall yet see a church of Christ east of the river, on the road to Thongzai. O may it not be a fleeting illusion.

**Change at Thongzai.**

But I must not fail to tell about the Burman church at Thongzai. I think I gave a hasty description of the large chapel there and of warm-hearted disciples—all of which, chapel and church, might be regarded as the fruits of the self-sacrificing labors of our good sister Ingalls.\*

Since I was there before, only two years had passed, but those years had stamped a sad change upon the scenes there. There is now no chapel. The permanent, graceful building, which served as chapel, school and dwelling house, has clean gone forever. All gone, except here and there parts of charred posts, sad mementoes of the past.

Nor was the change confined to outward scenes about me. I saw a change in the bearing of both the disciples and their beloved teacher. The buoyancy of hope had subsided in a great measure, and there was left the real heart of the church. Left, did I say? No, the devouring flames had only purified that church of Christ. The outward house of God was in ashes; but the spiritual temple had been not only left, but beautified by earthly afflictions.

**TOUNGOO MISSION.**

JOURNAL OF MR. CROSS.

**Preachers' Meeting.—The Journey.**

Toungoo, March 28, 1865.—I left home on the 13th of March to attend a meeting of the preachers, to be held on the 15th, at a place about two days' journey from town. I felt it exceedingly important to attend this meeting.

On the morning of the 13th, I expected Shan coolies, but none came. I was left next to the necessity of not going. But two Karen preachers, my assistant Plapau and another preacher, who happened to be with me, and one Karen boy, volunteered to take up my luggage, and in this way we started on our journey. None of us knew the way. We held on

\*See *Mag. for Aug. 1863*, p. 314.

our course till after noon, having made several mistakes which occasioned us some trouble. We knew that we must leave the main road somewhere in the vicinity where we then were, but, unfortunately, we were blinded by the terrible heat and tormented by the biting flies, which had so stung my horse that he seemed unable to endure it, and had to be kept up by force from lying down to roll with me on his saddle. Besides all this, the dead leaves were now falling from the trees, and had not been cleared away by the annual fires; so that we wholly misjudged in regard to the little path which we were to take. We finally followed what we thought to be the right way by the slight clearing of the dead leaves. Our way, however, after a while terminated in an extended plain, covered with tall elephant grass, with here and there a low, scrubby tree, but everywhere nearly the same in appearance. We came upon a thousand paths made by wild elephants, &c., which had made this vast pasture their browsing place. We only had the burning sun to determine the points of the compass. But to make our way through this labyrinth of paths, and to steer direct through the reeds and grass was impossible.

**Difficulties of the Way.**

What added to our trouble not a little, was the fact that the two Karens who were carrying my luggage became exhausted with the heat and their thirst, and were unable to bear up under the weight of their burdens. They were obliged to lie down every few yards. I led my horse, and beat the path before them, and encouraged them to follow. Before sunset we came upon the road, and soon reached a well which had been dug to accommodate the worshippers of a pagoda in that place. The poor boys reached the well with their burdens, and lay down to drink of its unwholesome and fetid water. We arrived after dark at the village where our beloved brother Kyoukkai is pastor, in time to hear him preach a very wholesome and excellent

sermon to his people and a good number of strangers who had come in from other villages during the day.

#### Arrival—Tribute to San Quala.

14.—We left again for Paupah, the place for our meeting, under more comfortable circumstances than yesterday. The sun seems more fiery in its rays than usual, and we were obliged to take shelter in the middle of the day, but arrived at our place of meeting a little after dark. Here we met Quala, whose promptness and decision of character is marked by his being always in season at appointed meetings, as well as in the energy and unflinching manner in which he meets all sorts of difficulties in discipline and doctrine. We also learned that a goodly number of the preachers from the Toungoo and Shwaygyeen districts had arrived, but some whom we expected had not arrived.

#### The Meeting Opened and Organized.

15.—The meeting opened with a sermon from pastor Pamau, of the Shwaygyeen district, who has become the leading and by far the most able and reliable man in that district. His text was Gal. 6: 4—"And then shall he have rejoicing in himself and not in another; for every one shall bear his own burden." From this he drew for us an able discourse, delivered in a bold, full tone, with the leading idea that every Christian must be a Christian in himself. He showed that all combinations, except those formed by individual and personal faith in Christ, must come to nought.

#### First Essay—Speech by San Quala.

Quala was chosen chairman of the meeting, and the essays, on subjects assigned at the meeting in January, were called for. The first was read on Titus 3: 10—"A man that is an heretic, after the first and second admonition, reject." It treated fully the necessity of judgment by the churches, of the doctrines held and taught by the members; and the necessity of rejecting those who teach and hold pernicious doctrines, as it would be necessary to put away a leprous or

plague-infected person, without the least idea that the church can persecute or in any way ill-treat heretics, as the Romanists and others have undertaken to do.

During the reading of this essay, old Quala began to show that a chord had been touched. He refrained himself with difficulty till the reading was completed. He then rose and tried to speak, but was utterly choked with emotion, and for a long time could only make broken allusions to the history of his labors when he first came to Toungoo; and he was not able to command himself more than to say a few words of the anguish he felt, and the seasons of weeping in secret places which he had almost daily experienced, over the defection of some of the churches. It was difficult for any one not to weep in sympathy with the yearnings and heavings of soul endured by this man of God for the mischief done, and over the bleeding ruin of some of these once fair churches.

#### Preachers' Reports.

The evening was spent till a very late hour by the preachers, especially those who had been appointed at the meeting of the Association in January to travel among the feeble churches, in giving oral reports of their work. Quala had journeyed through the Mopghas and beyond.

Pastor Pwaipau next spoke. He had tried to fulfil his appointment and had visited a large number of the feeble churches; had been cheered by finding that a number of churches, which would not receive him last year on account of their connection with false doctrine, now received him cordially.

Pastor Kyoukkai said he had been appointed as one of the messengers to visit the feeble churches; but for some reasons he had not been able to go out as he had desired to do.

#### Second Essay—Resolution.

16.—The morning was occupied by a prayer-meeting and remarks by Quala. At an early hour after this, the meeting of the day was opened by prayer, followed by the reading of an essay on 2 John

10: 11—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." The essay showed that this had no reference to the use of hospitality, but to the treatment of all who evidently attempted to bring in false doctrines; and that to aid such persons, or in any way to countenance them, is to be guilty of all the evil they do, in consequence of this connivance, aid, or comfort, on our part. If therefore we do not peremptorily, and at all hazards of personal comfort or ease, resist the introduction of error subversive of the Scriptures, God must hold us accountable as the introducers and propagators of these errors.

Immediately after the reading of this essay, which was full and direct, both in exposition and in its application to what had been taking place among us, a resolution was introduced as follows:

"In this time of temptation, we resolve that we will take earnest heed in our work; and we will endeavor to hinder every kind of doctrine or rite which the Scriptures do not command and teach. And, if any one comes to us bringing any other gospel or rite than that which we have received in the Scriptures, we will not receive him, but will, on the contrary, exhort him to repent, and put away his errors."

After this a number of resolutions were introduced and passed on practical subjects. It has been sadly apparent that in the introduction of the new heresy, with its gross acknowledgments of the truth of heathenism in pagodas and Karen garments, those who have in any way fallen in with these notions have gone back with more than their old pertinacity to their old customs. Those who have thus gone back are, of course, like the person spoken of by the Saviour, into whom seven devils had entered, instead of the one which formerly possessed him; and the last state of that man is worse than the first." The belief in the power of *demons and witches* has been greatly

increased, as well as in the charms and medicines which are to be used against them.

The meeting was held for three hours or more on this occasion, despite the terrible heat, and we trust much has been done which will be of use to us in battling against the terrible temptation which has come upon us.

#### Visit to the Mopghas.

April 21.—I left home on the 4th inst. to attend the meeting of the Mopghas, to form their Association. Though I regard this as a most necessary step, and approve it with all my feelings and sympathies, yet the movement was not made at my suggestion.

4.—Pastors Quala and Kyoukkai were with me in town. We were delayed one day in starting, as the people had miscalculated their time to come for us. But by travelling in the night we were able to reach the foot of the mountain on which the village of Peleku was situated, where we camped for the rest of the night. The weather is exceedingly hot, but fortunately our path during the whole day led through a thick jungle of tall trees with dense undergrowth. In this way we were protected from the fierce rays of the sun.

#### The Women's Prayer Meeting Day.

5.—We ascended the steep mountain and arrived, before the sun was up, at the village where our meeting was to be held. It was the women's prayer-meeting day; and the females of the village, and those who had come to attend the meeting, were already assembled in the chapel. I may here record a fact that may not be known, that Wednesday is held by all the Karen Christians as the day for the female prayer-meeting. So universal and strictly uniform is this practice, that it has given name to the day; and everybody knows the distinction of the day as well as they do the Sabbath itself.

#### Various Tribes, but One People.

The Karens of Toungoo are much more clannish than they are in the south.

and those at the north classed as Bghais seem more so than the rest. We are here to attend a meeting called Mopghas, yet the people of this village are not Mopghas, nor Bghais, but simply Pelekus, with a dialect of their own. And so I might enumerate the Satehs, Demukahs, Panapoos, Tarapoos, and any number of races or tribes; and this display of names might lead off our fancy, and give a wonderful idea of the greatness of our field. But when I allow these phantoms to chase themselves away, I find myself in my sober senses simply among Karens.

#### Dialect of the Karen Bible.

It is perhaps providential that the dialect hit upon for the Karen Bible is the one which all can most easily adopt. Its simplicity, and freedom from all the grotesque extremes of guttural, nasal and labial sounds into which all the others of which I know anything have run, one way or the other, point out this as the golden mean, if I may so say, as properly as our English Bible holds its place among all the varieties of diction and dialect ever thought of in England or America. In regard to this language, our Karen Bible and most of our books are printed in it; and I know of no language, ancient or modern, in which one can so easily learn to read. The reason of this is the fact that it has no exceptions. Every letter and sign has always its full force, and its force is always the same. There are no redundant letters or signs, and no redundant uses of any letter or sign; and the idiom is as straightforward and simple as it is possible for any language to be. These certainly are recommendations not to be overlooked.

#### The Dialects of the Tribes Nearly Alike.

I am persuaded that nothing will hereafter divide the Karens on the score of their language; and no attempts will be made to deprive any of them of the great advantage which the fact that so many of them have become Christians, and that so many books have been made for them, will afford to all. Unless some

force is used to the contrary, all the Karen books now in existence are for all the Karens, and nearly as available at once for one tribe as for another. So, all Karen preachers may be for all Karens; and this so readily that a month or two suffices to make a preacher of one tribe a preacher in any other. That is, if we take extremes as they are now supposed to exist, a Sgau or Paku becomes a preacher in Bghai, and, in a month or two, in Geckho, as has been proved by experiment. This simple fact, when understood, relieves the matter of a great amount of the difficulty which one ignorant of the facts would attach to the work among the Karens; and it should also lead us to take calm views of the whole. To set aside these simple but important facts, either in printing or the employment of assistants, will be no help, but rather disturbance and confusion in the work. I have spoken freely in this matter, in view of the many tribes and races to whom we are to-day preaching in the same language.

#### The Association Organized.

In the evening, pastor Kyoukkai preached a sound and very plain sermon from Deut. 18: 11, 12.

6.—The morning meeting was occupied in prayer. At 10, A. M., a large congregation assembled, and Mr. Cross was chosen chairman, and teachers Plapau and Haitau, clerks. Several committees were also appointed to prepare matters to be brought before the meeting. Before reading the letters from the churches, Mr. Cross preached from 2 Tim. 4: 7, dwelling on the words, "I have fought a good fight," and showing that Christians are to fight, but not with carnal weapons; and that the worst enemies to be met are often those which rise up from among ourselves.

In the afternoon the letters of the churches were read. I translate the first as a specimen of the whole.

#### A Karen Church Letter.

"Dear brethren, disciples and teachers, assembled this day at Peleku, greeting.



By the blessing of God we have all remained firm, every one unshaken in God. Not one of us has gone after false teachings. Yet on account of the contentions introduced among us, some of the disciples have been made weak; but others have remained unweakened. So on account of divisions and strifes, our schools have been nearly broken up. We, therefore, ask our brethren and the teachers all to pray for us in Peleku with great earnestness to the Lord Jesus Christ.

"This our letter we present to the Association, praying that it may be received. All that shall be decided upon in your meeting, we all agree to accept and follow. Our statistics are as follows: Baptized, 29; contributed, rs. 29 at the communion season for our pastor; two have left us without letters; none have been dismissed by letter; none excluded; none suspended; received by letter, 2; members died, 8; not members, 13; whole number of members, 249; children in school, 25; contributed to ordained pastor, rs. 15, and eighty baskets of paddy; to Rev. Quala, rs. 20; for the spread of the gospel, rs. 50. But in consequence of efforts made to introduce divisions among us, we are not at peace as at the first. May God bless you all. Amen.

"Signed,

"Church Peleku."

Nine churches were represented by letter in the meeting. This we regard as, under the circumstances, very encouraging. I trust we now have the rallying point for nearly all the former Bghai Association. The most enlightened and important churches are here represented. The statistics of the whole Association are as follows: Received by letter, 2; children born, 55; disciples died, 19; not disciples, 15; pupils in school, 97; baptized, 34; whole number, 582; number of churches, 9; Sateh church expended 1010 rs. on their new chapel; Demukah church helped them 25 rs.

#### MISSION TO THE SHANS.

##### LETTER FROM MR. BIXBY.

##### School During the Rains.

Toungoo, June 15, 1865.—The rains came in this year much earlier than usual and with unusual severity, and I was unable to take my contemplated journey to the mountains for the purpose of baptizing believers.

My school opened the last of May with twenty-seven pupils. Some have come in since; others have gone away; but now we have thirty, all young men. I have three pupils from Shway-nau-ghyee, where we had our trouble last year, and five from Qua-tsau-bya, where the people threatened to burn down their zayat if I did not send them a teacher.

They are very wild and very homesick. I shall be obliged to let them go home often; for they have not been accustomed to life in the city or the plain, or to be away from home. Nearly all the mountain boys are ill soon after coming to town, which creates more or less fear. The change for them is very great. Still no one has died on our compound, or in connection with us in town within the four years of the existence of our mission, and only one on the mountains, while the heathen die daily all around us, and this has its influence over our people. The wealthy Burmans almost universally refuse our medicines, and the mortality among them is sometimes fearful.

##### Preaching Tour to the Saukoos.

One of our native preachers, stationed at Shway-nau-ghyee, made a preaching tour in April among the Saukoos. Some of them received him with favor and promised to build chapels and receive teachers after the rains; others were indifferent, if not hostile. They are very wild, almost savage. They know almost nothing of Europeans, and as little of Christianity. A few only have ever heard of the precious name of Jesus; but the time of their redemption is near. The Lord will help us, for it is his own

work. I hope we shall be able to give them teachers next dry season.

One Saukoo came down with the Geckhos to study with us. But they know nothing of books. Their prejudices and fears must be overcome, and a habit of study formed. It requires great patience. Some of our boys are ill all the time, and we must care for them by night and by day. We board them all, heal their diseases, clothe their almost naked bodies, and teach them to read the Bible and look to Jesus for eternal life. We teach them to sing God's praise, and some of them sing very sweetly.

My old pupil from the Padoungs came in a few days ago bringing one new man with him. He said the rains were so very heavy that those who had never been down were afraid to come. They have entered upon their studies with zeal, and we look upon them with hope.

#### *Pupils from a New Race.*

Wah-rah, the Dannau pupil, is doing well. We always feel glad to get a pupil from any new race. The pupils in Neeghyau's village and vicinity are studying with Mounng Ong in the above named village and the chief Neeghyau is one of them.

#### *Disadvantage of Various Dialects.*

In all the history of the past, the worst enemies of the church of the living God have eventually been the means of their own overthrow, and of the advancement of the great cause which they sought to destroy.

Thus will it be, I fully believe, with Romanism, Buddhism and Mohammedanism. These great systems of false religion in the East have had a tendency to unite and hold together nations that would otherwise have been broken into fragments, like these numerous tribes in Shan land, which have no religion and therefore no common bond of union. The result among the mountain tribes is, the dialects are almost as numerous as the settlements. People living within a day's march of each other cannot communicate *one with another*, and this greatly im-

pedes the work of evangelization. The only way to do is to teach them all one language, which, while it gives them the disadvantages of a foreign tongue, will eventually bring them together. The Buddhist nations, while they suffer from the curse of idolatry, have a bond of union in their sacred books, which will sooner or later be turned to use, I believe, by the Great Head of the church. Take, for example, the Mohammedans. Through the influence of the Koran, a hundred and twenty millions of people, speaking and reading the Arabic language, have been bound together in the use of one tongue which has no dialects. What a highway has thus been thrown up for the gospel chariot, when the Great Head of the church shall set the wheels in motion. Scarcely less useful will the Bedegat become in the Divine hands when the fullness of time has come to bring in the forces of the Gentiles.

#### *Reasons for Courage.*

How courageous and bold and strong we ought to be, when fighting under a Leader who has all power in heaven and earth, and when we know that all our foes will sooner or later be made to fight for us, and there can be no question as to how the victory will turn!

We should be very mean to be faint-hearted in this war and deserve to be drummed out of the service. Not to be good soldiers in such a cause would prove how utterly worthless we are for anything great or good.

Let us put on the whole armor, and fight manfully the good fight of faith. We shall be more than conquerors through "Him who hath loved us and given Himself for us."

#### *Additions to the Church.*

Last Lord's-day I baptized two,—one Burman and one Shan. Five candidates, Shans, were put off to some future time, when it is hoped they will show a fitness for church membership.

The Burman came from Shwaygyeen, sent up by Mr. La Chapelle. He bore a good examination. He was for many

years a priest in Toungoo. I also married him to a Christian woman who came up with him for that purpose, as well as for his baptism, a journey of six days by land—rain every day—and mud and water, some of the time knee-deep.

We are now blest with good health, but it is very sickly around us. The monsoon is very heavy. We need the prayers of God's people.

#### Mission Schools.

The school has been examined recently by several officers at the station, who contribute towards its support, and they expressed satisfaction. Most of the pupils attend Sabbath school and our chapel services on Sunday. The Bible is

read daily and religious instruction given.

We have in the school Buddhists, Mohammedans, Hindus, Chinese, Catholics and Protestants, who are all taught alike, both English and Burmese, and this is the only school of the kind in Toungoo. The average attendance is twenty-five. This school is now entirely distinct from my training-school, which is taught at the Shan mission house, while the English and vernacular school is taught at the chapel in town.

I have seven jungle schools in successful operation a part of the year. The teachers, with one exception, are now studying with me for a short time.

## MISCELLANY.

### GERMAN BAPTIST CHURCH IN SOUTH AFRICA.

A former member of the Baptist church in Templin, Mr. Sandow, sends an interesting communication relating to the Baptist cause as represented by the German brethren in South Africa. We translate the letter from the "Sendbote des Evangeliums" published at Williamsport, Pa., Sept. 1. ED. MAG.

Brunswick, South Africa, April 10, 1865.—After I had been here a year, I was visited by bro. Langhein, of whom I had heard, but I did not know where he resided. Our joy was sincere; the fire of love was kindled. The church of baptized believers in South Africa consisted at first of five souls, who had emigrated from Germany. A sixth member was in a cold state, but the Lord restored the wandering sheep to his fold. A rich blessing rested upon us. The church multiplied, and soon there were sixty-one souls. But the roaring lion was watching us. We did not perceive it till he was in the midst of us; he rent the church into two, three and four parts, and ultimately a fifth. The cause of the division I will not here stop to explain.

But O the mercy and grace of Him

who gave us one day of union, and then all contention ceased. That day was the 7th of April last. God grant that our union may never again be interrupted.

How wonderful are the ways of God! A year ago five of our brethren were sent to Graham's Town, eighty miles distant, to visit the English Baptists there, who form two small churches. The pastors are Messrs. Hai and Brodeston.—The former baptizes both children and adults, and holds to open communion; the latter baptizes believers only on profession of their faith; but he holds that baptism is essential to salvation. We told them we were poor, wandering and persecuted sheep, and needed counsel and assistance. I preached once in Mr. Hai's church, but only a few Germans were present. They promised to visit us in a fortnight, but they never came.

But the Lord who hears prayer had another messenger of good tidings for us. Three years before, a native African, a Reformed minister,—who had been converted at the age of eighteen, and was now thirty-four years old,—and pastor of a Reformed parish numbering 18,000 souls—was convinced on the subject

of baptism. He took the ground that infant baptism is nothing, and that a man must be first converted and then baptized. This brought upon him persecution and expulsion from his place.—After his departure, a schoolmaster was convinced of the truth and refused to have his child baptized. He also lost his office. Soon, still others became convinced and were baptized; among them a woman who had been sick eight years, and who was assured by the physicians that she would die if she was baptized; she was carried to the water on a sofa, buried in baptism together with the couch on which she lay, and immediately became convalescent. In all, eight souls, if I do not mistake, were baptized by a brother, who was formerly resident in Hamburg. This occurred in a place four or five hundred miles distant from Brunswick, but nearer Cape Town.—They heard that there were German brethren residing here also; but they were anxious to see br. Mellett, by whose instrumentality they had been converted. They announced their wish in the paper. Br. Mellett saw that his spiritual children had been baptized. He was then in Alexandria, 120 miles from this place, but the Lord gave him no rest till he returned a year afterwards and was also baptized. Four parishes engaged to support and aid him. He came to Port Elizabeth, where there are English Baptists, then to Graham's Town above mentioned; but they did not harmonize with him. Then to our joy he came to Brunswick, which was a delightful arrangement for him. But he found much to do.—For a whole fortnight we were occupied in healing the division that existed among us. At length we were all of one heart and one soul. On the 7th of April we had a conference, and on the 8th the Lord's Supper. All hearts flowed together into one.

The church now numbers six stations as follows:—

| Place.          | Pastor.          | No. of Members. |
|-----------------|------------------|-----------------|
| Brunswick ..... | Mr. Sandow ..... | 24              |
| Hanover .....   | Mr. Donian ..... | 26              |

|                   |                    |    |
|-------------------|--------------------|----|
| Breitenbach ..... | Mr. Behling .....  | 32 |
| Frankfort .....   | Mr. Spann .....    | 40 |
| Berlin .....      | Mr. Schmidt .....  | 42 |
| Pelmuhr .....     | Mr. Krehmann ..... | 40 |

Once in six months the members of all the stations meet together. We have as yet no church buildings, but meet in our own houses. We shall do better when the Lord wills.

Five weeks ago I went to a dwelling house to preach, taking a few brethren with me. We had first an hour of prayer, begging the Lord to visit us, as he once visited Zaccheus. After prayer had been offered by three brethren, an awakened sinner began to tremble and to cry aloud, so as almost to drown the singing of the hymn. All the brethren were moved and entreated the Lord for his deliverance. Directly afterwards the owner of the house was similarly affected, and soon they were both rejoicing in Christ. We advised these new born souls to be on their guard, commended them to the grace of God and left them. One of them I afterwards baptized; the other went back to the world and to sin. The Lord have mercy on him and restore him.

#### NATIVE SOCIETY IN BENGAL.

What is the present condition of society among the various classes of Hindus? What are the influences that reign among them? How far has contact with European ideas and civilization modified their social economy? Has caste lost any of its power? Have its degrading distinctions and observances fallen into decay? Do the superstitions of the ignorant still ride rough-shod over the convictions of the enlightened, or do the educated, as a rule, sway the illiterate masses? It is acknowledged on all hands that the power of priestcraft is dying: is it also true that the traditional rights and privileges, springing from it like branches from a parent stem, are becoming obsolete?

Questions such as these suggest themselves to every one interested in the well-being of the teeming millions of Bengal.

Bengal stands foremost among the provinces of India for its wealth, the exhaustless fertility of its soil, and the natural intelligence of its children. It is also preëminent as the seat of our earliest educational and missionary efforts. It ought, therefore, to be the first to respond to the elevating and purifying influences that have been brought to bear on the minds and condition of its people. Has it begun to do so? And especially as respects missionary labor, whether educational or exclusively evangelistic, has the seed so faithfully and diligently sown for fifty years or more germinated? Is the field green with the young promise of harvest? We know of churches that have been gathered in various spots; we know, too, of districts where the seed of the Word has found congenial soil; but what has been the general effect on the structure of native society, of the Christian and educational influences abroad in the land?

It is impossible to speak of native society without taking into account that withering institution—caste. From the mouth of Brahma, the Supreme, came forth the brahmins, to whom Hinduism accordingly assigns the first rank. From his arms sprang the Khetriya, or warrior caste; from his loins, the Vaisya, or trading caste; and from his feet, the Shudras. These castes never commingle. The Shastras teach that all intermarriages are unnatural. We believe that God has made all nations of one blood, and are wont to trace the origin of the whole human family to a common parentage; to us, therefore, the Hindu classification seems unnatural. But in the belief of the Hindu, God made not one race, but four races; and any intermixture of blood is a foul crime against nature. What effect such a doctrine must have on the society that accepts it, may be conceived. In the sense in which we use the term, that of a grand unit, society is unknown among the Hindus.

As there are four races as different from one another as is the genus cat from the genus dog, so there are four societies;

not one society divided into four sections, but four societies radically and essentially different from one another. The Hindus, therefore, have no common sympathies except those of a religious kind. Each caste accepts the Divine origin of the others, and respects the limit imposed by the Shastras on its intercourse with them. Europeans and other nations are regarded as the offspring of the unnatural intermarriages of people of different castes. Brahmins, Khetriyas, Vaisyas and Shudras may, and do, form business relations with one another, and even friendships; but there is always a sharp and well-defined limit to the interchange of social amenities. They cannot entertain one another in their houses, or eat with one another; they belong to different orders of being, and the gulf between them cannot be bridged. The dying brahmin, friendless and succorless, may be longing for a cup of cold water in his extremity; but should that water be brought to him by some pitying Shudra, he will turn away from it as a polluted thing, and rather accept death. A Shudra may eat food prepared by a brahmin; because, coming from the hands of one to whom he has been taught to render divine honor, it comes sanctified. But no brahmin dares to eat what a Shudra offers; it comes defiled.

Caste has broken the bands of Hindu society; it is the axe which has been laid at the root of all community of feeling, and action, and aspiration; and if God's providence has brought us into close relation with the people among whom the system prevails, it is clearly the Divine intention that we should set ourselves to the discovery and application of those means by which alone the segregated elements may be re-fused into a social unit. Caste originated, not in any necessity of the human constitution, but in a religion of carnal ordinances. From this religion the moral element is practically banished. There are Shastras which contain wholesome moral truths; but they are not regarded as having any bearing on the soul's welfare. The dis-

cipline of the heart does not enter into the scope of Hinduism. It exacts no moral obedience, and contemplates no moral reformation. To keep his caste inviolate, to observe certain ceremonies, to propitiate the gods with offerings, and submit uncomplainingly to the yoke of the brahmin Thakur, is the whole duty of the Hindu. He knows of no authority beyond that of the brahmin, who reads the Shastras for him, interprets the will of the gods, prescribes offerings, and imposes penances. Beyond this, he neither thinks, nor has a conscience. Obviously, the only way to perpetuate the distinctions of caste, was to ignore, and as far as possible to obliterate, the moral sense, and place a stern veto on independent thought and action. This Hinduism has succeeded in doing for long ages; nor would its power even now have become impaired, were it not for the entrance of a light which is fast dispelling the darkness of ignorance. Christianity, Western science and literature, and growing commercial interests, are the forces now arrayed against it; and the humiliations it has suffered within the last half century may be safely regarded as prognosticating the final issue of the contest.

Caste is only a part of the larger system of Hindu idolatry; and it would be strange if the truth, which has in the case of so many thousands of earnest converts, broken the power of idolatry, had not, to even a greater extent, loosened the hold of caste. A battery brought to bear on an enemy's stronghold may make a breach only in one spot; but the ceaseless cannonading may have had the effect of so shaking the walls of the fortification as to render them, thenceforward, useless for purposes of defence. In like manner, the damage which Christianity and education have done to the ramparts of Hinduism is not to be regarded as only co-extensive with the breaches that have been made. These forces have *shaken* the whole fabric,—a fact which *its defenders* are foremost to acknowledge. *Superstition cannot flourish in the light*

of knowledge, and it may be readily conceived how the enlightenment that is fast becoming general among the upper classes should lead to the total rejection of the Shastras.

But while this revolution has been going on among the higher orders of the people, the lower grades of society have had their faith in Hinduism greatly shaken by missionary preaching and the circulation of the written Word. This is evident, as well from the declining interest in the great annual festivals, and the complaints of the brahmins that the gifts of the people and their reverence for the gods are not what they used to be, as from the kind of reception now accorded to the messengers of the truth. There was a time, well-remembered by some of the missionaries still in the field, when the preacher of the gospel met with the bitterest opposition and contumely in town and village, market-place and river-side, whenever he opened his mouth to speak of the great salvation. But since then the conduct of the people has greatly changed. Not only is the message of life listened to with respect and candor, but everywhere the confession is met with, that Christianity must at no distant day take the place of the effete system of Hinduism. "If we do not become Christians," say the people, "our children will." Personally, they may dislike the doctrines of Christianity; they may never have given any attention to them; but they have been spectators of the conflict with Hinduism, and have drawn their own conclusions. The zeal with which they would, under other circumstances, have risen up for the defence of their ancient faith, is overborne by the conviction that the Nazarene must conquer, and that opposition is vain. They have ceased to hope for Hinduism, and have no heart to defend it.

It will be observed, then, that both the upper and lower orders are agreed in resigning Hinduism to defeat and destruction. It is treated like a patient on whom the physician has pronounced sentence of death, who continues to be ministered to

patiently, decorously, and perhaps lovingly, but hopelessly withal. Christianity has forced on all sections of Hindu society a remarkable unanimity of sentiment as to the fate of Hinduism, and co-extensive with the growth of this sentiment is the persuasion that caste has received its death-blow. Its laws and distinctions have begun to be contemptuously trodden under foot by the enlightened. Among the Brahmists and others who have forsaken the superstitions of their fathers, brahmins and Shudras may often be found eating together, and none of these Reformers, as they love to be called, are greater admirers of beefsteaks than the Koolin brahmins. The orthodox Hindus hear of these proceedings, and stand aghast. They want to know what emboldens these men to despise restraints which their fathers have submitted to for ages. The flesh-eating movement, if we may be allowed so to designate it, began in Calcutta, and was at first confined to a hardened few who, having once acquired a taste for English food, were unwilling to return to the rice-pots of their fathers; but since then it has extended to the Mofussil. Englishmen, Mohammedans, and Hindus, have sat down to table together at the invitation, mayhap, of some wealthy Mohammedan gentleman, and the restrictions of caste have been laughed to scorn.

Nor is it an unimportant sign of the times that native editors lose no opportunity to urge upon the government the suppression of the nameless indecencies that have, from time immemorial, been associated with the religious demonstrations of the people. The exploits of their gods and goddesses form the staple of their religious teaching; and, with the impure element eliminated from these exploits, they would have neither point nor interest. To declare open war, therefore, against the indecencies of the Hindu festivals, is to assail the very foundations of Hinduism; and yet this is the very thing that the enlightened and thoughtful of the people have committed

themselves to do, and they are seeking to make the government do its duty.

It ought, perhaps, to be explained, that some years ago the Indian legislature passed a law—mainly at the instigation of the Rev. Mr. Long, a missionary who had kept himself better informed than even the government on the character of the literature constantly issuing from the native press—for the suppression of indecent books and pictures. Since then the Indian Penal Code has provided for the same thing, but it expressly exempts from this prohibition the vile representations to be found in Hindu temples, and on the cars in which Hindu gods are taken about on festival occasions. These temples and cars abound with the very exhibitions which the law is designed to forbid; but they are exempted from its action in virtue of the religious-neutrality policy of the government. But be this as it may, it is a noteworthy fact that the tide of native opinion, that is, the opinion of all who have been brought within the reach of Christianity, and have learned to admire its standard of moral purity, has set in against the so-called decorations of car and temple, and promises to sting the government into action.

We remember being struck, not long ago, by an article in a vernacular organ, in which the editor, a Hindu, commented most severely on the pictures and images that pollute the temples of worship. He regarded them as an offence against public morality, and boldly charged the government with neglect of duty in tolerating them. He went on to divide Hindu society into four classes, with a view to show that the taste for these indecencies was confined to one section of the community whose proclivities ought to be subordinated to the sentiments of the greater number. In the first class he placed the Reform party; that is, the men whose minds have been enlightened by education, and who view the licentious entertainment common among the people with disgust. In the second class

he put the holy brahmins and pundits, who, though regarding these immoralities with displeasure, have not the courage to stem the evil tide. The untaught third class, the middle class of society, he looked upon as the chief patrons of immorality, whether in the shape of books and pictures, or dramatic representations and songs. And in the fourth class he placed the rude and ignorant *chasas* or ryots of the Mofussil; men who care for nothing beyond their fields and their fishing, and take no interest in the excitements of the middle class.

Does not the fact that Hindu editors are waging war against the immoralities of their own religion show that there are influences at work breaking up the old framework of society, and reconstructing it on a purer and healthier basis? Consider this editor's classification. He places in the first rank not the brahmin gods, whose curse is perdition, and whose blessing is heaven, but the Reform party. We have here a recognition of moral power, in preference to the claim of the twice-born brahmin. And who constitutes the Reform party? Brahmins, Kayusts, Shudras,—all ranks and castes of Hindus,—all who have enriched themselves with a liberal education, and are busy debating the claims of Christianity. The old landmarks are being obliterated, and a new social standard has been set up.

Take another instance of the way in which the sacred rights and privileges of caste are beginning to be challenged. The enlightened classes, that is, the educated men of all castes, sent up a petition to the government last year, praying for the interdiction of Hindu polygamy. In this petition the following passage occurs:—"Your memorialists are convinced that the general spread of education among the leading classes of Hindu society, those classes, in fact, which direct the movement, and give authority to the decisions of the national mind, and the healthier tone than before of public morality, induced by a constant and beneficial observance of British institutions,

have sensibly cleared the way for the overthrow of social habits which only a pernicious artificial influence hitherto rendered popular." A little further on the memorialists add: "The supporters of the usage, belonging as they do to the least educated class, and guided by a manifest motive of self-interest, are in a most contemptible and scarcely noteworthy minority. Many of them even bitterly complain of their fate after they have proceeded too far to retreat, and when it is impossible for them to cancel their luckless marriages. If passion or avarice did not blind him to the perception of reason, the polygamist would himself be the foremost opponent of a right which enables him to sow the most violent contention and deadly hate in his family."

The memorial is remarkable not simply as seeking the overthrow of a time-honored institution, but also as showing the growing tendency to break up the ancient caste-leavened constitution of society, and reorganize it on a more expansive basis. To recognize this tendency, it is not necessary that we should accept the representations of the memorialists as being altogether true. Whatever the future triumphs of education may be, as a present fact, the educated are not numerous enough "to direct the movement and give authority to the decisions of the national mind." Though ambitious to be regarded as the "Reform party," and, indeed, in some degree, meriting the designation, they nevertheless still lack some of the essential ingredients of true reformers. Nor is it true that "the supporters of the usage (polygamy) belong to the least educated class," or that they are "in a most contemptible and scarcely noteworthy minority." Polygamy is the privilege and practice of Koolin brahminism, and there are at least as many Koolin brahmins as Hindus of inferior castes in the ranks of the educated. Indeed, we are prepared to hazard the statement that not a few of the memorialists themselves are polygamists. Though the educated are increasing in power and



importance, they have not yet placed orthodox Hinduism in a minority; for, had they done so, they would have delivered not only others but themselves from the bondage of idolatrous observances. As it is, there are many things which they would do but cannot, because they themselves are in the minority; for, knowing that an idol is nothing in the world, and openly uttering their contempt for the gods, are they not still constrained to give them reverence?

But, as we have said, the mis-statements on the face of the memorial do not impair its testimony to the tendency, in itself a remarkable feature of the day, to overlook the ancient and stereotyped distinctions of society for the sake of those that are more consonant with reason and advancing enlightenment.

The history of the widow-marriage question also illustrates the manner in which the moral influences abroad in the land are undermining the old constitution of native society. The credit of the movement belongs in measure, though not altogether, to the Reform party. The reader is no doubt aware, that according to Hindu usage, if not law, no girl once widowed is suffered to marry again. The law has borne with cruel force on the tens of thousands of helpless girls, some of them scarcely out of babyhood, that are condemned to live blighted lives, and either submit to untimely death or swell the ranks of prostitution. The Indian legislature was persuaded, some years ago, to pass an act legalizing widow-marriages, in the hope that the protection thus offered would be the means of redeeming widowhood from its humiliation and disgrace. Under the protecting ægis of this act, a score or more of widows have been married; but the tide of public opinion is still strongly opposed to the innovation, and the Reform party are staggered by it. They however keep up a ceaseless agitation on the subject, and by learned dissertations abounding in quotations from the *Shastras*, by newspaper articles, by songs, and by *dramas of varied merit*, seek to turn

the tide of public sympathy in their favor. The agitation thus persistently kept up proves that they have not lost faith in their cause, or in the power of moral truth. It also demonstrates the reality of the revolution that is overtaking Hindu society.

The movement in favor of female education is one of the signs of the times, and must take an important share in the revolution that is overtaking native society. But the subject is too large to be treated now: we hope to give it a separate consideration. It has been our design to show how the power of brahminism is decaying; and we have fixed upon this feature of the Hindu system, because it is the pivot on which the whole religious and social machinery turns. The people are held to their idols, not from an independent conviction that they be true gods that are so called, but because the brahmins say they are. It is the brahmins who, for their own purposes, keep alive the superstitious beliefs and fears of the masses; the gods are only puppets in their hands. Let the spell of brahminism be broken, and the entire array of three hundred and thirty millions of deities will vanish away, and,

"Like the baseless fabric of a vision,  
Leave not a wreck behind."

I have, in this paper, sought to show the direction which the new and living influences brought to bear on the stagnant mass of Hinduism are taking. I have yet to show why the reformation thus begun is not making all the progress which we think we have reason to expect. I have shown what the Reform party have done; I have yet to show what they have failed to do, and why. I hope thus to be able to kindle in the minds of my readers a strong interest in the triumph of truth in Bengal.—*Christian Work*.

#### DESIRE FOR BOOKS IN CHINA.

In a country so large and populous as China, there are multitudes who are utter strangers to the art of reading, or

who have advanced little beyond the first rudiments of learning. The higher and well-to-do classes of the male sex enjoy, indeed, the advantages of scholastic training; and, under what is called the competitive system, a powerful stimulus has been given to education among those classes. But, although there is much to approve in the moral precepts of the great Chinese sage Confucius, and a knowledge of many useful arts has been widely scattered throughout the empire, it must be borne in mind that China has for ages been sunk in profound heathenism.

It is only, therefore, in a few of the principal cities and towns where the precious gospel has of late years been proclaimed by the missionaries, that true knowledge, the knowledge of Christ and his great salvation, together with a glimmering of the science and learning of Europe, has begun to penetrate.

But, while a few rays only of that true knowledge have yet reached the interior of the Flowery Land, it is most encouraging to find that considerable numbers of the people are not only able to read in their own tongue the books distributed by the missionaries, but that they evince an extraordinary eagerness to obtain them.

As an instructive specimen, we present our readers with an extract from the journal of the Rev. Jonathan Lees, who (in company with an invalid friend, the Rev. W. N. Hall) undertook, in the spring of 1864, a missionary tour from his station at Tien-tsin to Pau-ting-fu, the capital of the province of Pecheli:—

"Six miles further on," writes Mr Lees, "we came to the central and largest place in this fenny region. This is Sheng-fang, where also the people spoke of its being the first time that they had heard the 'strange foreign doctrine.' It is a considerable town. Being surrounded on three sides by the streams, it has a water-front about two miles in length. The population is probably over 40,000. There are some very good houses, there being many respectable residents, retired tradesmen and others. A large temple

stands near, at which a great festival is held in the fifth month, when the population for miles round crowd into the town.

"Our boat was hardly anchored before a scene began which was new in our experience. It was not without difficulty that Chang and I got ashore. We were at once besieged for the books we carried. Making our way across the bridge, I pushed into a temple yard; but the crush was so great, that I had to ask a man to guide us to some larger space. He found us a capital stand, and made himself very useful. I told them the story of Jesus raising the widow's son. There is a wonderful power in these Bible stories.' Latterly I have been much struck with this. One may preach away most earnestly and plainly, illustrating as best we can, and all in vain; but the moment some incident from the gospels is told, and the lessons taught by it naturally drawn, every eye is fixed; and one is led to ask whether the Divine Spirit does not specially honor the gospels for the salvation of men.

"It was so at Taiteu, where the tale of the leper had induced many to listen patiently while told of their own disease and its cure; and now I found it so again at Sheng-fang. A minute before Chang-sein-seng had tried in vain to get a hearing; a few listened, the mass were talking noisily, while some walked off. But the poor faces brightened when told of Christ's mercy to them. For nearly half-an-hour I had as quiet an audience as man could wish.

"Preaching over, we asked for the reading men in order to give our books. For a moment all went well; but soon the eagerness of the people broke all bounds, and I found it needful to announce that we would give no more; they must buy. At once fifty hands were outstretched; and for fear lest others should forestall them, there was a rush forward on the part of each to snatch them from us. Again and again we implored them to be patient. More than once, by main force, I pushed back those who crowded up the temple steps.

All to no purpose. There was nothing for us but to beat a retreat. We made for our boat; but not to rest. The people, young and old, followed us; and for upwards of three hours, there was a scene of the most exciting interest. Over a thousand must have visited us. Kept constantly supplied with books by Mr. Hall, who most of the time remained inside, out of the turmoil, and with the boatmen and others trying to keep order, it was still more than I could do to supply the demand. Many a time, in sheer self defence, I had to clear the boat; for they swarmed upon it like bees, and some poor lads got ducked repeatedly; but, nothing daunted, their cash was the next minute once more presented, and they got one book only to return the succeeding minute for another. The men on shore, except when they wished a forty-cash Testament, trusted all to these nimble messengers. Soon the bank presented an extraordinary appearance. It was a gradual slope of considerable height, and crowded from top to bottom with natives. I was too busy to notice much, but Hall speaks of it as the most wonderful thing he has seen in China. Many were supplied with books; and these were being opened and read with eager curiosity. Numbers more were, with outstretched hands, demanding the coveted treasure. The perspiration ran down my face. I begged for rest. They crowded round the open window. I expostulated, got angry. No; books they wanted, and books they would have. We resolved to drop down the river. As we took up the anchor, half a dozen fell into the water. No matter, they followed us down the bank. We crossed, and shut up shop for awhile, leaving Chang to preach while we had a quiet stroll. They pressed us with questions and entreaties for books.

We soon found there was no rest for us at Sheng-fang. It was close on seven o'clock, and I was worn out. I began to fear, too, that the excitement would be too much for brother Hall. So we resolved to go. Before leaving, however,

I mounted a high grave-mound, and preached again. There must have been five hundred present. They were as attentive as before. We now said 'Good-bye.' When a mile from the town, scores still lined the bank, crying, 'Don't go, don't go! let me have one book! See, here is money: only one!' We thought to supply just these, and pass on. No sooner had we pulled to one bank than those on the opposite one pulled off their clothes, and holding them upon their heads with one hand, while the other contained their money, plunged into the water towards us. As soon as it was known we had stopped, the stream again began to pour from the town. We once more pulled up anchor; but some poor fellows followed the boat for two miles, until their pleadings proved successful. Being told that the stream we were upon became, a little further on, too shallow for boats, there was no plan but to return on our course to T'aiteu and take another."—*Juv. Mis. Mag.*

#### "MIGHTY IN THE SCRIPTURES."

Having preached occasionally in the village of Overton, in Hampshire, I was informed of a poor cripple who lived there, of the name of William Churchman, remarkable for his knowledge of the Scriptures, who did not appear to have read any book but the Bible, nor conversed with religious people of any denomination, nor to have attended any public worship. My curiosity was much excited by this account, and I formed an instant determination to visit him on the evening of the following Sabbath. As I approached his cottage, its exterior gave me at once an idea of the wretched poverty of the inhabitant; the roof decayed, the windows, of which there were two, with scarcely one unbroken pane, were stopped with straw, hay, and many-colored rags. The shattered door was open. On entering I beheld, seated on a little stool, (which, with a broken chair and an old oaken table, composed the whole furniture of the miserable hovel)

an object, whose appearance was expressive of greater wretchedness than even that of the habitation itself. His countenance appeared to be that of a man about thirty years old, pale and squalid; his head, of an immoderate size, formed a shocking contrast to his withered limbs, which were not larger than those of a child of ten years old, distorted and deformed by several curvatures, both in the legs and spine. He was reading when I went in; and designing to conceal my errand, I accosted him with a very careless air, "William, how do you do? What book is that you are reading?" He raised his head to look at me, and replied, with a look and tone of seriousness and affection, which instantly removed all those unpleasant sensations his appearance had excited, "The New Testament of our Lord and Saviour Jesus Christ." "Ha!" said I, "I have heard you religious people say that a great deal of good may be got from that book, perhaps you can tell me if it be so; for I am sure I am bad enough, and if it will make me better, I'll read it too."

He replied very gravely, "If the same Spirit who moved holy men of old to write it, open your heart to understand it, then it *will* do you good; but not else, for 'the natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned.'" "But," rejoined I, still affecting ignorance of his meaning, "how came you then to understand them? Surely you cannot be a learned man?" Eyeing me with a solemn and piercing attention, he said, "Sir, I don't know you, nor do I know why you came here; but this I know, that I am commanded by this book to be ready to give to every man that asketh a reason of the hope that is in me; and I pray God, that I may be enabled to do it with meekness and fear; you see, sir, what a cripple I am, but you do not know what a sinner I am."

"You a sinner," exclaimed I; "how can *that* be? You are not able to get about to drink, game, dance and carouse as the

rest of us can; how, then, in thy wonder, is it possible that you a sinner?" "True," said he, "I but yet I am one of the very sinners, for I believe no son of Adam sinned in the way I have done, thought because God Almighty made me such a poor lame cripple, and made me so much, I supposed for that therefore I might take the sin without fear; for I thought never be so hard as to punish and hereafter too: so that because was the sin I could most easily I delighted to curse and swear, sure I made such new oaths as that even if you have been use yourself, they would make you to hear them. However, blessed who during a sickness awake to the prospect of death, and made me able," (for he then knew no to heaven than by his own words)

"Dear me," interrupted I, "in what way can there be than doing as we can, in order to gain the favour of Almighty?" He answered, "deeds of the law shall no flesh be justified, for by the law is the knowledge of sin; not by works of righteousness which we have done, but according to his mercy He saved us, by the regeneration and renewing of the Holy Ghost. But," continued he, "because I tried to pray; but on my prayers you ever read or heard you never heard any like it 'Lord, I am a poor sinner that can do no good in my life, and now I must die and go to hell; but if thou canst save me, pray do thou do not know how it can be. I will pray once more, and I will be like David: he prayed seven times I will pray eight times, and read eight chapters.' But by praying, I am reading eight Collects out of my prayer-book." "Well," interrupted again, "what can be better than reading those excellent Collects?"

"Ah, sir," said he, very earnestly, "might read all the prayers over

After a short pause he said: "I have heard one of the neighbors say there is a strange kind of man who comes sometimes to David Trueman's house, and that folks call him a *metridale*, or some such name; are not you the man?"

"Yes, my dear friend, I am the man. I have just been telling your poor neighbors that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Never shall I forget his look or his action. Rising hastily from his seat, and grasping one of my hands in both of his, he instantly dropped on his knees, and lifting up his eyes, beaming with ecstasy, he cried aloud: "O my God, I thank thee, thou has not only answered but exceeded my request! I prayed that I might see and converse with one of thy people before I died, and lo! thou hast sent me one of the ministers of Jesus. And now, my dear sir," added he, "you must tell what you said to the people on that sweet verse, for I never heard a gospel sermon in my life."

I complied. When I had ended—"You know not," said he, "how you came to preach at Overton, but I can tell you. Ever since I have been new-born, I have daily prayed to my heavenly Father, that if there was any minister of Christ in England, which I thought there must be somewhere, because the Bible was here, he would send one to teach my poor blind neighbors, and He has sent you; and I doubt not but God will make you useful to them."

I was desirous of knowing whether he had, from searching the Scriptures, obtained any distinct views of the nature of Christ's kingdom on earth; and whether, as he conceived himself at a remote distance from any of Christ's disciples, he had turned his attention to the order and government of his church. To my inquiries I received with surprise the answers which follow.

"How many churches do you apprehend God may have in the world?"

"One only," was his reply.

"What church is that?"

"The general assembly and church of the first-born, which is written in heaven."

"What, then, was the church of the Jews?"

"The shadow of good things to come, but the body is of Christ."

"How are these visible to the world?"

"By their fruits ye shall know them."

"Yes, as individuals, but how shall they be visible as a church?"

"Where but two or three are gathered together in my name, there am I in the midst of them."

"That may be in many places at once; but are they not called churches, why is this?"

"Because each is like the whole church, as Paul says, 'In whom ye also are builded together for an habitation of God through the Spirit.'"

"How do any unite with such a church?"

"They first give themselves to the Lord, and to us according to the will of God."

"What officers are there in the church of Christ?"

"Bishops and deacons."

"What is the office of a bishop?"

"To feed the flock of God, over which the Holy Ghost hath made him overseer."

"What is the deacon's office?"

"To serve tables."

"Were those offices appointed for enriching or advancing the persons holding them?"

"Ourselves, your servants, for Jesus' sake. Not for filthy lucre's sake; not as lords over God's heritage, but as helpers of your joy."

"Who are to act in choosing those officers?"

"Wherefore look out from among yourselves seven men of good report, full of the Holy Ghost and of faith, whom we may appoint over this business."

"But if wicked men creep into the church, how are they to be dealt with when they are discovered?"

"Put away from among yourselves that wicked person."

"But if they repent afterwards?"

"What shall the receiving of them be but life from the dead?"

"Does the power of kings and rulers relate to our bodies or our consciences?"

"Render unto Cæsar the things that are Cæsar's; but unto God the things that are God's."

I was surprised at his ideas on this subject, and could ask him no more questions.

This extraordinary man is since dead. Let us learn from this account of him how indispensably necessary is the teaching of the Holy Spirit for a right and saving knowledge of the Scriptures; and may we never open the sacred volume without lifting up the heart in prayer for Divine teaching. "Lord, open thou my eyes, that I may behold wondrous things out of thy law!"—*Ev. Mag.*

#### BUDDHIST DISCUSSION IN CEYLON.

A great discussion has been going on at Baddegane, a station of the Church Mission near Galle, between fifty Buddhist priests and six English missionaries. Not less than two thousand Buddhists were present on the first day of the discussion. The priests, sure of triumph, decline to allow the missionaries to rest even on Saturday, so as to prepare for their Sunday duties. The Columbia Observer represents the excitement as intense and increasing. The contest is conducted by writings alone. It must be productive of great good. We should have thought Buddhism the last creed that would be roused from its self-religious apathy to defend itself or attack others.—*For Miss.*

#### ARRIVAL AND DEPARTURE OF MISSIONARIES.

Mrs. Ingalls, of the Rangoon Mission, arrived in this country for a temporary sojourn, Sept. 11.

Rev. N. Harris, formerly of the Shwaygyeen Mission, and Rev. Edward O. and

Mrs. Stevens, appointed missionaries to Burmah, sailed from Boston, Oct. 5.

#### DONATIONS.

RECEIVED IN SEPTEMBER, 1865.

##### Maine.

Auburn, Spring st. ch. 35.65;  
Warren, Ladies' Bap. For.  
Miss. Soc., per Mrs. E. A.  
Richardson tr., 12; Augusta,  
Rev. Charles H. Rowe, to  
const. himself H. L. M., 100;  
Dexter, ch., J. N. Gould tr.,  
17; Wiscasset, Mrs. Ann H.  
Taylor 1; Margaret Waters,  
2; Waterville, ch. 45; Limer-  
ick, ch. 3; Eastport, ch. and  
soc. 36; Thomaston, Ladies'  
For. Miss. Soc., Wm. Wilson  
tr., 35; Calais, of wh. 3.77 is  
fr. Sab. sch., 28.77; Hallowell,  
ch. 25; 340.42

Hancock Asso., Heard Lord tr., 23.50  
Saco River Asso., B. Seavey tr., 39.25

Bowdoinham Asso., Wayne, ch.  
13; Litchfield, Mrs. H. Dennis  
1; Oregon, Mrs. S. A. Farn-  
ham 5; Greene, ch. and soc. 12-  
.50; Fayette, Fem. Miss. Soc.  
11.50; Leeds, Fem. Miss. Soc.  
11; Livermore Falls, ch. 3.44;  
coll. at Asso. 16.49; J. E.  
Brainard tr., 73.93

Penobscot Asso., Bradford, C.  
W. Cary 3; Etna, ch. 2; Lin-  
coln Centre, ch. 7; Ashland,  
ch. 15.55; Hampden, E. Pick-  
ard 2; Kenduskeag, ch., of  
wh. 3 is fr. L. Everett, 9; Ban-  
gor, 2nd ch., of wh. 40.47 is  
fr. Sab. sch., 89.47; Corinth,  
ch., 3 members 4.50; Stetson,  
ch. 6; Charleston, ch., of wh.  
3 is fr. D. Herrick, legacy, 11;  
Bangor, 1st ch., Fem. Miss.  
Soc. 25; Enfield, ch. 7.08;  
Hampden, 1st ch. 14; Houl-  
ton and vicinity 20.25; Hodg-  
don and vicinity 5.60; coll. at  
Asso. 20.08; J. C. White tr., 249.53

Dexter, fr. the est. of Geo. H.  
Mower, per Hiram Mower, 400;  
Dover and Foxcroft, ch. 5; 406.00

— 1131.63

##### New Hampshire.

Lebanon, ch., tow. sup. of Moung  
Shay Nhwo, nat. pr. care of  
Dr. Kincaid, Promie, Burmah,  
31.35; Exeter, 1st ch. 20;  
Portsmouth, Dea. Samuel  
Cleaves 25; 76.35  
Dublin Asso., Joseph Foster tr., 15.00

— 91.35

##### Vermont.

West Dummerston, ch. 7; Plain-  
field, M. P. Perkins, tow. sup.  
of nat. pr., care Rev. B. C.  
Thomas, Henthada, Burmah,  
5; Barre, Mrs. R. D. Nichols,  
tow. sup. of nat. pr., care Rev.  
B. C. Thomas, Henthada, Bur-  
mah, 5; Rutland ch. 31.50; 42.50

**Massachusetts.**

|  |        |
|--|--------|
| Westboro', Mrs. Zebina Gleason 5; Newton, students of Theol. Sem. 2.50; Weston, Mrs. Mary Sibley 1; Ware, 3 fr. Mrs. John Pepper, and 2 fr. a friend, 5;   | 13.50  |
| Boston South Asso., Needham, ch., Dea. Burnham tr., mon. con. 10.75; Holliston, ch. 7.50; Foxboro', ch. 53.26;   | 71.51  |
| Taunton Asso., New Bedford, 1st ch., Luther G. Hewins tr., mon. con.   | 55.70  |
| Wachusett Asso., Westminster, ch. 9; Sterling, ch. 4; Barre, ch. 5; Clinton, ch. 40; Winchendon, ch. 83; So. Gardner, ch. 16.93; Bolton, ch. 18.25; Harvard, ch. 15; West Boylston, ch. 14; L. H. Bradford tr., to const. G. Q. A. Bryant and Joshua Thissell, H. L. M., | 205.18 |
| Lowell Asso., Lawrence, 1st ch., Sab. sch., to be expended by Mrs. Bixby, Toungeo, Burmah, A. C. Whittier tr.,   | 25.00  |
| Worcester Asso., Webster, ch., of wh. 18.04 is fr. Sab. sch. tow. sup. of James Converse, teacher in Rev. L. Jewett's sch., Nellors, India, Solomon Robinson tr.,  | 47.75  |
| Sturbridge Asso., L. E. Page tr.,  | 2.32   |
|  | 420.96 |

**Rhode Island.**

|   |       |
|---|-------|
| Providence, Jefferson st. ch., N. B. Schubarth tr., | 16.65 |
|---|-------|

**Connecticut.**

|  |        |
|--|--------|
| Wethersfield, Merit Butler and wife 200; Abigail Hurlburt 5; Newington, Lydia D. Francis 10; | 215.00 |
|--|--------|

**New York.**

|  |        |
|--|--------|
| Flat Brook, ch., of wh. 47 is fr. Mrs. Betsey Pomeroy, with prev. donas. to const. herself H. L. M., 75; Blossvale, J. O. S. 5; Auburn, Rev. Ira Bennett 5; Nicholville, ch., Royal Smith tr. of St. Lawrence Asso., 2; Yonkers, Sab. sch., H. L. White supt., 25; Cuba, ch. to const. Rev. Harvey H. Stockton H. L. M., 102; West Moreland, tow. exp. of Mr. Harris' return, 12.50; Chester-town, Ann Woods 50 cts; | 227.00 |
| St. Lawrence Asso., Ogdensburg, ch. 8.29; Mrs. Robinson 50 cts.; Massena, ch. 2; Chateaugay, ch. 5; Malone, ch. 11.40; Mary Cook 1; Royal Smith tr.,   | 28.19  |
| Oneida Asso., A. Hubbell tr., Coll. per Rev. O. Dodge, Dist. Sec.,   | 2.50   |
| Deposit Asso., Colesville, ch. 11; Deposit, ch. 7; coll. at Asso., 43.96;  | 61.96  |
| Dutchess Asso., Dover Plains, ch. 40; Dover, 1st ch. 17.15; half coll. at Asso. 7.81;  | 64.96  |
| Onondaga Asso., Elbridge, ch. 10.50; Syracuse, Gen. st. ch.  |        |

|   |        |
|---|--------|
| 1; Camillus, ch. 25.55; No. Manlius, ch. 16; Baldwinsville, ch. 28.77; coll. at Asso. 32.47;  | 114.29 |
| Yates Asso., Branchport, ch. 4; M. B. Andrus, 2.50; Italy Hollow, ch. 7.08; Milo, 1st ch. 1; 2nd ch. 45.68; Penn Yan, ch. 70; Prattsburgh, ch. 10; A. B. Miner 5; coll. at Asso. 40.80;   | 185.86 |
| Cayuga Asso., Scipio, ch., bal., 50 cts.; Rev. I. Wilkinson 1; Cato, ch. 2; Sennett, ch. 12.25; Montezuma, ch. 3; Weedsport, ch. 4; Auburn, ch., bal., 3.50; Throopville, ch., bal., 3.50; half coll. at Asso. 27.76;   | 57.51  |
| Cortland Asso., Dryden, ch. 5.83; Lansing and Groton 21.50; Marathon Village, ch. 5; Milan, ch. 1; McGrawville, ch. 5; Groton, ch. 93.36; Homer, ch. 121.54; treasurer 7.79;  | 261.02 |
| Union Asso., Carmel, ch., bal., 35.50; Cross River, ch. 21.95; Bed'ord, ch., bal., 8.25; Patterson, ch. 16.50; coll. at Asso. 20.66;  | 102.86 |
| Oswego Asso., South Richland, ch. 80; Oswego, 1st ch. 30; Hannibal, ch. 9.25;   | 119.25 |
| Steuben Asso., Altay, ch. 79.83; Reading, ch. 4.20; Java, ch. 6.80; Wayne, ch. 19; Urbana, ch. 10; Bath, ch. 10; Barrington, ch. 21; Tyrone, ch. 20; Campbell and Bath, ch. 3; Towlesville, ch. 1.75; Harvard, ch. 1.25; Warsaw, ch. 17.50;   | 194.33 |
| Oneida Asso., Vernon, ch. 17; Oneida, ch. 16.65;  | 33.65  |
| Hudson River South Asso., W. P. Groom, mon. sub., tow. sup. of M. J. Knowlton, Ningpo, China, 75; Sab. supply 10;   | 85.00  |
| Ontario Asso., Potter, ch.  | 10.00  |
| Harmony Asso., Busti, ch. 12; Frawsburg, ch. 51; Portland, 1st ch. 11; Harmony, ch. 34.50; Harbor Creek, ch. 8.75; Mayville, ch. 18.95; North East, ch. 2.50; West Portland, ch. 8; Findleys Lake, ch. 3.88; sister Herrick 2.50; sister Hurlburt 5; coll. at Asso. 30.91;  | 183.99 |
| Chemung River Asso., Campbell and Erwin, ch. 21; Corning, ch. 10; Elmira, cen. ch. 27.50; Elmira, 1st ch. 26.31; Horse Heads, ch. 26; Southport, ch. 15; coll. at Asso. 46.31;  | 172.12 |
| Chenango Asso., Shelburne, ch. 32.50; Guilford, 2nd ch., a sister 10; Mrs. Esther Hendrick (deceased) 10; South Otselic, ch. 3; Earlville, Almira Sheffield 2; McDonough, ch. 18.80; New Berlin, ch. 5; So. New Berlin, ch. 2; Otselic, ch. 1.25; Oxford, ch. 4; Oxford and Greene, ch. 4.75; Bap. Sab. sch. convention 6.08; | 99.35  |
| Buffalo Asso., Springville, ch., of wh. 10 is fr. Mrs. M. Uq.   |        |

Arracan Miss. and  
Mrs. Abigail Hadley  
d),

25.00

— 2028.87

**New Jersey.**

a, a friend of missions,  
of nat. prs.,  
Asso., Allowaystown,  
Cape May, 1st ch.  
Illica Hill, ch. 11.50;  
James French,

33.00

— 133.00

**Ohio.**

sville, ch. 16.63; Sab.  
99; Windsor, ch. 9;  
l, ch. 6.75; Beverly,  
Miss Mary Conner 2;  
J. R. Stone agt. for  
up. Pub. Soc., 54.42;  
nd, Erie st. ch., A. J.  
r., 30.21; Welsh Hills,  
wh. 10 is fr. the Juven-  
20; Piqua, ch. of wh.  
fr. D. Shepardson and  
to const. Mrs. E. S.  
lson H. L. M., 100;  
Asso.

204.63

12.38

n Asso., J. Q. Rhoads

45.90

ek Asso., pub. coll. 16;  
als 6.50;  
so.

22.50

13.19

reek Asso., Greenfield,  
l. 9.15; a friend 1;  
Asso., James Eaton

10.15

8.72

so., Tupper Plains, ch.,  
tiss Smith, M.D., for  
China, per Rev. S. M.  
Dist. Sec.,  
Rev. James French,  
so., Racine, ch., 26.35;  
nd ch. 6; coll. at Asso.

50.35

11.50

, coll. at Asso.

25.00

s Asso., Zanesville, 1st  
Creek Asso., W. Union,  
wh. 1.90 is fr. Sab sch.,  
ev. D. Trickler 2; D.  
bride 4.30;

11.70

— 466.02

**Pennsylvania.**

Rev. James French,  
so., Milesburg, ch., of  
0 is fr. Stewart Rich-  
little boy, 17.45; Lock-  
3.15; Unionville, ch.,

23.90

so., Mill Creek, ch. 1;  
Castle, ch. 23.10; W.  
ille, ch., of wh. 34.40 is  
sch., 52.10; Acher, ch.

104.55

hela Asso., Greensboro',  
5; Goshen 15.25; Mt.  
st, ch. 5.15; Forks of  
ch. 1.48; Pleasant Hill,  
; Morgantown, ch., W.  
; Hazel Run, ch., W.  
; cts.; Little Kentuck,  
5; Western, a friend of  
s 35;

77.03

Asso., Bethlehem, of  
s fr. Sab. sch., 25; Beu-  
wh. 1.50 is fr. Sab. sch.,  
Wheeling 5; Pleasant  
ch. 5.06; Enon 5; Buf-

falo, ch. 6; So. Ten Mile, ch.  
2.25;

63.30

Clarion Asso., Red Bank, ch. 3-  
.16; Mahoning, ch. 10; Beu-  
lah, ch. 5; Shiloh, ch. 1.40;  
Union, ch. 2; Strattonville, ch.  
3; Warsaw, ch. 11; E. Maho-  
ning, ch. 5.80; Pine Flats, ch.  
1.50; Berean, ch. 2; Green-  
ville, ch. 5; Plumville, ch. 1-  
.25; Brush Valley, ch. 2.50;  
Punxatawney 11.16; Soldiers'  
Run, ch. 22.50;

87.37

Bridgewater Asso., Dimock, ch.  
10.36; Rush, ch. 2; Gibson and  
Jackson, Rev. R. G. Lamb 3;

15.36

Northumberland Asso., Selim  
Grove, ch. 15.50; Laport and  
Eglemere, ch. 3; Bloomsburg,  
Sab. sch. 5.16; Danville, ch.  
2.35; Treverton, ch. 11.50; (50  
cts. counterfeit,)

87.01

French Creek Asso., Alleghany,  
ch. 2.50; Meads Corners, ch.  
3; Randolph, ch. 50 cts.;  
Rockdale, ch. 4; Spring, ch.  
25 cts.; Rev. W. D. Bradford,  
1;

11.35

Tioga Asso., Bailey Creek, ch.  
2; Charleston, ch. 4.56; Cov-  
ington, ch. 3.50; Delmar, ch.  
5; Farmington, ch. 2.38; Mid-  
dlebury, ch. 2.48; E. Sullivan,  
ch. 2; Keeneyville, ch. 1.90;  
Sullivan State Road, ch. 10.18;  
Tioga 11; G. P. Watrous 10;

55.00

Philadelphia Asso., Pennington-  
ville, ch. 5; Ridley, ch. 17.08;  
a poor woman 1; Broad street,  
ch., Sab. sch., for sup. of nat.  
pr., care of Dr. Kincaid, Prom-  
Burmah, of wh. 1.53 is fr.  
Clara Thompson, for Bibles for  
said pr., 101.93; Mrs. C. A. L.,  
Aug. offering, of wh. 10 is for  
nat. pr., care Rev. M. H. Bix-  
by, Toungoo, Burmah, 30;  
Philadelphia, Broad st. ch., of  
wh. 50 is fr. Thomas Adams,  
20 ea. fr. Geo. Nugent, Mr.  
and Mrs. Miller, John Mul-  
ford, and Mr. J. H. McIlwain,  
10 ea. fr. Mrs. Keen, Mrs. D.  
Jayne, Mr. Adam Steinmetz,  
Mrs. D. Steinmetz, Mrs. E.  
Neal, Mr. John G. Moore, J.  
P. Robinson, Mr. Webb, Mr.  
and Mrs. Dickerman, Mr. and  
Mrs. Rohrman, Rev. James  
French, and Mr. T. Tweedale,  
5 ea. fr. Mr. Levering and fam-  
ily, Dr. Eshelman, Mrs. Cor-  
nelius Jones, Mr. and Mrs.  
John Riter, Mrs. James Chaf-  
fee, Mr. James Chaffee, S. H.  
Bell Jr., Benj. Fenimore, friend  
to the cause, Mrs. Altemus,  
Mrs. Wm. Stuard, Mr. Meloy,  
Mr. and Mrs. Hamilton, Mr.  
and Mrs. Deacon and Dr. C. M.  
Griffith, 4 fr. Mrs. Burke and  
daughter, 3 ea. fr. Mrs. Cross-  
by and daughter, Orphelia Bar-  
ber, Mrs. Dr. Semple, Joseph  
Williams, Joseph Jones, Mr.  
Kerns, wife and daughter, and  
Miss M. Barnhurst, 2.50 ea. fr.  
Sylvester Crossby, Mr. and



Mrs. Stagen, Mr. and Mrs. Lex and daughter, and Mrs. Brown, 2 ea. fr. Mrs. Schall, Mr. and Mrs. Wallace, Mrs. Eshelman, Mr. and Mrs. Hobson, Mrs. McDaniel, John Evans, Mrs. Ball, Lizzie Lowry, Mrs. E. H. Grace, Mr. and Mrs. Strawn, Mr. and Mrs. C. A. Pearson, Wm. Chaffee, John Barry, Mrs. John Barry, Mr. and Mrs. Randolph, Mr. and Mrs. Davis, Mrs. Farmer and daughter, Mr. and Mrs. Weaver, Mrs. Bond and daughter, Henry Mowrey and wife, and Mr. and Mrs. Green, 1 ea. fr. Mrs. Walker, Miss M. Donald, Mrs. Bonbright, Miss Watkinson, Miss Waltens, Mrs. Barton, Mrs. Anderson, Mrs. Beman, Mrs. F. A. Grace, M. T. Fenton, Louisa Davis, A. Lancaster, Mrs. Lancaster, Emma Lancaster, N. W. Gregory, Mrs. Kate A. Roberts, Richard Thompson, Mrs. Pettingill, Mrs. Joseph Jones, Barker Jones, Fanny Furlay, Mary Miller, Mr. Durham, Mrs. Durham, Mr. Coxey, Mrs. Coxey, Mrs. Barry, Miss H. Stuard, L. M. Clause, Anna M. Lex, Mary Murphy, M. S. Walters, Mrs. Eldridge, Mrs. Mary Hewlins, Emily Hewlins, Fanny Singizer, Emmet Ilwain, Earnest Ilwain, Mr. and Mrs. Ceole, Mrs. Turner, R. Matheys, and A. Matheys, 50 cts. ea. fr. Mr. Kellings, Kate Fletcher, Mr. Merchant, Mrs. Matheys, Mrs. Matilda Wilson, Kate Meeker, Anna Gaul, Matilda Robinson, Mr. Boyer and Mr. Wisam, 25 cts. fr. Anna Gardener, 1175 fr. Mrs. Lavengood (deceased), and 11.28 coll. fr. mon. con. of prayer, 477.28; 5th ch. 1000; Mrs. C. A. L., Sept. offering, of wh. 10 is for nat. pr., care of Mr. Bixby, Toungoo, Burmah, 30; 1662.39

North Philadelphia Asso., Bristol, ch. 8; Pequa, ch. 6; 14.00 — 2150.96

**Illinois.**

Warrenville, E. R. C. 8; Bloomington, Sarah E. Wilson, 15; 18.00

Coll. per Rev. S. M. Osgood, Dist. Sec., Bloomfield Asso., coll. at Asso., per Rev. E. Elliott, 17.15

Chicago Asso., Bloomingdale, ch., Rev. J. B. Peat, 5.00

Fox River Asso., Chicago, 1st ch., pulpit supply, 7.50

Ill. River East Asso., coll., including 1.50 fr. a ch., name not given, 25.10

Olney Asso., coll. at Asso., per Rev. C. E. Low, 2.80

Springfield Asso., coll. at Asso., per Rev. S. A. Kingsbury, 52.40; Friendship, ch. 7; Centreville, ch. 2.65; Diamond Grove,

ch. 15.70; Decatur, ch. 20; Springfield, a Baptist sister 5; 82.75 — 158.30

**Indiana.**

Coll. per Rev. S. M. Osgood, Dist. Sec., Coffee Creek Asso., coll. per Rev. T. Hill, 15.00

Flat Rock Asso., coll. per Rev. J. Cell, 20.30

Friendship Asso., per Rev. J. W. Chord, 35.00

Laughery Asso., a sister (egg money), per Rev. J. Cell, 14.00

Madison Asso., coll. per Rev. M. T. Monroe, 17.50

Mt. Zion Asso., Mt. Pleasant, 2nd ch., per Rev. I. N. Clark, pastor, 64.55

Sand Creek Asso., coll. at Asso., per Rev. J. Cell, 61.00

White Water Valley Asso., coll. at Asso., per Rev. J. Cell, 21.50 — 248 —

**Iowa.**

Coll. per Rev. S. M. Osgood, Dist. Sec., Burlington Asso., New London, ch., 10.00

Central Iowa Asso., coll. at Asso., per Rev. D. Robinson, 9.00

Iowa Valley Asso., coll. at Asso., per Rev. A. F. Willey, 11.85

Keokuk Asso., coll. at Asso., per C. F. Tolman, 13.20; Keokuk, ch. 6.10; 19.30

Linn Asso., coll. at Asso., per Rev. N. B. Homans, 9.17; Fairview, ch. 3.55; 12.73 — 62.57

**Michigan.**

Detour, D. W. Pettee, tow. sup. of nat. pr., care of Rev. I. D. Colburn, Tavoy, Burmah, 10.00

Coll. per Rev. S. M. Osgood, Dist. Sec., Flint River Asso., coll. at Asso., per Rev. E. Steel, 44; East Saginaw, ch. 8.47; Flushing, ch., of wh. 8 is fr. Sab. sch., 16; "a poor girl" who has been sick all her life, but who, since her conversion, has given a cent a week to benevolent purposes, 7 cts.; 68.54

Grand River Asso., Ionia, ch. 10.00 — 88.54

**Wisconsin.**

Dodge Asso., Baraboo, ch., per Rev. S. M. Osgood, Dist. Sec., 12.50

**Missouri.**

North Grand River Asso. 18.30

St. Louis, Western Ger. Bap. Conference, D. A. Winter Esq., tr., per Rev. S. M. Osgood, Dist. Sec., 225.00 — 243.30

**Virginia.**

Parkersburg, ch. 16.00

**Burmah.**

Shwaygyeen, Karens, tow. the exp. of Mr. Harris' return, 121.61

87,663.91  
Total from April 1 to Sept. 30, 1865, 941,328.67.

THE

# MISSIONARY MAGAZINE.

VOL. XLV.

DECEMBER, 1865.

No. 12.

## AMERICAN BAPTIST MISSIONARY UNION.

### FRUIT GATHERED IN MAULMAIN.

BY REV. J. M. HASWELL, MAULMAIN.

The Christian pastor who sees one of his flock taken away by death cannot but mourn the loss; yet if he have an assurance that the departed was ready and is safe in the presence of the Master, he can rejoice in his sorrow. This is particularly the case with the missionary among the heathen, when he is called to part with those for whom he has labored and prayed, and has good reason to hope that for them to die was gain. He rejoices in the midst of his sorrow, feeling assured that he has not labored in vain or spent his strength for nought.

Such cases encourage even more than new conversions. For the new convert there must always be fear, lest, after all, he may prove to be one who is still "in the gall of bitterness and in the bond of iniquity," having no "part or lot in the matter;" but for one dying in the full assurance of hope, he can rejoice almost as though the curtain that conceals the heavenly world had been for a little while drawn aside, and he had seen the departing spirit joining the company before the throne; and he gathers new strength to toil on, though the multitude reject his message.

Two such instances have lately occurred in the Maulmain Burman Mission. The first was Moungh Yaubah, a young man of twenty-two years of age. He had been ill for many months, but was recovering when taken with cholera. He suffered very much, but spent much time in prayer, till his whole soul seemed filled with light and joy unspeakable. He bore testimony to the truth of the gospel, and its power to give support and comfort in the hour of death. His father, Ko Bike, in speaking of his son's illness and death, said, "I feel sad at the loss of my son; but when I think how he talked and rejoiced, I feel to rejoice while I weep, and to say, 'Let me die as he died.' He was rightly named, Yaubah (Job), for he trusted in God and was patient." This young man with his brother was baptized about two years ago, and soon after left for Serampore to attend the college. He returned home on account of illness. He died April 18th.

The other case was that of Moungh Shwa So, the school teacher in Amherst. He died at Amherst in April, after two days' illness, of cholera. He was perfectly conscious till the last. With him there was no exultation, but the expression of perfect confidence in Christ as his Saviour. He seemed to be troubled with no doubt. He exhorted those who visited him, especially an older brother who was many years since excluded from the church, to repent and turn to Christ. His whole demeanor was such as to carry the conviction to our hearts that he was ready for the unexpected call. He left a widow and six children, four of them small. Two days after

his death, his eldest daughter was seized in the morning and died in the afternoon of the same disease. She had not been baptized, but we indulge the hope that she died trusting in the Saviour, and is safe with her father.

We have also been called to mourn the loss of Ko Shah No, one of our native preachers. He was not permitted to bear any witness to the truth, or to express his feelings in the prospect of death; but his testimony for many years past gives us confident hope that he was ready. He sat talking in his own house, when he suddenly fell over and never again spoke, though he lingered more than two days. He died June 1st.

Thus from poor hardened Maulmain, one after another is being gathered into the kingdom above. How many will be found at last among the "great multitude which no man can number" is known only to God; but undoubtedly enough to vindicate those who have labored here from the charge of having foolishly thrown away their lives. There are several in the church here waiting their summons. Among them Mah Doke and Mah Loongbya, who were present at the first celebration of the Lord's Supper in Maulmain. There are four other female members of the church, who are upwards of eighty years of age. Whoever is permitted to watch over their dying beds, and speak to them words of comfort and encouragement as they descend into the dark valley, will be honored with a privilege akin to that of angels.

Let atheists laugh, let the worldling ridicule, yet the day hastens that will show to the whole universe that the work of missions has not been in vain. In view of such dying testimony as that of Yaubah and Shwa So, we feel encouraged to hold on our way, knowing that "our labor is not in vain in the Lord." God "causes us to triumph."

#### HENTHADA MISSION.

##### LETTER FROM MR. THOMAS.

##### Ordination of a Karen Pastor.

Henthada, July 17, 1865.—On the 5th of March last we had a very interesting ordination of another Karen pastor. We met for this service in Zalone, with the church of the candidate, Sau Done.

On entering the chapel I found a very pleasant congregation, composed of the church-members and delegates from ten churches in the neighborhood. There were present about twenty Karen and Burmese preachers, four of whom were ordained.

After choosing a moderator and scribe, we proceeded to the examination of the candidate. The examination was to us of great interest. I quote a part of what Sau Done said, from memoranda taken on the spot. He said,—"I first heard the gospel from teacher (Rev. Mr.) Brayton. I felt great interest in his words; and when he kneeled down to pray, I also kneeled and tried to pray with him. And there, even while the teacher was

praying, I believe God enlightened my heart. I followed the teacher to his boat when he returned, and got a spelling-book in my own language. I was determined to learn to read. About that time teacher Thomas came to Henthada. I went to him. I understood more and more, until I could trust in Jesus Christ with all my heart. Teacher Thomas baptized me a year and a half after I first heard the gospel."

Sau Done got all the education he has in the Henthada normal school. No, I am wrong; I believe he has gotten the most of his knowledge of the Scriptures in reading the Bible at home. He is a man of great common sense, and belongs to one of the most respectable families in the place. But the greatest recommendation for Sau Done's ordination is, his church of nearly thirty members, which, under God, has been raised up and well instructed by himself.

The writer preached the sermon in the Pwo Karen dialect, from 1 Tim. 4: 16. Sah Men gave an address to the

church in Burmese, as they understand Burman better than Sgau Karen.—There was a prayer by Tu Ghyee, Burman preacher, and the doxology was in Sgau Karen. Services in three languages.

#### Remarks on the Ordination.

There are two points of interest in this ordination. This is the first man converted in this mission who has been ordained. You see this, until now, must have been so, as we have been here not quite eleven years, or we should not obey the injunction of the apostle, "Lay hands suddenly on no man."

Again Sau Done is a Pwo Karen—the first of that tribe ordained in this mission. We have long needed a man in that dialect. Our Sgau pastors are unable to preach and administer the ordinances in that language. They have sometimes gone among the Pwo Karens, and invariably do all in the Burmese language.

There are now, in this mission, eight ordained men. Six are Sgau Karens, one is a Pwo Karen, and one a Burman.

I need not tell the readers of the Magazine, that I rejoice in taking this, another step forward in our mission. I am free to own that I rejoice above all things in being permitted to plant a church of Christ in these jungles—a church, the "pillar and ground of the truth." Then comes the instructing them in all things and securing for the church a teacher; then to see that the pastor is supported by his own people, and then "to ordain them elders," pastors.

This may seem to some a very old, beaten path. It is so, and hence we love it. For all the steps I have enumerated above, we have the Scriptures as our guide.

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#### RANGOON MISSION.

##### LETTER FROM MR. ROSE.

#### State of the Christians in Thongzai.

In a narrative of his journey from Rangoon to Thongzai, the seat of the labors of Mrs. In-

galls, from which she is now temporarily absent, Mr. Rose makes the following remarks:—

Rangoon, June 20, 1865.—There are two or three who do not walk with the church, and ought to be disciplined.—With this exception, all seemed steadfast in the Christian faith, but much discouraged and but little apparent life and activity. What they seemed to feel is the need of a leader. At Letpadaun, from all I could learn, the cause is sustained pretty well. The preachers all seem to be good, warm-hearted men, and love the cause; but feel weak when left alone. I tried to have them feel that Christ is with them, &c.

#### Distrust in Buddhism.

I saw many of the heathen people in the villages about Thongzai, but did not converse with a man who had not seen the "teacher Mamma" and heard the truth from her lips; and many declare they worship the one Eternal God, and some say if the Mamma comes back they are going to enter. Very many whose faith in their fathers' religion is broken, continue to practise in some measure the customs of their fathers. Their feasts and festivals, and offerings and prayers, marriages and funerals, are the fabric of their social life, and will cleave to them long after their faith and trust in Buddhism are gone. I spent four days in Tsaunway on my return, where there are seven or eight Christians and many who have heard much of the gospel.—There is clear and abundant evidence in all these towns, of increasing doubt and distrust as to their former hopes and old religion. But the evidence that they do or will heartily embrace the gospel, when they become sick of and abandon Buddhism, is wanting in too many cases.

#### Faithful Witnesses.

I spent a day at Kah Bya, where there are a few Christians, and baptized one man who has been a believer for three years, and is well spoken of by all who know him. I spent my fourth Sabbath from home at Taultet, where there are three Christians who seem to be faithful

witnesses. I passed down the Baulay river, and spent a day at the town of Baulay.

The villages on the Baulay and regions adjacent have been but little visited—I may say, not visited at all, by the missionary. I passed down this river more than a year ago, calling at some of the villages and giving tracts to all who desired. Br. Douglass passed up and down, going to and returning from the association at Thongzai. No other Burman missionaries have ever visited this region, I am confident. We spent three days at the village of Enggaboo, lying midway between the Baulay and Youngdong rivers. From these villages we have had visitors at the zayat, who had taken away tracts and promised to read them. We met three men who had read these tracts and had thought on their contents, but did not show any desire either to follow or deny the truth they contained.

#### **A Preacher, Though not a Disciple.**

One man at the largest of these villages had gained for himself the reputation of a disciple of "Ya shu Crit," and many spoke of him as such, and said he spoke of the same God and preached the same law that we did. We went to his house, and found he had obtained tracts from Rangoon, had been to our zayats and knew some of the Rangoon Christians, but denied being a disciple. When asked why he preached, if not a disciple, he said he preached because it seemed to him to be true; but he had not got a new heart and had not been baptized. I am sorry to say I have found but very few this time who really seemed to be earnest listeners.

### **MISSION TO THE SHANS.**

#### **LETTER FROM MR. BIRBY.**

#### **Missionaries and Christian Character.**

Toungoo, June 28, 1865.—It is only by constant and earnest looking up to the throne, and a close walk with Jesus, that I can stand in this evil day and in

this wicked place. The temptations of missionaries are very great. Personal character is put to a severe test. Every man must bear his own burden here. He has no visible helps. A terrible burden it is sometimes. If there is a defect in a man's principles, it will soon manifest itself.

The conviction grows upon me that a missionary life is most unfavorable to the development of a symmetrical Christian character.

A man's mental and spiritual framework must be put together strongly and well braced, or it will become disjointed and rickety.

Like a good sea-going ship, the missionary must be sound in every part when he sets sail on this rough sea; and then, woe to the man that trusts to his native strength. In Jesus only do we stand secure.

#### **A Promising Chief.**

The chief of Shwa-nau-ghee, Moung Neeglay, came down some days ago with another married man and joined the school, and is now always in his place with his spelling-book, and studies as faithfully as anybody in the school.

He professes to believe in Jesus Christ, and I doubt not he is sincere. He is certainly a very different man from what we found him last year. Two young men from his village join in prayer with us in our social meetings, and appear like converted men. There has been no fighting to my knowledge in the Geckho country, since my first preaching tour among them.

#### **Shan Printing Necessary.**

There can be no question about the importance of printing books and tracts in the Shan language, for general distribution. It is said there are four millions of Shans in the Mobyae valley. For this I cannot vouch, but I know the Shans are numerous. Still the Burmese language is extensively used among them, how extensively I cannot yet determine.

If all the Shans in the Shan States understand Burmese as well as nearly

all do that come to Toungoo to live, I think the Burmese Bible would do for them; but it is said that many portions of the country, the more remote, some of which are more or less under Siamese rule and Chinese rule, use the Shan language altogether. There is a strong probability that the Bible will have to be translated into Shan, and in that case, a well-trained translator is indispensable.\* The translator ought to understand Burmese as well as Shan, and it would take him at least five years to get ready for the work. In the meantime, however, he would be able from the very beginning to do missionary work. By getting the Burmese he would have the aid of Dr. Judson's large experience and wonderful erudition. Besides, the two languages are so closely related that to get one would be to get about half of the other. All sacred or Pali terms are identical in the two languages, varied only by orthography. I am of opinion that it would take a well-read man vastly longer to make a good translation into Shan without a knowledge of Burmese, than it would take him to learn the two languages well, and then do the work. He would find many difficult points settled and clear, which cost years of hard study and careful observation,—some, almost a life-time, on the part of Drs. Judson, Wade and Stevens.

These three missionaries have cast up a highway for all translators, teachers and preachers in these Indo-Chinese nations and tribes.

The Burmese language is the language of the country. But large portions of the Shan country lie beyond the direct influence of the Burmans. The Shans are a great people, unlike the scattered Karen tribes which have no separate country.

#### Extent of the Work.

The city of Toungoo alone would make an interesting field for any man.

\*Mr. Norris, recently appointed to the Shan Mission, has this particular work in view.—See *Macedonian* for July, p. 28.

Then look at the district of Toungoo.—What multitudes of Burmans and Shans! Then look at the mountains, look at Shan-land! There is room and work enough for fifty men. I should joyfully welcome any good brother to this field, and should be most happy to share all I have with him.

I find it hard to do the work of a teacher, with all the preaching and general work of the mission on my hands. And then I am not patient enough to be a good teacher. I want to rove about over the mountains and through the city and country, collecting groups of men and proclaiming the good news. Still somebody must teach our young men and our young women. We must have teachers, and they must have wives, and both must have more or less instruction. Mrs. Bixby is an excellent teacher, but she has a family, and cannot do the work of both without coming to a premature grave.

#### ASSAM MISSION.

LETTER FROM MR. SCOTT.

#### The Mikir Normal School.

Nowgong, July 6, 1865.—The design of the Nowgong Mikir Normal School being to train young men for teaching and preaching, we aim at securing such talents to work upon. Those showing disposition and ability to become teachers and preachers, we encourage to turn their thoughts and studies in that direction; while those evidently adapted to other employments, we encourage to fit themselves for the work of their choice,—always keeping before their minds the fact that the religion of Jesus Christ is as important to one calling as to any other. Such a diversity of gifts is found the world over.

#### Baptism of Pupils.

Our school, though numbering only twelve permanent pupils, is, nevertheless, quite as encouraging as when there were twice the number in attendance. There has been for several weeks a deep feeling on the subject of religion. Last

Sabbath I baptized three more of the pupils, all fine young men, making six in all from our Mikir school. I also baptized two young women, from two of our Christian families. Others, in whose hearts the truth is working, are coming after,—one young man of noble mind, the brother of a chief, and of wide and strong influence. He has been with us but a few months. He says, "Let me think a little longer." Our hearts go out in earnest prayer for the Holy Spirit to guide him to a right decision.

#### Persecution of Converts.

The public stand these young men have taken, and the prospect of still others following their example, has aroused opposition and hatred to us and them, where formerly good feeling prevailed.—Three of our baptized pupils, living in different villages, on late visits home were not permitted to enter their father's dwelling to eat or sleep, nor could they get vessels to cook their rice in or drink water. Two of them were allowed to sleep in the cow-house without bed or cover; the other was not even permitted so much, but was driven to the fields, supperless, to find shelter there after a long day's work. But these things do not seem to move them.

#### The First Mikir Convert.

Br. Besai, the first fruit of our school, continues to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." I am persuaded that he has a more thorough knowledge of the doctrines, interpretation and history of the New Testament and a considerable part of the Old Testament, than one-half of our church-members in America; though less than two years ago he had never heard of the Bible or Jesus Christ.—Since his conversion it has been the Book of all books to him. Day and night his thoughts dwell on its great themes, and precious promises. So unpromising was his first appearance as he stood before our bungalow to ask admission to our school, that we at first refused to take him but his earnest, pleading coun-

ter nance overcame my prejudices so far as to lead me to admit him on trial for one month. Now I have not another equal to him in laying hold on Bible truths, and aptness in imparting them to others.

#### "Can the Mikirs be Reached Through the Assamese Language?"

I answer, government has been for many years endeavoring to supplant the Assamese by Bengali,—judging from the similarity of the two languages that the former was only a corruption of the latter. Bengali was made the court language. All public documents, petitions, trials, &c., must be rendered in that language. Schools were established in every district of Assam, and only Bengali allowed to be taught in them, by teachers imported for the purpose. With what result? To day the Assamese is in as general use, and the Bengali as little used or understood, except by a few who prepare themselves for government service, as fifty years ago. Ask brn. Bronson, Ward, Brown, Whiting, &c., what would be the prospect of reaching the people of Assam through the Bengali,—or the brethren laboring in Germany and France, what progress they could make, if confined to the use of the English language for Bible, books, tracts and preaching,—being told by the Executive Committee that owing to the increased expense of printing books in so many different tongues, they must try to induce the people to learn the English, eventually to be the language of all nations. To complete my argument, I have only to add that probably nine-tenths of the Mikirs can no more understand book or preacher in Assamese, than the mass of Germans or French could understand a preacher or book in English.

I do very much desire to give the New Testament and a Hymn Book to my people in their own loved tongue. Of course any attempt to give them a general literature, even so far as the range of common English school-books, cannot be thought of at present. The

future is in the hand of God. If I understand, any objection or doubt arises chiefly from the increased expenditure of the funds, involved in giving the Mikirs a separate written language. If this be the chief or only objection, we shall have no occasion for falling out; for I do not intend to call on the churches for any funds to print Mikir books. Government is becoming enlisted in these Hill tribes. It offers 1000 rupees to any of its officials who will so far learn any one of the Hill tribe languages as to be able to do business in it. Many officers are accepting this offer, and will be glad to assist in bringing out any book that will in turn aid them. Government has already proposed to give me essential aid in printing school-books (Bible included) for our normal and village schools.

#### NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

##### *The Great Want.*

Ningpo, July 15, 1865.—My chief cause of trouble is the want of the Holy Spirit's presence in power moving upon this people. All seems dead and hard as a rock. Until the Spirit is poured out, the cause of Christ in China must languish. I wait and long for this. "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning."

##### *New Outstation in Chusan.*

The new station at Siau-sau seems encouraging. The services are well attended, and some are inquiring. The room used as a chapel is on the main street of the central village, with seven or eight villages within a few minutes' walk all around. They are situated in a small, fruitful valley, opening out to the sea, on the north part of the Chusan island.

##### *Illustration by a Native Preacher.*

The young native assistant stationed there is active, talented, and a good preacher. The two evenings I was there, he held the undivided attention of the crowded audience for about an hour or

more each evening. The following illustration of his seemed particularly to impress them, or, as the phrase is, "brought down the house." We had visited during the day a small temple in the place, containing a Buddha made of solid rock, of the precise form of, and somewhat larger than, a man. In the course of the assistant's remarks he referred to the visit, and then remarked, "When a person is very foolish and weak-minded, you say 'he is as stupid as a stone.' Now, you have in a temple up here a Buddha, and you worship him as a god, carved out of a solid stone. I appeal to you if, at best, he is not an exceedingly stupid god, literally as stupid and as senseless as a stone? And I appeal to you, if those who bow down and worship it do not show themselves to be stupid as a stone?" They all saw the point, and laughed heartily.

The next Sabbath, in giving some account of my visit to Chusan, and to the "Stone Buddha temple," to a large audience in the chapel at Ningpo, I used the young assistant's illustration with a like marked effect. Profound reasoning the Chinese cannot appreciate. Apt illustrations, clear, simple statements, proofs drawn from common life, from experience, and from nature, showing the absurdity and folly that must result from their premises, and avoiding whatever is far-fetched and irrelevant, or, rather, which in their view is far-fetched and irrelevant. Their minds are very narrow; and, having no science and knowledge except what pertains to the routine of common life, their thoughts all move in a very narrow circle. Often the reasoning which to Western minds appears absurd, has the most convincing effect upon the Chinese mind.

##### *The Sun not a God.*

As an illustration of this, Rev. Wm. Renssell, of the English Church Mission, Ningpo, relates the following: When preaching in a village, on one occasion, a sturdy farmer took him to task before the whole congregation, for asserting that the



sun was not a god. Mr. R. undertook to convince him that the sun was not a god by such arguments as seemed to him simple and conclusive. But it was all in vain; his antagonist only grew more boisterous and positive in his own view. At length Mr. R.'s native assistant requested the privilege of answering him, which was immediately granted. The native preacher began: "What is your honorable name? Where is your honorable residence?" &c. These preliminaries of Chinese etiquette through, he proceeded, "Will you please inform me, Mr. —, when the sun was born?" On the third month and nineteenth day," was the ready response. "You are right, sir," responded the preacher. "Now will you please inform me what constitutes a day? Is it not the rising of the sun and shining upon the earth twelve hours, and then setting behind the hills, to be absent the same length of time?" "Yes," responded the farmer. "Well, will you now please inform me how the period of two months and nineteen days could transpire before the sun was born, before he had an existence?" The noisy defender of the sun's godship was non-plussed; the audience, though holding the same views no doubt, roared with laughter, and he retired behind the crowd; while the preacher went on to show the absurdity of considering the sun, moon and stars as gods, determining the destinies of men.

July 21.—We are in the midst of the hot season, but there has been so much rain and cloudy weather up to the present time that the weather has been cooler than usual.

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LETTER FROM MRS. KNOWLTON.

*Laid Aside from Labor.*

Ningpo, July 10, 1865.—Mr. K. is overdone (last Sunday), and has some fever, though he goes to chapel every day. Our spring rains have been unusually heavy, and of course miasma is rife. More than two months ago, when

Mr. K. was away, and no foreigner but myself to go to our chapel, I went, riding "Old Mortality" (as they call our grey pony) in the pouring rain, and the next day began the intermittent fever, which has kept me on the couch considerably ever since. I had the little room in the belfry, where I used to have my first female prayer-meeting, and where I used to spend my Sundays, cleaned and furnished with a table (the smallest and cheapest kind) and two chairs and benches, and intended to pursue the same course this summer. But the great Father laid his hand on me, and said, "Lie still." In time I expect He will be "his own interpreter;" just now it seems a mystery.

*Female Bible Class.*

On that last Sabbath that I met with the women, our lesson was on the temptation. The question was asked, "Who besides our Saviour fasted forty days?" "Moses," was the ready answer. And here was a dead lock; no one ever heard of another person fasting so long, and they expressed as much surprise as is consistent with the Chinese character, when told that Elijah was the other famous prophet who likewise fasted.

The next morning, Mrs. Teng, the woman who has conducted the women's prayer-meeting during my absence in the United States, came to inquire into this matter of Elijah's fast. She said, "We got together last evening, A Mee, (her daughter-in-law,) who is the daughter of the assistant who aided Mr. Goddard in his translations, and Ah Young (a graduate from the Presbyterian Female Seminary, and married to one of our members), and a number of others, not one of whom had ever heard of it before." And she continued, "I have read every word that has been printed in this colloquial, and I would like you to read me the account in the Bible." I read her, from the English Scriptures, a free translation of the narrative. She was much pleased, and "hoped I would write the beautiful story, so that others could read it."

I felt it something of a trial to lay down my work just here, but Mr. K. and I were both convinced that I would not be able to resume it again at present; and we then engaged Mrs. Teng to give up her little shop and devote her time to laboring among the women—the heathen women—in their houses, and teaching the younger ones, who are members of the church, to read. This latter work Mrs. Jenkins was engaged in for five or six weeks in the spring. She has been earnest and faithful, and is doing good. I am hoping my personal friends will assume her support. I have presented the subject to them.

#### Discomforts of Ningpo.

Our good br. Colburn would fain have us believe\* that he starts off for Tavoy with the greatest cheerfulness; but he contrasts that station with the one he is leaving (Maulmain), I suppose. Now Mr. Knowlton has never been where he has had “an English church and people to draw upon”—“American and English captains making donations.” He has only “depended on the natives” for all his food; and the reference to “carriages” caused us to smile! It will soon be twelve years since Mr. K. has been in a wheeled vehicle; and if they have “one in Tavoy,” it implies a road, which Ningpo has not.

A lady, born and reared in Maulmain, once came to our house here; she had been educated in Madras, and had travelled much. She said she had never seen a place that would compare with Ningpo in disagreeableness. And here, and in the vicinity, Mr. K. has toiled mostly alone, and with but a ten days’ holiday for more than eleven years.

#### TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

#### Baptisms at Nellore.

Nellore, July 25, 1865.—May 14, br. Douglass baptized five persons, and in the evening he gave them the hand of

\*See Mag. for March, p 80.

fellowship and administered the communion,—his last work in Nellore.\* I will leave it for him to describe in full the history of the candidates, and his own feelings on that occasion. I may mention, however, that others applied to the church for baptism at the same time, but the members of the church said they could not clearly see the evidence of regeneration in them. The decision of the church, after examination of the candidates, was in some cases different from what the missionaries expected. But they felt it safe to leave in the hands of the church the management of its own affairs, and were highly gratified with the spirit of discernment they showed in the reception of members.

I have reason to hope that the Lord is working with us among the Teloo-gos, and that He will “gather them in,” one by one, to our own and your supreme delight.

#### GERMANY.

LETTER FROM MR. STREHLE.

#### The Prussian Association.

The Annual Meeting of the Prussian Association was held at Breslau, June 11–14. Members began to arrive from far and near on the 10th. On the Sabbath there was a morning prayer-meeting at 8 o’clock, preaching to crowded audiences by brn. Lehmann and Wiehler, followed by the reception of two members to the church, and the administration of the Lord’s Supper. The Association was opened on Monday morning by singing, reading the Scriptures, an address by br. Lehmann, and prayer by three other brethren. Br. Lehmann was moderator, and brn. Strehle and Stangnowski clerks. Fifteen churches were represented by their delegates; seventeen others were enrolled as visiting brethren.

The mission within the Association was the first and most important matter taken up. At the last meeting in Kö-

\*Mr. Douglass sailed from Madras for the United States, *via* England, in broken health, about Sept. 1st.

nigsburg, a resolution had been passed to sustain a travelling preacher. But means were inadequate, and the work failed. The entire contributions amounted only to seventy-two dollars. The president inquired, What is to be done? Other Associations have their missionary; the Prussian has none.

Several brethren spoke of the efforts of their churches to sustain their own missionary and pastor, assigning it as the reason why so little had been sent to the treasury of the Association. The moderator suggested that a report should be published, showing the amount contributed by every church.

Several brethren obligated themselves to make collections in their churches for the Prussian Association; whereupon it was resolved to recommend to the churches to take at least one collection every year for missionary purposes, and to send it to Berlin.

It was next resolved to seek out a brother for a travelling preacher, his travelling expenses to be paid out of the treasury of the Association.

A brother who was not able to be present at the time of the discussion on this subject, communicated his thoughts in writing to the editor of the *Missionsblatt*, as follows:—

Great need is felt almost everywhere in Silesia of a travelling preacher. But the cry comes up almost as if with one voice—Whence shall we obtain the means? True, brethren, most of us are poor; some of us very poor. We have little to give from our superfluity. When our Lord and Master was asked why his disciples did not fast, he replied, "Can the children of the bride-chamber fast, as long as the bridegroom is with them? But the days come when the bridegroom shall be taken away from them, and then shall they fast." When the bridegroom gave up his life on the cross, the children of the bride-chamber felt themselves forsaken, and a painful fast came upon their souls. But in a short time the bridegroom came again, then went to the Father and sent

the Holy Spirit. But the disciples had another kind of fast to pass through, from which we too are not spared. Permit me here to ask, would it not be well for us, for the sake of the Lord's work to undergo a voluntary fast, seeing that we have no excess of worldly goods?

I will not speak of our real necessities. I will not recommend abstinence from food, with the Catholics, that they may purchase masses of their priests. I will speak only of that which is unnecessary, of luxuries. Let me name a few things,—tobacco and snuff; the keeping of birds in cages; the keeping of doves; the keeping of dogs, which are often made idols, from which they cannot be separated even during Divine service; luxurious clothing, particularly among the sisters, besides other things. Is not our Lord and Master worthy that we should lay such things at his feet for the sake of his work? You will perhaps ask, Are these things sinful, then? May we not enjoy them at all? I answer, Not in themselves. I myself enjoy whatever the great Creator has given for our gratification, as if everything were my own; and if the cause of missions were above want, I would indulge in many of these things. But so long as the missionary cause is oppressed by so great need, God forbid that I should be guilty of such a sin. When you, my brethren, enjoy your cigar and other pleasures, when you, my sisters, put on your finery and your luxury, think of the head of your Lord and Master crowned for you with thorns, and of the trust committed to us, and of that solemn word,—“Cursed be he that doeth the work of God negligently.” If we do thus, the work will be taken from our hands before we find words to speak in our defence; we shall find that we have no time to trifle. I love you all, but I venture with fear and trembling to speak to you thus plainly. I must do it, because it is my Lord's command.

In such a fast, the brethren in the ministry must take the lead with a good example. All eyes are upon you. In

as you must even go farther. I have been delicately brought up, I have to deny yourselves, that I go to the dwellings of the poor, more visiting, more fraternal advice than the rich. Take

Paul for a pattern, who was humbled, in stripes, in imprisonment, in watchings, in fastings. Brethren, that you had more than you have; but you serve the people, and you must be poor. But you also serve a rich Lord Jesus Christ, who for us was once poor.

Brethren, we also need more of many work within ourselves, to be richer in grace, richer in love, richer in the knowledge of Jesus Christ. We know little. We have too little of that have too little intercourse with the only true happiness in

We are too much occupied with these idols, divisions and separations. The lightness which prevails, bringing forth evil roots, we seek grace and strength to these idols, divisions and separations. The churches will soon come and we shall see clearly how our idolatry has been to us. We must also renounce the vain excuses which we have defended sin when it is reprov'd. Let us be truly listening to the counsel of the word of God, not of our own hearts. And God of all grace and compassion, to will and to do of his good

Munich inquired whether letter-post-masters and the like could be of our churches?—adding that his own church recently a letter had been received, who often had to letters and telegraphic denials on the Sabbath. He desired to know of the Association, as the matter was not clear whether they ought to be persons so situated or not.

The Moderator remarked that works of necessity are lawful on the Sabbath. Many servants have du-

ties to do which are indispensable. The duties of female servants, soldiers, watchmen and police-officers are works of necessity. Among works of love, are the duties of physicians, apothecaries, &c.

After some discussion it was decided that every church ought to be left to determine for itself in each individual case.

Another question was proposed:—Can a brother hold office in the church, if his wife is not in good savor? How are we to understand 1 Tim. 3: 11, 12? The wife of the officer has usually some service to perform in the church, as at love feasts, &c. There may also be cases where they have no duties to perform. The women who have duties to perform ought to be in good savor; but as to others, we cannot decide. While the wife is a member, the husband should not be displaced from his office; nor can he be deposed, so long as he performs worthily the duties of his office, even though his wife is excluded. The case might occur in which the wife of a minister might be excluded, but the husband could not therefore be deposed.

Another question was asked—Is it desirable and necessary in all cases that deacons should be ordained by the laying on of hands, or is it enough, that they have been elected by the church?

The Moderator spoke of an ordination of deacons in England, the imposition of hands being omitted. Still, if this ceremony has a scriptural foundation, we must act according to the Word of God.

Another question—Is it desirable and necessary that in every church the minister should have a substitute, to preside at church meetings when circumstances require? Upon this it was remarked that church business ordinarily is not transacted in the absence of the pastor. If the church is in a healthy state, it is bound in love and confidence to its minister, who is the soul of the church.

#### Second Session.

The Association met at 4 P. M. After singing and prayer, the subject of discussion was Darbyism, [or the error

of the so-called Plymouth brethren.] Two letters were read on the subject, one by br. Oncken against the errors in question, the other, by br. Köbner, setting forth the doctrine and the extent of the Darbyists. It was resolved by a nearly unanimous vote to print these excellent epistles. Several facts were then stated, showing the growth of the Darbyists. One brother remarked that in his experience he had found them alike void of spirituality and of faith; they confined their efforts to an attempt to draw in some excluded members, in order to increase their numbers.

Br. Kemnitz inquired, if they had no officers among them, who administered baptism? The baptism of the Darbyists was shown to be irregular, and the question was then put, Can such a baptism be acknowledged, if any of their people should seek to be admitted to our churches?

The Moderator replied that a thorough examination was necessary to determine whether their baptism was in apostolical order, and we must act accordingly in the case proposed. The Moderator related that he once resided in England near a congregation of Darbyists, and found that nothing was according to rule, but everything arbitrary. But God is a God of order. Something was said touching the propriety of the intermarriage between Baptists and Darbyists, but on suggestion of the Moderator the subject was dismissed.

The church in Russia, according to its request was received into the Association. A letter from Russia addressed to the Association was read, in which the brethren represented the necessity of having a pastor, and asking the services of br. Weist, pledging themselves to support him.

Br. Weist made an explanation, showing how it came to pass that the church addressed such a letter to the Association.

The Moderator thought the Association could do nothing but recognize the reception of the letter.

Another brother wished some publication showing the Scriptural view of the relations of the pastors to their churches and, the obligation of the churches to their pastors in reference to their temporal support.

A letter was read from br. Geissler, of Halle, showing why he could not be a member of the Association. Peace and quietness prevail in the churches of Saxony. He requested that a collection might be taken for persecuted brethren.

It was determined to take the collection after the Lord's Supper. The session was then closed by prayer.

#### Third Session.

On Thursday, June 13, at 8, A. M. after singing and an address on Heb. 12: 2, and prayer by three brethren, the business of the morning was commenced.

Remarks were made in regard to the Lord's Supper, that we ought to regard more carefully its origin; its aim is to promote the communion of saints; the most sincere and cordial union ought to exist among those sitting down to a common meal. Excitement in revivals is not to be sought; but if it pleases the Holy Spirit to produce excitement, He is not to be resisted.

#### Fourth Session.

The P. M. session was opened with singing and prayer.

A brother asked the opinion of the body touching the emigration of members.

The Moderator had always been opposed to it. In a worldly respect, it is true, emigrants received advantage, but in a spiritual respect they were immense losers. Hence it would be better to bear the cross and remain. This seemed to be the opinion of all the brethren.

It was universally regretted that so little interest had been shown in this meeting by the churches, some of them having sent neither letter nor delegate. The Association deemed it a grave mistake.

The opinion was advanced that if the churches for several sessions did not re-

melves to the Association, they  
e excluded.

as resolved that the first two  
f the next session should be  
Prayer by br. Stangnowski.

#### Fifth Session.

Vednesday, June 14, the public  
commenced at 10 A. M. Let-  
e read from two absent brethren.  
Moderator suggested that the  
ion should express its interest in  
schools, and should make them a  
of prayer.

n was next had on the subject of  
s to the House of Deputies.  
vored petitions by the churches  
ear.

ehmann thought it best to ad-  
e petitions to the Ministry.

lemnitz deemed it more advisable  
up no petitions at all. The Lord  
ht for us, but we may hold our

Other churches are sending up  
titions, and whatever privileges  
eive, we shall receive also.

Officers of the Association having  
lected, general regret was ex-  
on account of the absence and  
alth of br. Oncken. Votes of  
were passed, and the services  
with a prayer of thanksgiving.

e afternoon the brethren enjoyed  
ous love feast. The season will  
be forgotten. The Lord was

by his Spirit; and all hearts  
rawn to Him. Blessed be the  
r such a time of refreshing. To  
ne be all honor and glory, now  
ever, Amen.

#### MISSION TO FRANCE.

##### LETTER FROM MR. DEZ.

##### Progress of the Work.

1, Sept. 8, 1865.—The work is  
n as usual in our churches.  
aris we had two baptisms the first  
of last August. One male and  
male were then added to the

brother baptized had to pass  
great difficulties on account of

the work required of him on Sunday.  
His profession of faith was admirable,  
and we have reason to hope that he will  
be a true pillar in the church at Paris.

At Mesnil and St. Forget, near Ver-  
sailles, where Mr. Lepoids and myself  
are going once a month alternately, we  
have interesting meetings. Many per-  
sons in these two localities and those  
surrounding seem to be hungering and  
thirsting after righteousness.

##### LETTER FROM MR. COQUIN.

##### The Bible Among Catholics.

Aug. 1, 1865.—I am established in An-  
zin, a small town of 6000 inhabitants,  
near Valenciennes, which numbers 30,-  
000, eight miles from Denain, the resi-  
dence of pastor Cretin.

The towns and villages in this region  
are very near one another and very pop-  
ulous on account of the numerous manu-  
factories of iron, sugar, brandy and  
beer, and the coal mines which occupy  
very many persons for many miles  
around. The Word of God is scattered  
by thousands of copies. Among others  
there is a Baptist colporteur, employed  
for more than three years past by the  
Paris Bible Society, who distributes from  
120 to 150 copies a month among the  
Catholics. The majority of the families  
have the sacred volume.

##### Summary of Labors.

We have four places of worship on  
the Sabbath, Anzin, Preseau, six miles  
distant, with 2000 inhabitants, Denain,  
eight miles, with 8000 inhabitants, and  
Orchies. I preach twice a month at  
Anzin, once at Preseau, and once at De-  
nain. I have also a week-day service at  
Anzin and one at Preseau. The meet-  
ings at Anzin number forty to fifty-five  
hearers, at Preseau from thirty to forty.  
The latter village knew nothing of Prot-  
estantism. The work is just beginning;  
the people are very serious. I have  
seen them weep. I hope soon to re-  
count the history of some conversions.

At Denain I have more than one hun-  
dred attentive hearers. I visit four oth-

er villages four or five miles distant, containing from 1,200 to 1,500 inhabitants, —Bruay, Canton Brule, St. Vast and Aubry. In the two last places, I can gather together on a week-day from fifteen to twenty-five persons, and read to them the Word of God. They listen and seem eager for knowledge. I visit

about thirty-five families. There is a great deal to be done; but it is in vain for Paul to plant and Apollos to water, unless God gives the increase. We beg the prayers of the faithful, that the blessing of Heaven may rest upon us and our labors, and that our efforts with our fellow men may not be in vain.

## MISCELLANY.

### THE BASLE MISSIONARY SOCIETY.

(Concluded from p. 389.)

The committee deem it the duty of the missionaries, not merely to convert individuals, but to bring the whole body of a nation under the influence of the gospel. Therefore preaching is made the principal work; next to it stands teaching the young. A flighty surface evangelization by itinerant missionaries, or a mere knowledge of the folly of idolatry and the excellency of the Christian religion, or a mere awakening of interest, is deemed quite insufficient.

A second part of this work is: to form those baptized into congregations, and to establish churches on the principles of the word of God. A Christian can improve and be tried only in a church organization. And, therefore, it is attempted, scripturally, to regulate all the conditions of life in the congregation, as: matrimony, education of children, condition of servants, the means of support, etc. The means for this end are: regular services in the church, very special pastoral care of the individuals, schools of different character, educating of the riper members for using their several gifts of grace in the church and for it, and inducing all, practically, to partake in the building of the church. The workshops, etc., of the missions in India and Africa do practically show the natives what a Christian's every-day life should be, and how (with the help and guidance of *foreigners*) the people may learn to help

themselves by trades, commerce, etc., and learn how to live decently. The workshops are almost all self-supporting.

The rule is, to carry on the work as economically as possible; but, also, that the "laborer is worthy of his hire," and that missionaries must not be treated like men that work for wages. The young men that enter into the work of the society trust the committee entirely, and allow themselves to be sent anywhere and unconditionally. But their want of experience and their entire confidence can only secure them fair dealing from the committee, who are of the opinion that cheapness cannot be thought a chief consideration in missionary work. Large expenditures in time often save greater expense afterward. And men from the upper class, and of good education, would hesitate to come, if fair generosity were not observed.\*

The committee do not request their missionaries to remain single, but that they serve a few years before they marry. The list of missionaries shows that almost half of them are unmarried, of their own free choice.

The *children* of missionaries are educated in the "Children's Home," (in two departments) at Basle, from their seventh to their fourteenth year, not as orphans, but

\*The salary, or "allowance," of a single missionary is \$350; of a married one, \$700, in gold or silver; for every child, \$40. After every seven years' labor, ten per cent. is added. Invalids and widows are cared for, and children educated at home.

in the style of simple families. After that, the boys learn a trade or study in higher schools, at the expense of their parents or some private friend. The girls enter Christian families; some become teachers.

The missionary institution was, for a long time, one department, with three, four and five classes of students. In 1844 a "preparatory school" was opened in a separate house, which was rented, and this made several movings necessary. In 1855 a special house was built for the purpose. But the building of the depot of the Swiss Central Road made the sale of it necessary. The "Mission House" also had become too small, and the neighborhood unpleasant and noisy, by the opening of some large warehouses; therefore a large house was built in 1860, and both departments of the school united under one roof. The sale of the old buildings, and a large legacy, (one hundred thousand francs,) defrayed the expense. The present mission house stands outside of the gates, near the borders of France, in a beautiful garden, at the end of which the "Children's Home" is situated. The lower story contains a chapel, museum, dining-room, offices, and rooms for the steward, etc. The three other stories are occupied by three divisions of teachers and students, (a married professor, an assistant teacher, and two classes in each.) The principal ("inspector") is superintendent of the whole.

The *education* of the students purposes, primarily, to find out whether they have not only an inclination and desire for the work, but also ability; and not only an assumed call, but a real one from God. Then the task is, to further and improve their spiritual life, so that, once in the field, they are able, not only to save their own souls, but also to spread life in the world round about them. Therefore they are constantly led to examine and to know themselves, to improve in the knowledge of their Saviour, to deny themselves, by punctual, ready obedience, to exercise implicit faith in the watchful

care of the Lord, and warm love to the brethren, and to all that are lost.

But Christ alone can make missionaries by his Spirit. The teachers, therefore, do only this: they try to lead the students by their own example, communicate with them freely and with open hearts, and they also have free access to their teachers. Instruction is made fruitful for practical life. Daily morning and evening prayers, in which teachers and students join; missionary and Bible meetings, conducted once a week by the principal; conferences with teachers, or of the class, or class with class, or all the classes with the principal; preparations for Holy Communion;—these are means of improving spiritual life.

The time of instruction is six years, divided into two courses. The first course comprises Bible studies, elementary sciences and languages. For three years the students read the German Bible an hour every day; what is read is explained, classified, and partly learned by heart. Another hour is filled up with the study of Sacred History of the Old and New Testaments. The catechism and its explanation is studied for two years, as a foundation for systematic divinity. There are, besides these religious studies, exercises in writing, orthography, composition, declamation, grammar, arithmetic, geometry, geography, universal history, drawing, singing; playing the piano and melodeon. The Latin is begun in the first year, Greek in the second, Hebrew in the third.

During the second course—another three years—the students are improving their knowledge of the three languages, go through the theological studies, begin the formal preparation for their work, and learn English.

In the fourth year (first of the second course), they read the "Symbolical Books" of the Protestant churches, and one of the "Fathers," in Latin. Of theology: "Doctrine of Faith," comparison of the doctrines of different churches, introduction to the books of the Bible, ex



position of the Old and New Testaments, (with Hebrew and Greek text,) church history, and history of heathen religions. For practical preparation: Medical instruction, teaching, catechising, homiletical exercises, studies of missionary work and life in general, (as, where and how to open a station, school, how to preach, teach, treat the natives, about health, diet, languages and their importance, etc.)

The house has room for ninety white students, and six from tropical climates. There were present eighty-seven students at the beginning of this year: From Württemberg, 36; Switzerland, 20; Armenia (partly from Turkey), 8; Baden, 7; France, 6; Holland, 2; Russia, 2; Hesse, 1; Prussia, 1; Poland, 1; East India, 1; China, 1.

There have been, since 1816, *seven hundred and ten*, for a shorter or longer time, in the mission house, one hundred and eighty-nine of whom left again, or were dismissed; four hundred and forty-one have been sent to the field up to last February, of whom one hundred and thirty-four have died. The experience, life, labor, suffering, and, of many, the death-beds and the graves, of these four hundred and forty-one missionaries must awaken many an earnest thought in the Christian's heart. Even if they did not do great things, (which, however, many of them did,) what a blessing has certainly gone out from them! Eternity alone will show all the fruit of their works. There are some among them, who, in never-written languages, wrote books—grammars, dictionaries, etc.,—and thus made a path for others, and laid a foundation for the teaching of the natives; others have translated the Bible into the language of some heathen nation for the first time; and every tribe will ever be thankful for such translations, however imperfect they may be. Some have written books that effectively warred against Mohammedanism and Paganism; others have opened unknown countries to the eyes of the civilized world. Many were permitted to estab-

lish new missions; and the different tribes will never forget those pioneers. Many have travelled far through heathen lands, and preached the gospel to thousands. Others have quietly spent their lives in the instruction of heathen children, laying the first germs of divine life in their young hearts. A goodly number of their pupils have found their Saviour, often late, and after years of forgetfulness. Many have, by God's grace, brought men and women into the fold of Christ, rescuing them from the pools of deepest wretchedness. They were gathered into Christian congregations, which still exist and thrive. Many have preached to wandering and lost Christians, in lonely places of wild forest and monotonous prairies, and united them with their God and the "communion of saints." Nobody can know how much God has done through these men in all parts of the world.—*Spirit of Missions*.

#### KAFIRISTAN.

We abridge from the "Church Missionary Intelligencer" the following account by two Afghan missionaries of the manners and customs of the people of this region (hitherto but little known), bounding the north-east of Afghanistan, and the north-west of the Punjaub.

"Kafiristan is a large, mountainous country, north of Lughman, above Jelalabad, and stretching onwards to a considerable distance in the very centre of the Hindu Kush, bounded on all sides by hills so high that it is almost inaccessible. Some of its snow-clad mountains may be seen on clear days from Peshawur. Its inhabitants were formerly supposed to be the descendants of Alexander's Greeks; but they are now thought to be those of the original inhabitants of the plains, who were gradually pushed forward into the hills. Guarded in their strong castle, with its high mountain walls, they have never yet been conquered, though repeatedly assailed by Mohammedan armies on all sides. They have an inveterate hatred of the Moham-

and are always at war with them. In they are fair, and their beaumen are found as slaves in most Afghanistan. In their native they are wild and barbarous in eme.

never marry in their own vil- all the women of the same vil- considered as sisters; and they arry without the free consent of n and woman. When a man has choice, he asks his father to ob- rtain girl for him. The father goat and three rams to the girl's house. Nothing is spoken, but are bound inside the house. If father kills the goat, and keeps , and sends the bearer home with- , the betrothal is completed. If back the goats, the girl has re- When once betrothed, the man the girl quietly in the hills; but er talks with her in public (as he h other women), nor brings her

When the wedding-day ar- the bridegroom's father sends two e father of the bride, with goats, els, and pans, and a spit, and a ck, or rather a torch-stick (for ot here burn oil, but pine wood), e can afford it, a gun also. The remain there two nights, during ncing and feasting are going on illages, men and women apart; , they say, seem to spend their ncing and playing. The bride's en gives her clothes (black ones dered the prettiest), and the two luct the bride, accompanied by women, who carry grain with the bridegroom's house. When once crosses the threshold, no eremonies take place; she is at wife. The women remain with wo days, and then return, after four goats. The newly-mar- may not re-visit her father's five years. She may then go her father and mother for a two, and, when she returns, the gain carry grain with her. Af- they may visit as they choose.

"Adultery is never known in Kafiristan, but many men have more than one wife. The breach of the seventh commandment in any form is not for a moment endured. They believe the vengeance of their gods falls on the village for it. If there is a time of drought, or any misfortune befalls a village, the unmarried women are suspected; for not even does suspicion ever reach the home of one who is married. An old man or a woman is deputed to discover the culprit. She is made, on pain of death, to disclose her lover. The property of both man and woman is then at once plundered, and the houses of both are burned to the ground; and, pelted and hooted by both boys and girls, they are expelled forever from the village, and sent away to the Mussulmans. The very road on which they go is esteemed impure; for the people follow them, and sacrifice a goat at the nearest stream they cross. The god is then appeased; and it need hardly be said that this crime, so venial in Christian civilized lands, is here very rare.

"No thefts in Kafiristan are ever known. If a man drops a knife on the mountains, many may pass by it, but no one takes it up to appropriate it. No burglary is known. Houses are left quite unprotected. If corn falls in the leading, the owner is found out, and it is returned to him. If they kill a man, they send his weapons back to his home.

"They never, however, kill a man of their own village. If any two men have a quarrel, they meet in the presence of the village, duly take off their upper clothes, and lay down their weapons. They then have it out in wrestling, embracing each other, both before they begin and after all is over. If either of them takes up even a stick, the whole village interferes. No one was ever known to kill or even wound a man of his own village.

"If two villages fight together, they then use their weapons. Tribes are very often at war with each other, and they kill all who come in their way who do not belong to their own tribe.

"It is this killing men (and women too) which alone leads to high honors among the Kafirs. They have no king, and there are only two ranks of nobility or distinction among them; the one that of the Bahadur, and the other that of the Surunwali or Soninwali. Neither of them are hereditary, and neither are attainable except by killing four men. When a man has killed his four men, he must, to become a Bahadur, feed all comers for two days with two hundred goats, six oxen, and many hundred pounds' weight of corn, and rice, and cheese, together with an enormous quantity of wine. To become afterwards a Surunwali, he must wait three years, during the whole of which time he has to give eighty feasts, at periods varying from a week to ten days from each other; for the Kafirs are far too intelligent to have them altogether. The proper amount of food to be given at each feast is appointed. The smallest number of goats killed at one time is twenty; but on the sixth feast they kill 150; and on the ninth, one living goat is given to every comer, besides bread and cheese, and ghee and wine. On receiving his new dignity, a particular large drum, called mundoo, which is never beaten except on very special occasions, is sounded, and there is much dancing of both men and women. He is no longer required then to kill any more people, unless he does so from choice. In order to show how many people they have killed, each man erects a high pole on the outskirts of his village, with a rude figure of a man on the top of it. For every man he kills he bores a hole in it, and knocks in a peg. If he kills a woman, he bores only a hole, without any peg. A Bahadur or Surunwali always occupies the highest place at feasts, and receives a double portion.

"At burials the custom is to bathe the corpse, and dress it in new or newly-washed clothes. The people stand around, weeping, and dancing, and beating a small drum, and playing pipes. They then make a coffin on the day of death, and one man lifts up the corpse

on his shoulders, and another man the coffin, which is a large one, three spans broad, and three spans high, and they carry them both to some cave in the hills, where the corpse is put into the coffin, which is then closed with wooden pegs, and left with great stones on it. If one of the same family dies within three years, they open the coffin, and put the body in it. If it is more than three years, they make a new coffin. No ceremony is used, and nothing is spoken, only both men and women cry. When persons are dying, women sit near them, but nothing is said. If the deceased was a Bahadur or a Surunwali, the body is kept for three days, and they feed all who come, and weep, and dance, and beat the large drum, mundoo. On the third day they carry him, with his bow, and arrows, and knife; and for five years they keep the day of his death by beating the drum, mundoo, and giving alms and feasts. The mundoo is also beaten for a Surunwali's descendant for five generations; and if a Surunwali's son becomes himself a Surunwali, it is beaten for ten generations; and if his grandson, too, becomes one, it is then done for fifteen generations.

"A widow or widower may not marry again for three years, during which time they neither anoint or wash their head or put antimony on their eyes, or wear good clothes, or eat ghee. The men, too, do not shave their heads.

"In religious matters they have no temples nor Mullahs, nor books, nor observances. They believe there is only one God; but who, or what, or where He is, or with what He is pleased, they say they do not know. They have three idols, whom they believe to be their intercessors with God. The one is of wood, roughly carved into the shape of a man, with silver eyes. It is called Pulispanu, and is erected in the village of Muzghal. It is resorted to on all public occasions, as when there is no rain, or too much rain, or great sickness in the land. Each Kafir brings a goat, and sacrifices it, sprinkling the blood over it. They then

cook it, and either eat it there, or take it to their houses. It is thought great disrespect to the idol for any woman to come near to it; they therefore bake bread and partake of the sacrifice at a distance from it. They never salaam to the idol, or prostrate themselves before it, but merely ask it to give them what they want. They have otherwise no fixed worship or posture of worship of any kind, and no great times or holidays.

"The other two idols are merely common stones. The one is called Adrakpanau, in the village of Girdalares; and the other Matikapanu, in the Shaiderland. They are used for family and personal matters, and they ask them for good harvests and for children, &c.

"There are no fowls in the country: the people do not eat them, nor fish, nor eggs. They eat partridges, and different kinds of stags, including barasinghas and uriyal. There are plenty of crows, parrots, manas, sparrows, vultures, hawks, and eagles; and leopards, bears, and wolves, but no jackals. There are no horses or ponies, or donkeys, or camels, and very few cattle or buffaloes, or dogs; but there are cats, mice, rats, lizards, scorpions, and snakes. They have a strange superstition about snakes, which they never kill, as they think some great injury will happen to them for doing so. Goat flesh is the common food of the country, which they cook in great pieces in large vessels. They eat the blood, and, indeed, most of the entrails, and almost everything but the skin and bone. They drink wine in large quantities, and very nasty it is, if what was brought down to Peshawur may be taken as a specimen. No one was ever seen by our travellers to be intoxicated. Their drinking vessels are of earthenware, curiously worked, and occasionally of silver. They eat with their hands. The water is said to be particularly good; and the people often live to a great age, remaining strong and well almost up to the day of death. Goitres are only occasionally seen. The men are somewhat dark, but the women

are said to be as fair as Europeans, and very beautiful, with red cheeks. The men hardly ever wash either themselves or their clothes: both they and their clothes are said to be often first washed on the day of the man's death. Our Afghan travellers saw no fleas: but lice are common, and there are terrible mosquitoes that inflict great wounds that swell and bleed. The foot of one of the travellers was still bound up on his arrival in Peshawur, from a mosquito sting that had been given him a month before.

"As in all uncivilized lands, fairy tales are plentiful: and the people speak with implicit confidence of some tanks, high up on a certain mountain-top, filled with treasures, but which cannot be reached because the fairies guard them. They tell, too, of a wonderful tree on another hill, watched over by peculiarly large snakes, the wood of which has the property of attracting everyone to the person possessing it. When talking, they shout with all their might. Some of them had an almost superstitious faith in the powers possessed by our travellers. A girl, Marimari, one day brought her little brother, who was suffering from a bad attack of tooth-ache, asking them to pray for him. They did so, and stroked his face. The girl thought he was cured, and led him away; and on the child beginning again to cry, she slapped his face for crying, she said, after he had been healed. Whether it was nature or the blow, the child was healed, and his recovery being attributed to their prayers, they all brought their implements, a gun or plough, or bow and arrow, to be blessed. There were, however, some who clung to their own religion, and asked for miracles, such, as they said, as Christ Himself had wrought, to prove the truth of Christianity. They were, however, in numbers, only very few; the large majority listened to them with respect and attention, appearing to receive and believe all that was said."

Two letters, sent to one of the missionaries and to his wife, indicate that there is a good opening for missionary work:—

"We were very much delighted when Fazl Huq and Nurullah arrived; but we had hoped that you would yourself have come with them. We were made very happy by the stay they made with us: but when snow began to fall, we sent them away, for fear that they would be troubled with the cold. But if the winter had not been approaching, we would not willingly have let them go. But they have promised to return next summer to us, and tell us much more about Christ's religion. Be kind to us, therefore, and send them again next summer, and as long as we live there shall be no danger of their death in Kafiristan; and we will attend to all their wants, so that they may be comfortable; and we will do any thing for you, too, that we can. Then send them back again, that we may receive much benefit in learning their religion; and we will all soon accept the Christian religion. We hope you will always pray for us; and if they do not come, we shall be much disappointed. Kunchuk, and Ghara, and Baro, and Shashi, and Karuk, and Badshah (who all sent this letter), send you salaams with both hands; and when they come back, send us a small copper vessel to mix our food in."

The letter to the missionary's wife was thus:—

"We are well, and we arrived safely back to our own country, and we often pray for you and the children. It was a great kindness in you to think of us, and to send us men to teach us about religion. It will be another kindness if you will send them back again; and as long as we live, there shall be no fear of their death. We will be attentive to all their wants; and we would be very happy to be able to do anything for you. There is a man here who has been ill for three years with a bullet in his foot: send him some medicine; and, for the sake of God, send us some medicines, for there are no doctors or medicine here.

*Shagu*, Ghara's wife, and Marimari, her sister's daughter, and Kunchuk's two

wives, send you salaams." (This letter was from Ghara and Kunchuk alone.)

The writer observes the importance of this mountain region especially as a sphere for medical missions:—

"The bearer of medicine is respected, and protection is at once given him, together with food and shelter, while other travellers are neglected, or often plundered. With medicines in his hand, a man can visit them in comparative safety; for these simple tribes are not so foolish as the learned Akhun of Swat, who, suffering under a painful complaint, declines all remedies; for, says he, God gave him his disease, and God, in his own good time, may take it away."

—*Christian Work.*

#### ARE MISSIONS IN CHINA A FAILURE?

The prevailing sentiment respecting the missionary enterprise has undergone a remarkable change in England and this country since Carey and Marshman, Judson and Hall, embarked for the East. The age of ridicule and contempt has gone. The cause of missions is slowly, yet surely, taking a firmer hold upon the Protestant world. Its defenders are many and able; its patrons are among the noblest and good; its laborers are no longer despised, and not a few rank among the most eloquent, accomplished, and devoted of men.

If it has assumed such dimensions that it can no longer be despised, or treated with indifference; it has also reached a stage where efforts will be put forth to overthrow it, or to excite distrust in the public mind as to its operations and success. Yea, the more it grows, the more will it encounter opposition, and the more determined and varied will be the attempt to damage it in public estimation. The attacks of late show this. It is first assailed in one quarter, and then in another. At one time, its men; another, its principles; then its measures. Now it is assaulted in the ponderous review, next in the daily sheet, and then in the fugitive tracts. At one time it is

by a bishop who has no heart for the work of saving souls; at another time it is by a godless traveller, and then by a corrupt trader. Sometimes it is missions depopulating countries; then it is the wicked practices of the converts. Yesterday it was civilization before Christianity; to-day it is Mohammedanism, the great moral healer; and to-morrow it will be some other system that can alone regenerate the race.

In a recent issue of the *Daily Press* of China, we find the following: "As for the English and American Missionary Societies, we see but one redeeming feature, and that is the valuable services of the medical portion of it. We do conscientiously believe that all these societies combined never produced a sincere reliable convert." We know nothing of the conscience of the writer, but it is very much like that of Paul, when he was haling men and women to prison. His moral convictions were wrong. Then, who gave the writer the prerogative to read the heart, and weigh the character of men? Has he seen every convert in the various cities and towns of China? Is he acquainted with their inner and outer life, so that he can unerringly decide? These sweeping charges are worthless. They prove too much, besides holding up to contempt the conduct of missionaries, who enumerate not a few Chinese among the decided friends of Christ. If his charge be true, they are wilfully wicked, and deliberately deceiving others by their false reports. Yea, this accusation he brings, in the article referred to, against every American and English missionary, whose aim it is, he says, "to obtain money under false pretences." But! "if they called the Master of the house Beelzebub, how much more shall they call them of his household!"

The missionary Knill, on his arrival at Madras, was thrown into the society of a young officer by means of a letter from his sister in England. A company of brother officers were at his house when it was received. Having read it, he burst

into a laugh, and said, "My sister wishes me to be very kind to — what do you think—a missionary." They joined in the laugh, and said, "What will you do with him?" "Why, I will make him drunk, and you will come and see the fun." This was not done. Afterwards the captain became his friend, and a regular attendant at chapel. Speaking in confidence one day to Mr. Knill, he confessed that "had he gone home before he saw him, and had his sister inquired about the missionaries at Madras, he should have said there were none; or if she had asked him about the chapel, he should have said there was no such place." So much for the testimony of worldly men on the subject of missions, and so much for the opinions of those who have no sympathy with a cause dear to the Master and which He has ordained for the moral and spiritual renovation of the race.

If there be an "art in putting things," so as to make white at times appear black, there is also an art in viewing things, so as to convey a false impression, and exert a damaging influence. The nominal Christian in heathen lands who has no love for godliness, no spiritual discernment, and no taste and sympathy for evangelistic effort, can do, and often has done, harm to the cause of truth by his dogmatic assertions, and his pretended knowledge of what has been or has not been done; and as in the case of the officer already referred to, the ignorance of such is both wilful and injurious. That missionary labor has not been in vain in China, the Rev. W. Farebrother showed in his speech before the last anniversary of the English Baptist Missionary Society. He says: "I know not whether any of you ever notice in the telegrams from China, anticipating the mails, such lines as this: 'There have been missionary riots at Amoy.' Perhaps you want to know what these missionary riots are. They are scenes exactly like that described in Ephesus, where great numbers will come together and vociferate for hours the name of some deity."

Some time ago a trader of wealth in one of the principal streets of Amoy determined to close his business on the Sabbath. He was a Christian, so he put up a card: 'The proprietor of this establishment is a Christian, and the place will be closed every seventh day; business will be resumed at sunrise.' The people of the street demanded a conference, told him they would not have the customs of their fathers broken, and that he must pull down the shutters. He would not, and the consequence was that they did, and what was worse, they put him to death. Several such scenes have occurred at Amoy. But underneath this there is the broad fact that Christianity has taken root in the cities of China. Look at Pocio, where the first Christian martyr died. There are churches there, and four hundred and eighty-five of the inhabitants have been brought to a knowledge of the truth. The martyr to whom I have alluded, after being subjected to the torture, was told that he must deny Christ; but he said, 'I can die, but I cannot and will not deny Him.' A Christian church has been formed at Peking, with thirty-five members; another at Hangchow, in the interior, with more than thirty members. At Shanghai more than four hundred have been brought to the knowledge of the truth; at Amoy, one thousand. Compared with the efforts that the churches of this land have been putting forth, these results are highly gratifying."

Dr. Livingstone well observed: "I believe that those who talk of either the converts or missionaries as unworthy, know nothing about them." The records of honest men—men who need not go to a foreign field for support, and while there deceive the churches at home by misrepresentations, in order to eke out a livelihood—men who, for worldly acquisition, could do far better in other callings, or at home—men who show by their lives that they seek the purest and the best interests of the down-trodden and the depraved, are surely as worthy of credence as those who have

gone to heathen lands for gain or for fame, who do nothing for the elevation of the masses, and who are ready, as some in Africa, to traduce every man who stands in the way of their selfish pleasures, aims, and lusts.

The Rev. Mr. Baldwin, who has labored long in China, says of the operations and efforts of the church in that land:

"There are two other instructive facts that I will merely allude to. There are only eighty-four missionaries to the Chinese—say ninety, including those not reported. This is an average of seven or eight to each of the twelve stations. The cities from which the stations are named embrace populations ranging from (say) 200,000 to 2,000,000. But these main points are, as it were, the mere exponents of something greater. Each stands as outskirts, or in the centre, of immense tracts of country, whose people speak similar dialects, and must be reached by influences from the fountain head, if reached at all. Now, what are these ninety men to such multitudes, filling the large cities, towns and villages near the main station, and overflowing the whole country in its every nook and corner?

"Though the foreign laborers are few, native agencies are gradually increasing in number and power. Glance your eye along the line of totals, beginning with the 84. The view is encouraging; stations, 108; churches, 57; baptisms, 2,576; converts still living, 2,028; contributions by natives in 1863, 2,000; preachers and catechists, 148; schools (day and boarding), 63; pupils, 1,043. This is no time to despond, though our own numbers are few, and though our nation is in the throes of political earthquake. It is just the time to trust God and go forward."

We find the Chinese authorities themselves indirectly declaring the value of missions and the power of truth. On two occasions in public court Mandarin gave this testimony, "that the conduct of the followers of Jesus (Chinese con-

was more to be applauded than of their idolatrous countrymen." last year, when an attack was upon the churches in Fu Chau by a riotous mob, after the riot was over, one of the disciples of Confucius issued a small pamphlet, in which he censured the conduct of the people, and showed that the followers of Christ were highly moral, and worthy of the respect even of those who might differ from them in opinion.

Missionaries are not the men to give exaggerated views of their labors. Their reports often exhibit the distinguishing features of their work; their best hope is not in their present success so much as in the assurance that idolatry shall perish and Christianity triumph, for Christ hath said it, Christ reigns to accomplish it. And our reports show that we are not working in vain, praying in vain, nor spending our money in vain. God is with us and with his own cause.

—*For. Miss.*

#### SE INQUIRER AND CONVERT.

The following interesting case of conversion is related by Rev. H. Corbett as the results of a late missionary tour among certain towns and villages distant from Chefoo. The conversion of the deceased parents has a voice to the living. Why had they never heard of Christ? For this are we to blame?

Sabbath morning, at Loi Yung I stood on the street and talked to the natives eager to see and to hear. I listened with apparent interest, repeating my words. After I had returned to my lodging place, a man came to see me. He said he had heard the street preaching a new doctrine and that he wanted to hear more of it. When I told him of God, of the love of a Saviour, he seemed very interested. I gave him a copy of the Gospel by Mark, with commentary. The next morning he came again to

hear more, and to have some passages in the gospel explained which he did not fully understand. He said he had never seen a foreigner before, nor heard of a Saviour. On leaving I gave him several tracts, also a card with my name and residence.

"About ten days from this time this man came on foot (about 70 miles) to see me. He was very much interested in the doctrine. He has been at my house about ten days, but what is better, he is rejoicing that he has found Christ precious to his soul. I never saw anyone make such rapid progress in Divine things. Surely he has been taught by the Holy Spirit. Dr. McCartee, after having a long conversation with him, said, in all his missionary experience he had never met a more remarkable case, nor one who gave better evidence of having been taught from above.

"After the man had been here about a week, he asked me if I would baptize him? I asked him what evidence he had for thinking that he was a Christian? He said his thoughts were altogether different from what they were in the past. That a few weeks since he knew nothing of God and of Jesus, but now he believed with all his heart what the Scripture taught of God; that from the time he first heard this doctrine his great desire was to understand and believe; that at first he could not understand the Scripture's great meaning (using his own expression), but the more he read and studied and prayed, the better he understood; that at times his heart seemed suddenly to open, and the light flashed in.

"He said he loved Jesus with all his heart, and he knew that Jesus loved him. That Jesus had loved him first, and he felt that God would pardon his sins, and save his soul, not for anything that he could do himself, but for what Jesus had done. He said his fixed purpose was to love and serve Jesus while he lived, no matter what others might say or think. I asked him how he felt towards those who had not yet heard of Christ? He



said he prayed for them that the Heavenly Father would give them the gospel, and move upon their hearts by his Spirit, and teach them to love Jesus. He said he would love to tell others of Christ.

"When I asked him if he thought all who heard would believe, he said, No, but he felt sure that some would; that none knew they were sinners, neither could they believe in Christ until they had heard; that they must hear, then God would cause many to understand and believe.

"Words cannot express my feelings when, at another interview, he asked me if God would hear him if he prayed for the souls of his deceased parents. I told him he could not pray for the dead. None but the living could repent and believe. He only wanted to pray for his father and mother, and, with tears in his eyes, said, 'Is there no way for them yet to be saved?' They have only been dead four years, but they had never heard of Jesus and of God. How could they be saved?"—*For. Miss.*

#### LETTERS, &c., FROM MISSIONARIES

##### Burmah.

MAULMAIN.—C. HIBBARD, Apr. 22, May 24, 25, June 7.—J. M. HASWELL, Apr. 20, May 24, June 20 (2).

TAVOY.—J. WADE, Feb. 13.—MRS. W., Apr. 29.—I. D. COLBURN, Mar. 15, July 15.

TOUNGGOO.—E. B. CROSS, Feb. 25, Mar. 28, Apr. 1, 18, 26, 27, May 19, June 2.—M. H. BIXBY, Mar. 15, Apr. 21, May 8, June 9, 15, 28.

RANGOON.—L. A. STEVENS, Mar. 2, 22, Apr. 12 (2), 26, May 11, 18 (2), June 13 (2), July 8, 14, 29 (2).—D. L. BRAYTON, Apr. 20 (2), May 10, 12, June 27.—A. T. ROSE, May 15, June 20 (2).—C. H. CARPENTER, Feb. 27, Mar. 31, Apr. 10, May 4, 8, 10, June 28.—MRS. C., Mar. 10, 13, May 9, June 10.—C. BENNETT, May 12 (2), June 5 (2), 6, 28.—D. A. W. SMITH, May 13, June 12.—A. HAWS, May 20, June 13, July 8.

BASSEIN.—H. L. VAN METER, Mar. 25, Apr. 25 (2), May 10, 25, June 9, 24.—J. L. DOUGLASS, May 27.

PROME.—E. KINCAID, Mar. 18, May 4, 5, 26, June 16, 28.

HENTHADA.—B. C. THOMAS, Feb. 1, 9, 15, Apr. 14 (2), June 19, July 4, 17 (2).—A. R. R. CRAWLEY, Apr. 25, 26, May 10, June 19.

##### Assam.

M. BRONSON, Mar. 1, Apr. 7, 19, May 1, June 6, 19 (2).—E. P. SCOTT, May 18, June 30, July 6.—W. WARD, June 8, 18, July 20.—MRS. W., Mar. 23.

##### Teloogoos.

L. JEWETT, May 2, 5, 22, June 26, July 20, 25, 28.—F. A. DOUGLASS, July 12.—J. E. CLOUGH, Apr. 27, 28, June 26.

##### Siam.

S. J. SMITH, Feb. 22.—MRS. S., seven articles for Macedonian, no date.—WM. DEAN, Feb. 22, Apr. 23, May 1, 12, 15, June 5, 7, 27, 29.—C. A. CHILCOTT, Feb. 28, June 7, 8, 27.

##### China.

J. W. JOHNSON, Apr. 10, 11, 26.—W. ASHMORE, Apr. 15, June 6, 2 no date.—M. J. KNOWLTON, Mar. 3, 6, Apr. 6, May 4, June 1, 19, July 15, 19.—MRS. K., Feb. 28, Mar. 22, May 3, July 10.—H. JENKINS, Apr. 28, July 17.

##### France.

A. DEZ, May 4, 18, Sept. 8.—J. B. CRETIN, Apr. 24, May 18, Aug. 1.—V. LEPOIDS, June 23.

##### Germany.

J. G. ONCKEN, Aug 25.—G. W. LEHMANN, Aug. 2.

#### DONATIONS.

RECEIVED IN OCTOBER, 1865.

##### Maine.

Vassalboro', Mrs. Abigail White 50; Warren, Ladies' For. Miss. Soc., E. A. Richardson tr. 12; Thomaston, 1st ch., bal. 50 cts.; St. George, 2nd ch. 20; Lincoln Asso., Wm. Wilson tr., 26.62; Sedgwick, 1st ch., D. Morgan tr., 20; Alfred, ch., of wh. 3 is fr. Sabra Clark, the proceeds of a lamb, 6.70; Sedgwick, Rev. Wm. Read 5; Jefferson, ch. and soc. 5; 145.82

##### New Hampshire.

Manchester, ch. 25; Claremont, D. M. Ide, care of Rev. B. C. Thomas, Henthada, Burmah, 5; New Ipswich, Miss Marcia Churchill 1; 31.00

##### Massachusetts.

Sudbury, Mr. Goodnough 15; Cambridgeport, Miss Covell and H. Wood, 1 ea., and 1 fr. a friend, for Shan Mission, care Rev. M. H. Bixby, Toungoo, Burmah, 3; Easthampton, "friends," by Z. P. Putnam, 13.50; Clinton, M. B. 5; 36.50  
Boston North Asso., Somerville, 1st ch., James Charter tr., 27; West Acton, ch., James M. Brown tr., 6.85; 33.85  
Boston South Asso., West Medway, ch. 26; Brookline, ch., mon. coll., G. Brooks tr., 92.25; 118.25  
Salem Asso., Rowley, ch., 11.91; Marblehead, ch. 17.35; Danversport, ch. 21.65; Manchester, ch. 11.50; Wenham, ch. 13.50; Beverly Farms, ch. 25.80; Salisbury and Amesbury, ch. 115.07; Lynn, 1st ch. 131-

|  |        |
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| 77; coll. at Asso. 32.21, per H. Haddock tr. of Asso., So. Amesbury, ch. 18;   | 398.76 |
| Westfield Asso., Northampton, ch.  | 25.00  |
| Old Colony Asso., Middleboro', 1st ch. 6; Marshfield, 1st ch. 6.60; Middleboro', 3d ch. 14; W. Bridgewater, ch. 10; No. Marshfield, ch. 13; Carver, ch. 3; Hanover, ch. 2.59; No. Scituate, ch. 24.25; Thomas Conant 5; E. W. Hall 5; John Brooks tr., | 89.44  |
| Miller's River Asso., Geo. W. Sanderson tr.,   | 97.78  |
| Lowell Asso., Chelmsford, Ladies' Bur. sch. soc., Miriam Warren tr.,   | 20.00  |
|  | 819.58 |

## Connecticut.

|   |         |
|---|---------|
| Stamford, ch., Z. B. Nichols tr., of wh. 55 is fr. Judson Miss. Soc., B. U. Lyon tr., 385; State Con., New Milford, ch. 3; Hartford, 1st ch. 610.83; Southington, ch. 25; Woodstock 1st ch. 6.10; per Wareham Griswold tr., | 1029.93 |
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## New York.

|   |        |
|---|--------|
| Madison, ch. 40 cts.; Saratoga Springs, Sarah W. Cushing, for the Gowahati Miss., 50; Indian Mission, Augustus Warren 2; Albion, J. L. Smith, tow. sup. of nat. pr., care Rev. C. Hibbard, Maulmain, Burmah, 25; Ithaca, two small boys, Frank and Wallace Wilcox, 25 cts. ea., 50 cts., per Rev. S. M. Osgood, Dist. Sec., | 77.90  |
| Broome and Tioga Asso., Wake-ly Spencer tr.,  | 134.97 |
| Orleans Asso., Yates, ch., Sher- man Dibble tr.,  | 3.05   |
| Coll. per Rev. O. Dodge, Dist. Sec.,  |        |
| Ontario Asso., Benton, ch. 27.50; Bethel, ch. 19.02; Geneva, ch. 5.35; Gorham, ch. 4; Junius and Tyre, ch. 3; Middlesex, ch. 5.70; Phelpsville, ch. 8; Orleans, ch. 1; Phelps, 2nd ch. 8; coll. at Asso. 15.11;   | 96.68  |
| Canisteo River Asso., tr.   | 16.66  |
| Stephentown Asso., tr.  | 10.85  |
| Seneca Asso., Farmer, ch. 26; Ithaca, ch. 68.34; Bennetts- burgh, ch. 15.25; Covert, ch. 13.62; Trumansburgh, ch. 5.89; Lodi, ch. 15; Newfield, ch. 3.69; Waterloo, ch. 4.50; Romulus, ch. 49; Rev. L. Ran- stead 1; F. B. Green 45; one- half coll. at Asso. 41.21;  | 288.50 |
| Hudson River Central Asso., Tar- rytown, ch. 69.68; Hyde Park, ch. 1; Lackawak, ch. 5.69; Kingston, ch. 18;   | 94.37  |
| Wayne Asso., Arcadia, ch.   | 13.13  |
| Onroe Asso., Ogden, ch. 26; Ogden, Sab. sch., 7; Roches- ter, 1st ch., bal., 15; 2nd ch., Sab. sch. 46.58; Penfield, ch. 66.75; Greece, ch. 13; Web- ster, ch. 2; Sweden and Ber- gen, ch. 5; Clifton, ch. 61;  |        |

|  |         |
|--|---------|
| Brockport, ch. 77.43; Church- ville, ch. 31; East Henrietta, ch. 10; West Henrietta, ch. 18; Parma, 1st ch. 2; 2nd ch. 18; Wheatland, ch. 12; Fairport, ch. 7; Bergen, ch. 6.50; Mumford, ch. 10; coll. at Asso. 33.81; Rush, ch. 4;   | 472.07  |
| Hudson River South Asso., Brooklyn, W. P. Groom, month- ly sub. tow. sup. of Rev. M. J. Knowlton, Ningpo, China, 75; Yonkers, ch. 77.15; Pilgrim ch., Sab. sch. 20; Melrose, 1st ch. 37.95; Yonkers, 30 ea. fr. P. F. Peck, J. Anderson, W. M. Whittemore and J. C. Grim- word, tow. sup. of nat. pr., care Rev. Dr. Kincaid, Frome, Burmah, | 330.10  |
| Essex and Champlain Asso., Keeseville, ch. 9; Westport, ch. 5; Essex Village, ch. 7; Jay ch. 23; Maria, ch. 12.34; Crown Point, ch. 1; coll. at Asso. 19.66;   | 77.00   |
| Buffalo Asso., Hugh Webster tr., 46.25; Buffalo, High st. Miss. Sab. sch., quarterly, 15;  | 61.25   |
| New York Asso., North ch., Sab. sch.   | 50.00   |
|  | 1726.58 |

## New Jersey.

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| Central Asso., Sandy Ridge, ch., per Rev. J. C. Stockbridge, | 15.00 |
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## Ohio.

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| Lima, ch., for Bibles in Asia, 15.10; Norwalk, ch., Moses Yale tr., 23;  | 38.10  |
| Trumbull Asso. 21.70; Mecca, ch. 4.95;   | 26.65  |
| Cleveland Asso., Chester, ch., of wh. 5 is fr. Wm. Philbrick, 11.50; Columbia, ch., of wh. 5.20 is fr. children's fund, 25.90; | 37.40  |
| Cleveland, Shiloh ch. 3; 3d ch. 10.82; 1st ch. 172.63;   | 186.45 |
| Portage Asso., Newman Robin- son   | 4.37   |
|  | 292.97 |

## Pennsylvania.

|  |        |
|--|--------|
| Philadelphia, Wm. Bucknell 600; Ebensburg, Welsh Bap. ch. 25; Ashland, Welsh Bap. ch. 25;  | 650.00 |
| Coll. per Rev. J. C. Stockbridge, Philadelphia, Upland ch., J. W. Lewis tr.  | 106.62 |
| Abington Asso., Damascus, 1st ch.  | 6.45   |
| Allentown, ch. 1; Marcus Hook, ch., Mrs. J. M. Tage 3.65; Marcus Hook, Sab. sch. 8.95; Philadelphia, Tabernacle ch., Sab. sch. 10; "friend" 1; | 24.60  |
| Coll. per Rev. James French, Wyoming Asso., Pittston, ch. 6.96; South Auburn, ch. 9.75;  | 16.71  |
| Abington Asso., Clinton, ch. 6.71; Damascus, 1st ch. 2.55; Abington, 1st ch. 1; coll. at Asso. 13.99;  | 24.25  |
|  | 828.63 |

## Illinois.

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| McLean, Mary Merriam 5; Rock Island, Mrs. A. M. Calkin 1; Bishophill, John Wallin, for |  |
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|   |               |
|---|---------------|
| East Indian Miss., 1;   | 7.00          |
| Coll. per Rev. S. M. Osgood, Dist. Sec.,  |               |
| Dixon Asso., coll. at Asso., by Rev. J. D. Cole, D. D., 7.41;   |               |
| York, ch., Miss E. Russell, to sup. two boys in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 50; Dixon, ch. 7;                | 64.41         |
| Edwardsville Asso., Alton City, ch., of wh. 16.70 is fr. Sab. sch., for Theo. Sch., Rangoon, Burmah, 50.88; Greenville, ch. 40; | 90.88         |
| Fox River Asso., Sandwich, ch. 1.75; Downer's Grove, ch., Rev. J. F. Tolman, 4;   | 5.75          |
| McLean Asso., coll. at Asso., by Rev. T. M. Ellis, 19.25; Towanda, ch. 20.75; Bloomington, ch., Elizabeth Price 10;             | 50.00         |
| Quincy Asso., coll. at Asso., per Rev. F. Remington, 22.60; Belmont, ch. 1.50; tr. 25;  | 49.10         |
| Rock Island Asso., coll. at Asso., per Rev. J. D. Cole, D. D.,  | 40.29         |
| Springfield Asso., Decatur, ch. State Con., coll.   | 2.00<br>28.60 |
| South District Asso., coll. at Asso.  | 33.85         |
|   | — 371.88      |

## Indiana.

|   |               |
|---|---------------|
| Coll. per Rev. S. M. Osgood, Dist. Sec.,  |               |
| Coffee Creek Asso., Bethany ch. Curries Prairie Asso., Terre Haute, Miss Susie McLeod, to sup. Sau Pai Loo, nat. pr., care Rev. C. Hibbard, Maulmain, Burmah, | 4.15<br>25.00 |
| Freedom Asso., coll. at Asso.   | 13.50         |
| Judson Asso., coll. at Asso.  | 16.65         |
| Long Run Asso., coll. at Asso.  | 9.25          |
| Salmonia River Asso., coll. at Asso   | 9.90          |
|   | — 78.45       |

## Iowa.

|   |          |
|---|----------|
| Coll. per Rev. S. M. Osgood, Dist. Sec.,  |          |
| Cedar Valley Asso., coll. at Asso., for sup. of Rev. J. E. Clough, Nellore, India,  | 23.65    |
| Davenport Asso., coll. at Asso., 8.55; Blue Grass, ch. 2.50;  | 11.05    |
| Fox River Asso., coll. at Asso., per Rev. I. J. Stoddard, 9.25; Zion, ch., Eliza Edwards 2;   | 11.25    |
| Keokuk Asso., Denmark, ch., of wh. 25 is fr. L. M. Whitney, tow. sup. of Rev. M. H. Bixby, Toungoo, Burmah, and 10 fr. Sab. sch., to sup. Ko Too, care Rev. E. A. Stevens, Rangoon, Burmah, | 35.00    |
| So. Western Iowa Asso., call at Asso., F. C. Otis tr.,  | 17.80    |
| Oskaloosa Asso., coll. at Asso., per Rev. I. J. Stoddard,   | 11.40    |
| State Con., coll., per Rev. C. F. Tolman,   | 44.00    |
|   | — 154.15 |

## Michigan.

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| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |  |
| Jackson Asso., Albion, ch. 2.71; Kalamazoo Asso., Kalamazoo, 1st ch. 7.76; South Battle Creek, ch. 13.55; Michigan |  |

|  |         |
|--|---------|
| Asso., Mount Vernon, ch. 5.15; Shiawasse Asso. 11.54; St. Joseph's Valley Asso., White Pigeon, ch. 1.96; | 42.67   |
| less for printing minutes of Convention,   | 27.00   |
| Ann Arbor, Mrs. H. Cowles, tow. sup. of two pupils in Rev. E. P. Scott's sch., Nowgong, Assam,           | 50.00   |
|  | — 65.67 |

## Minnesota.

|  |              |
|--|--------------|
| Coll. per Rev. S. M. Osgood, Dist. Sec.,   |              |
| Minnesota Asso., Vasa, ch., for Sab. sch. among the heathen, Northern Minn. Asso., coll. at Asso., J. Sully tr., | 5.00<br>8.50 |
| Minneapolis, 1st ch., Sab. sch., tow. sup. of Rev. J. E. Clough, Nellore, India,                                 | 30.00        |
|  | — 42.50      |

## Wisconsin.

|  |         |
|--|---------|
| Coll. per Rev. S. M. Osgood, Dist. Sec., |         |
| La Crosse Asso., coll. at Asso.          | 15.00   |
| Lake Shore Asso., Scott, ch.             | 30.00   |
| Coll. at State Con.                      | 24.60   |
|  | — 69.60 |

## Maryland.

|                                     |       |
|-------------------------------------|-------|
| Baltimore, High st., ch., Sab. sch. | 36.55 |
|-------------------------------------|-------|

## Washington, D. C.

|  |         |
|--|---------|
| Youths' Miss. Soc., E st. ch., Geo. W. Rothwell tr.,                                 | 50.00   |
| R. F. Buel, tow. the education of a Mikir boy, care Rev. M. Bronson, Nowgong, Assam, | 25.00   |
| Calvary ch., Sab. sch. J. C. S.,   | 20.00   |
|  | — 95.00 |

## Germany.

|  |              |
|--|--------------|
| Coll. fr. churches, per Rev. J. G. Oncken, | 172.95       |
|  | — \$5,977.21 |

## Legacies.

|  |           |
|--|-----------|
| Hillsborough, N.H., Elias Smith, per Levi Goodale, Exr., in part,        | 200.00    |
| Thetford, Vt., Silas Follett, W. W. Baker, Exr., in part,                | 311.25    |
| Lynn, Mass., Dea. J. Bacheller, H. Haddock and N. Peck, Exrs., in part,  | 1377.21   |
| Vermillion, N. Y., Rev. Peter Witt, Mrs. Paulina K. Witt, Exr., in part, | 125.00    |
| Brooklyn, N. Y., Joseph Noble 1000; less 60 for internal revenue,        | 940.00    |
|  | — 2953.46 |

Total received in October, 8930.57

## Legacies Received in September.

|   |           |
|---|-----------|
| Lynn, Mass., Dea. J. Bacheller, H. Haddock and N. Peck, Exrs., in part, | 5550.00   |
| Gorham, N. Y., C. W. Blackmer, Henry Douglass, Exr.,                    | 500.00    |
|   | — 6050.00 |

Total from April 1 to Oct. 31, 1865, \$14,000.23  
309.34.

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Whole Number 577.

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JANUARY, 1865.

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THE  
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PUBLISHED BY THE

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JUNE, 1865.

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NOVEMBER, 1865.

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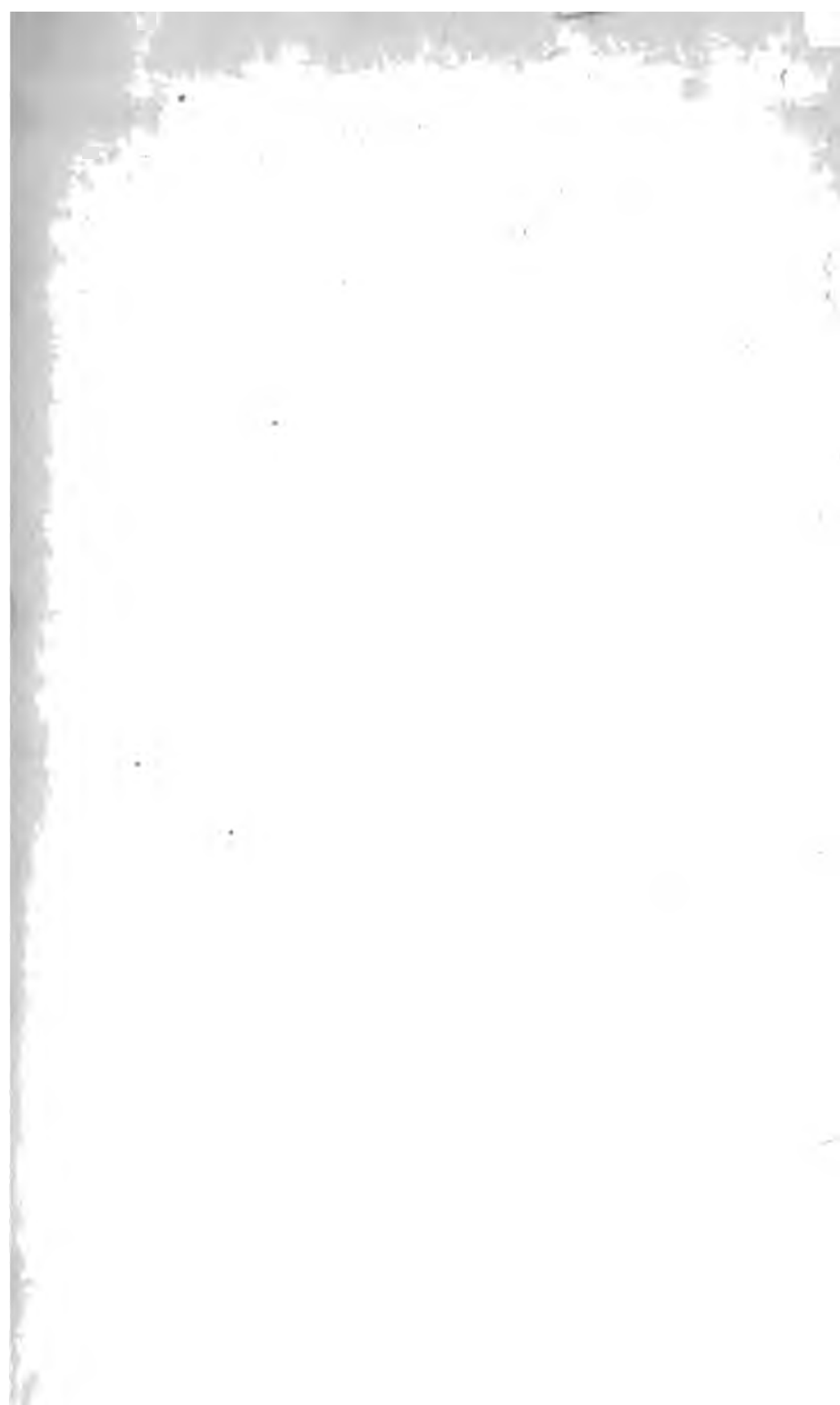
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